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THE LETTERS OF ALCIPHRON, AELIAN AND PHILOSTRATUS

THE LETTERS OF
ALCIPHON, AELIAN
AND PHILOSTRATUS

WITH AN ENGLISH TRANSLATION BY
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PREFATORY NOTE

MR BENNER undertook the preparation of the present volume in 1938. In 1940, at the time of his death, he had established a text of Alciphron, had made a first draft of a critical apparatus to Alciphron, and had prepared, at least in first draft, translations of all the letters of all three authors—of many of the letters he left both first draft and revision. When it was suggested that I should complete the work and prepare it for publication, I consented, not because I was acquainted with the field (for I was not), but as an act of piety towards a former teacher for whom my love and admiration had never wavered. I cannot hope to have completed the work as Mr Benner would have completed it, but I have the satisfaction of feeling that I have done what I could and that I have associated my name with his.

In writing the explanatory notes, towards which Mr Benner had done little, I have drawn with shameless freedom on the work of previous editors and critics and I have rarely made specific acknowledgment of my debt. Since I should often have been at a loss if I had not had my predecessors' guidance, I wish to make it plain that most of the material of my notes is not my own and that I acknowledge the debt gladly. In dealing with snags in the first two

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books of Alciphron I had the advantage of long discussions with my late colleague Professor Harry de Forest Smith, whose keen judgement often cleared a way. For assistance of various kinds I stand in debt to Professor Arthur Stanley Pease of Harvard University, to Dr John W Cummin of Boston, to my colleagues Reuben A Brower, Albert E Lumley, Newton F McKeon, Charles H Morgan II, and Anthony Scenna, and to my former colleagues Elso H Barghoorn, Jr., and F Stuart Crawford. Both to the manes of Professor Smith and to the living I make most hearty acknowledgement.

Lastly, I wish to express my gratitude to Messrs. R & R. Clark's Reader, whose skill and learning have saved me from many blunders.

F H F.

AMHERST, MASS.
March 1947

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ABBREVIATIONS

- AJPh* = *American Journal of Philology*
ASG = *Abhandlungen der philol-histor. Klasse der
Sachsichen Gesellschaft der Wissenschaft*
Ath Mitt = *Mitteilungen des Kaiserlich-Deutschen Archaeo-
logischen Instituts, Athenische Abteilung*
BBG = *Blatter fur das Bayerische Gymnasial-Schul-
wesen*
BFC = *Bolletino di Filologia Classica*
CAF = *Comicorum Atticorum Fragmenta*, ed. T. Kock,
Leipzig, 1880-1887
CGF = *Comicorum Graecorum Fragmenta* : 1, ed. G
Kaibel, Berlin, 1899
CJ = *Classical Journal*
CPh = *Classical Philology*
CW = *Classical Weekly*
 Deubner, *Attische Feste* = L. Deubner, *Attische Feste*, Berlin,
1932
DS = *Dictionnaire des Antiquités Grecques et Romaines*
(Daremberg, Saglio, Pottier)
FCG = *Fragmenta Comicorum Graecorum*, ed. A
Meineke, Berlin, 1839-1857
H = *Hermes. Zeitschrift fur klassische Philologie*
 Heinemann, *Epistulae Amatoriae* = M. Heinemann, *Epistulae
Amatoriae Quomodo Cohaeant cum Ele-
gus Alexandrinis*, 1909 (*Dissertationes
Philol Argentoratenses Selectae* 14 [1910],
fasc 3)
IG = *Inscriptiones Graecae*
JAW = *Jahresbericht uber die Fortschritte der klas-
sischen Altertumswissenschaft*
JHS = *Journal of Hellenic Studies*

ABBREVIATIONS

- Judeich = W Judeich, *Topographie von Athen*², Munich, 1931
- Kirchner, *Pros Att* = J Kirchner, *Prosopographia Attica*, Berlin, 1901-1903
- Lobeck, *Aglaophamus* = C. A. Lobeck, *Aglaophamus*, Königsberg, 1829
- LSJ* = *Greek-English Lexicon* by H. G. Liddell and R. Scott (Revision by H. Stuart Jones and R. McKenzie), Oxford [1925-1940]
- MC* = *Mondo Classico*
- Meiser = K Meiser, "Kritische Beiträge zu den Briefen des Rhetors Alkiphron," *Sitzungsberichte der Königlich Bayerischen Akademie der Wissenschaft, Philos-philol. und histor Klasse*, 1904, 191-244., 1905, 139-240
- Munscher = K. Munscher, "Die Philostrate," *Philologus*, Supplementband 10 (1907), 467-558
- MVPhW* = *Mitteilungen des Vereins klassischer Philologen in Wien*
- Pape-Benseler = W. Pape's *Wörterbuch der griechischen Eigennamen* (3d ed. by G. E. Benseler), Brunswick, 1863-1870
- PG* = *Parioemiographi Graeci*, ed. E. L. a Leutsch et F. G. Schneidewin, Göttingen, 1839-1851
- Ph* = *Philologus. Zeitschrift für das klassische Altertum*
- RE* = *Paulys Real-Encyclopädie der classischen Altertumswissenschaft*, Neue Bearbeitung (Wis-sowa, Kroll, Mittelhaus)
- RhM* = *Rheinisches Museum für Philologie*
- Rubbeck, "Agroikos" = O Rubbeck, "Agroikos, Eine ethologische Studie," *Abhandlungen der philol-histor Klasse der Sächsischen Gesellschaft der Wissenschaft* 10 (1888), 1-68
- Roscher = *Ausführliches Lexikon der griechischen und römischen Mythologie* (W. H. Roscher, Hrsg.)
- RPh* = *Revue de Philologie, d'Histoire et de Littérature Anciennes*
- SAWW* = *Sitzungsberichte der Akademie der Wissenschaft in Wien*

ABBREVIATIONS

- SBAW* = *Sitzungsberichte der Bayerischen Akademie der Wissenschaft*
- Schmid, *Atticismus* = W. Schmid, *Der Atticismus in seinen Hauptvertretern*, Stuttgart, 1887-1897
- SIFC* = *Studi Italiani di Filologia Classica*
- Sondag = C T Sondag, *De Nominibus apud Alciphronem Proprius*, Diss. Bonn, 1905
- SPAW* = *Sitzungsberichte der Preussischen Akademie der Wissenschaft*
- TAPhA* = *Transactions and Proceedings of the American Philological Association*
- TGF* = *Tragicorum Graecorum Fragmenta*, rec. A. Nauck (2d ed), Leipsic, 1926
- Tsirimbas = D A Tsirimbas, *Sprichwörter und sprichwörtliche Redensarten bei den Epistolographen der zweiten Sophistik Alciphron—Cl. Aelianus*, Diss Munich, 1936
- VMAW* = *Verlagen en Mededeelingen der k Akademie van Wetenschappen*
- WKPh* = *Wochenschrift für Klassische Philologie*
- WS* = *Wiener Studien. Zeitschrift für klassische Philologie*
- ZÖG* = *Zeitschrift für die Oesterreichischen Gymnasien*

ALCIPHRON

INTRODUCTION

1. GENERAL

Of the prose letters that have come down to us from Greek antiquity a few, like the short letters of Epicurus, are letters in the simple sense of the word ; most are " literary efforts," some genuine, like the amusing and informative letters of Synesius or the vapourings of Dionysius of Antioch, some forged, like the letters attributed to Phalaris or to Sociates. " Forged " is perhaps a dangerous word to use in some cases, the line between letters forged with intent to deceive and letters forged without such intent is often difficult or impossible to draw. In the case of the letters in the present volume, however, there is no such difficulty they are forged without intent to deceive (i.e., they are " imaginary "), and they all illustrate, in one or way another, the workings of that " Second Sophistic " which so rarely had the art to hide its art. Some of them are genre letters suggestive of the pastoral idyll, the names of writers and of addressees being avowedly fictitious. Some of them purport to be written by historical characters to historical characters. Some of them have a dramatic date earlier than their real date. In some the author sets no dramatic date at all. Some have local colour. Some have not. Some are love

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letters some are letters of abuse Some are narrative in form some are almost devoid of structure, being indebted, for what unity they have, to the fact that the object of their erotic musings is one Most make pretence to letter form: a few consist solely of moralizings, addressed by nobody to nobody

The imaginary letter in verse, of the type best known from Propertius iv. 3 (Arethusa to Lycotas) and Ovid's *Heroides*, was very likely common in Hellenistic elegy ^a Another type, further removed from ordinary letter form and related less to elegy than to epic and to tragedy, is illustrated by poems in the *Palatine Anthology* ix 451-452, 460, 462, 479-480, etc ^b The imaginary letter in prose can be traced back only as far as Lesbos, a Mitylenaeian rhetorician mentioned by Lucian and probably of the second Christian century, whose ἐρωτικά ἐπιστολαὶ πολλὰν τὴν ἐκ τῶν λόγων ἀποστάξουσai ἡδονήν are mentioned by Aethas ^c, but the essay of Lysias in Plato's *Phaedrus* 230-234 is not far removed from the type, and Suidas says explicitly (s.v. *Lysias*) that Lysias wrote erotic letters, five of which were addressed to boys.

Alciphron's *Letters*, as arranged by Schepers on the

^a The difficult question of the relation of Greek imaginary letters to Latin elegy is discussed by T. Gollnisch, *Quaestiones Elegiacae*, Diss. Breslau, 1905, and by Heinemann, *Epistulae Amatoriae*

^b See O. Crusius, "Aus antiken Schulbüchern," *Ph* 64 (1905), 142-146

^c Scholia to Lucian, *De Saltatione* 69 Rohde's belief (*Der griechische Roman*³, p. 367, n. 3) that Lucian's Lesbos and the rhetorician Lesbos are two different persons is not shared by Munschei (p. 532, n. 121) or by Aulitzky (*RE* s.v. *Lesbos*, Spp. 2104-2105)

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basis of indications in the best mss ^a fall into four classes letters of fishermen, farmers,^b parasites, and courtesans With fishermen and with farmers, as Professor Jackson has suggested,^c Alciphron was very likely less well acquainted than with parasites and courtesans ; certainly the letters of the first two books have fewer details about professional activities and about natural surroundings. Most of Alciphron's characters, even the more fully drawn characters of the last two books, are not much more than types ; to call Alciphron a realist, as Peck does,^d involves the overlooking of a good deal of artificiality and rhetoric. But Alciphron gives us no right to judge him as a realist the hodge-podge of his language, in which a recherché old-Attic vocabulary^e is only one element, his unconcealed borrowings from New Comedy and from the authors of the classical period, which he

^a See Schepers 1901, p. xl

^b II. 32, from a parasite to a farmer, is placed here by Schepers on the authority of ms. B.

^c C. N. Jackson, "An Ancient Letter-Writer—Alciphron," *Harvard Essays on Classical Subjects* (Boston, 1912), p. 74. To this essay, which is the best general account of Alciphron, the present edition is indebted at many points.

^d H. T. Peck, "Alciphron," in his *Studies in Several Literatures*, New York, 1909.

^e Cf. Alciphron III. 29-3, Aelian, *Letter* 20. Schepers prudently rejected many of the emendations by which Cobet and Hercher would have exaggerated this old-Attic element. The present editors have gone even further than Schepers in admitting forms and constructions rare or questionable in Attic of the classical period, they hope that, if they have gone too far, they have at least presented a readable text pretty much like the text of the mss. Emendations by the editors-in-chief will be found on pp. 42, 60, 64, 72, 92, 96, 128, 129, 146, 164, 175, 178, 182, 198, 199, 222, 230, 248, 250, 251, 260, 272, 282, 290, 292, 308, 312, 314, 318, 322, 332, but most of these emendations are slight.

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must have known well,^a his sentimental turning back to the fourth century (and this must have been just as conscious a business as was Philostratus's turning back, in the *Heroicus*, to a still earlier period), all these things merely remind us once again of what Alciphron's title *rhetor* indicated in the first place, that we are dealing with a kind of literature that was based upon literature. And in spite of insincerities, frigidities, moral commonplaces, and sophistic *quiskulhae* Alciphron has not infrequently succeeded in drawing pictures that make the fourth century seem real.

2 THE DATE OF ALCIPHRON

Of the life of Alciphron nothing is known. He is not mentioned by any ancient author. He is called *ρήτωρ* by the mss and by Tzetzes,^b Ἀττικιστῆς by Eustathius.^c Possibly, like Lucian, he came from Syria.^d

^a Traces of comic trimeters are to be found in i. 4, ii 35, iii 10, 13, 14, 17, 19, 26, 29, iv. 14, 18; of a "pentameter" and of an hexameter in i 11. The authors whom Alciphron mentions by name are Aeschylus, Aratus, Crates Thebanus, Diphilus (if emendation is correct), Epicurus, Epimenides, Homer, Hyperides, Menander, Metrodorus (of Lampsacus), Philemon, Sappho, Simonides, Solon, Theophrastus.

^b Scholia to the *Chiliades* viii. 895. Ἀριστοτέλης καὶ ἕτεροι πινύαις γράφουσιν, αὐτὸς δὲ ποιτίαις γράφω, κατὰ τὸν Ἀλκίφωνα ῥήτορα. (In Alciphron ii 9 1 and ii 18. 3 Schepers's mss apparently have no trace of such a spelling as ποιτίαις.)

^c On *Iliad* ix. 453 (ῥεξα), to which Alciphron iii 19 9 (ἐνεργεῖν) is adduced as a parallel.

^d So O. Keller ("Untersuchungen ueber die Geschichte der griechischen Fabel," *Jahrbucher fur Classische Philologie*, Supplementband 4 [1862], 404, n. 109), who calls attention to Adonis and his festivals (iv 10 1, 14 8, 17 2), the

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In speculation as to his date the starting point has most frequently^a been his similarity to Lucian, which has long been recognized, for some half-dozen passages in his letters the works of Lucian afford striking parallels, and minor resemblances are numerous. Did Lucian draw from Alciphron, or did Alciphron draw from Lucian, or did Lucian and Alciphron draw from a common source? The first of these suppositions—that Lucian drew from Alciphron—was defended by Bergler^b and by Reitz^c but probably has no defenders to-day. The second—that Alciphron drew from Lucian—was defended by Bergler in one passage^d and by Wagner^e and Seiler,^f and has been argued at great length by Reich^g. The third—that Lucian and Alciphron drew from a common source—has been defended by Passow^h

merchant from Syria (iv. 11. 4), pistachio nuts and dates (iii. 39. 1), the fishing up of the dead camel (i. 20. 3), and the mention of Chalybonian wine (iii. 37. 1).

^a A. Nauck, because of Alciphron's "vocabula semi-barbara," sets him later than Iamblichus (edition of Iamblichus, *De Vita Pythagorica* [St Petersburg, 1884], p. 219, n. 16).

^b See his notes on Alciphron ii. 2. 1 and iii. 19. 1. For Bergler's inconsistency in this matter see Fabricius-Harles, *Bibliotheca Graeca*⁴ i (Hamburg, 1790), 688, Wagner's *Alciphron*, vol. ii, p. v, Schepeis's 1901 *Alciphron*, p. 1.

^c J. F. Reitz in his *Bipontine Lucian*, vol. i (1789), p. lix.

^d See his notes on Alciphron i. 20.

^e *Alciphron*, vol. ii, p. v. Wagner cannot believe "Lucianum, hominem ingeniosissimum, opus habuisse, ut, quae domi abunde haberet, peteret aliunde."

^f *Alciphron*, p. iv. Seiler admits that both Alciphron and Lucian borrow odd expressions, but he says that Lucian borrows "cum ratione et significatione quadam."

^g H. Reich, *De Alciphronis Longique Aetate*, Diss. Königsberg [1894].

^h F. Passow, *Vermischte Schriften* (Leipzig, 1843), p. 92.

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and, more recently, by Kock,^a who found the common source in comedy

Among the striking parallels are the following

(1) Lucian, *Toxaris* 15

Alciphron iii 14 1-2

τὰ μὲν γὰρ δῶρα οὐ κατὰ μήλα
καὶ στεφάνους ἀντεδίδοδοτο αὐτῇ,
ἀλλὰ συνοικίας ὄλαι καὶ ἄγροι
καὶ θεράπαιναν καὶ ἐσθῆτες
εὐανθεῖς καὶ χρυσὸν ὅποσον
ἐβλήσειε καὶ τί γάρ, ἐν
βραχεῖ ὁ Λύσωνος οἶκος ὀνο-
μαστότατος τῶν ἐν Ἰωνίᾳ
γενόμενος ἐξήντητο ἤδη καὶ
ἐξεκεκένωτο

οὐ γὰρ δαπανᾶται εἰς αὐτὴν
χρυσίον μόνον καὶ ἀργύριον,
ἀλλὰ καὶ συνοικίας καὶ ἄ-
γρους ἢ δέ, ἐπὶ πλεόν ἐκτύφε-
σθαι τὸν ἔρωτα τούτῳ μηχανω-
μένη, τοῦ Εὐβοέως ἐρᾶν προσ-
ποιεῖται τοῦ νεανίσκου, ἵνα τὰ
τούτου κατασπαθήσασα οὕτως
ἐπ' ἄλλον τρέψῃ τὸν ἔρωτα
ἐγὼ δὲ ὀδυνῶμαι τὴν καρδίαν
ὁρῶν ὑπορρέοντα τοσοῦτον

πλοῦτον, ὃν οἱ μακαρίζεται αὐτῷ Λυσίας καὶ Φανοστράτη κατέλιπον
ἃ γὰρ ἐκεῖνοι κατ' ὀβολὸν συνήγαγον, ἀθρόως ἀναλοῖ τὸ πολὺ κοῖνον
τοῦτο καὶ αἰσχρότατον γύναιον

The similarities here, says Kock,^b are so striking that no one would doubt that there was some sort of relationship, scarcely anyone to-day would suppose that Lucian imitated Alciphron, Alciphron did not imitate Lucian, for Alciphron's work bears the mark of originality—it has more continuity and it is better written; therefore we must suppose that both imitated a third writer—probably a comic writer, since much of the substance can readily be put into comic trimeters as follows

οὐ γὰρ κατὰ μήλα καὶ στεφάνους τὰ δῶρ' ἔτι,
οὐδὲ δαπανᾶται χρυσὸν εἰς αὐτὴν μόνον
κἀργύριον, ἀλλ' ἄγρους συνοικίας θ' ὄλας
ἐγὼ δ' ὀδυνῶμαι (πῶς δοκεῖς,) τὴν καρδίαν

^a T. Kock, "Lucian und die Komödie," *RhM* 43 (1888), 35-44. See also his "Neue Bruchstücke attischer Komiker," *II* 21 (1886), 403-409, *CAF* iii pp 674-679

^b *RhM* 43 (1888), 36-37, *H* 21 (1886), 391

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ὁρῶν ὑπορρέοντα τὸν πλοῦτον βάδην
 ὃν Λυσίας κατέλιπε καὶ Φανοστράτη
 ἃ γοῦν ἐκείνοι κατ' ὀβολὸν συνήγαγον
 ἀθρόως ἀναλοῖ τὸ πολύκοινον τοῦτο καὶ
 αἰσχρὸν γύναιον

(2) Lucian, *Iuppiter*
Tragoedus 15

Alciphron iii 17

χθές γάρ, ὡς ἴστε, Μνησιθέου
 τοῦ ναυκλήρου θύσαντος τὰ
 σωτήρια ἐπὶ τῇ νηὶ ὀλίγου δεῖν
 ἀπολομένη περὶ τὸν Καφθήρα,
 εἰσιτώμεθα ἐν Πειραιεῖ, ὁπό-
 σους ἡμῶν ὁ Μνησίθεος ἐπὶ
 τὴν θυσίαν ἐκάλεσεν εἴτα μετὰ
 τὰς σπονδὰς ὑμεῖς μὲν ἄλλος
 ἄλλη ἐτράπεσθε, ὡς ἐκάστω
 ἔδοξεν, ἐγὼ δέ—οὐδέπω γάρ
 πάνυ ὀψέ ἦν—ἀνῆλθον εἰς τὸ
 ἄστυ, ὡς περιπατήσαιμι τὸ
 δειλινὸν ἐν Κεραμεικῷ ἐννοῶν
 ἅμα τοῦ Μνησιθέου τὴν σμι-
 κρολογίαν, δις ἐκκαίδεκα θεοὺς
 ἐστιῶν ἀλεκτρυόνα μόνον κατ-
 ἔθυσσε, γέροντα ἀκείνιον ἤδη
 καὶ κορυζῶντα, καὶ λιβανωτοῦ
 χόνδρους τέτταρας εὖ μάλα
 εὐρωτιῶντας, ὡς αὐτίκα ἐπι-
 σβεσθῆναι τῷ ἄνθρακι, μηδὲ
 ὅσον ἄκρα τῇ ῥίνι ὀσφρέσθαι
 τοῦ καπνοῦ παρασχόντας, καὶ
 ταῦτα ἐκατόμβας ὅλας ὑπι-
 σχνούμενος ὅποτε ἡ ναῦς ἤδη
 προσεφέρετο τῷ σκοπέλῳ καὶ
 ἐντὸς ἦν τῶν ἐρμάτων

χθές Καρίωνος περὶ τὸ φρέαρ
 ἀσχολουμένου εἰσέφρησα εἰς
 τοῦπτάμιον ἔπειτα εὐρὼν λο-
 πάδα εὖ μάλα κεκαρυκευμένην
 καὶ ἀλεκτρυόνα ὀπτόν χυτράν
 τε μεμβράδας ἔχουσας καὶ
 ἀφύας Μεγαρικὰς ἐξήρπασα,
 καὶ ἀποπηδήσας ποῖ καταχ-
 θεῖην ἐξήτουν καὶ εὐκαίρως
 ἐμφάγοιμι μόνος ἀπορία δὲ
 τόπου δραμῶν ἐπὶ τὴν Πιοκί-
 λην (καὶ γὰρ οὐχ ἡνώχλει
 ταύτην οὐδὲ εἰς τῶν ἀδολέσχων
 τουτωνῶν φιλοσόφων) κείθι τῶν
 πόνων ἀπέλαυον ἀνανεύσας
 δὲ τῆς λοπάδος ὀρῶ προσιόν-
 τας τῶν ἀπὸ τῆς τηλίας τινὰς
 νεανίσκων, καὶ δείσας τὰ μὲν
 βρώματα ὀπισθεν ἀπεθέμην,
 αὐτὸς δὲ εἰς τοῦδαφος ἐκείμην
 κρύπτων τὰ κλέμματα εὐχό-
 μενός τε τοῖς Ἀποτροπαίοις
 τὸ νέφος παρελθεῖν, χόνδρους
 ὑποσχόμενος λιβανωτοῦ ἱκα-
 νούς, οὓς οἴκοι ἀναλεξάμενος
 τῶν ἱερῶν ἔχων εὖ μάλα εὐρω-
 τιῶντας καὶ οὐκ ἡσόχρησα
 οἱ θεοὶ γὰρ αὐτοὺς ἄλλην ὁδὸν

ἔτρεψαν· καὶ γὰρ σπουδῇ καταβροχθίσας πάνθ' ὅσα ἐνέκειτο τοῖς
 σκεύεσι φίλῳ πανδοκεῖ τὴν χύτραν καὶ τὸ λοπάδιον, τὰ λείψανα
 τῶν κλεμμάτων, χάρισμα δούς ἔχων ἀπεχώρησα ἐπιεικῆς τις καὶ
 δεξιὸς ἐκ τῶν δωρημάτων ἀναφανείς

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Kock puts this into trimeters ^a as follows ·

τοῦ Καρίωνος ἐχθὲς ἀσχολουμένου
 πρὸς τῷ φρέατι τοῦπτάσιον ὑπείσεδυν
 εὐρών δ' ἐκεῖ λοπάδα τε κεκαρυκευμένην
 κάλεκτρυνόν' ὁπτόν καὶ χύτραν τινὰ μεμβράδας
 ἀφύας τ' ἔχουσαν Μεγαρικὰς ἐξήρπασα
 ζητῶν δὲ χώρον οἱ καταχθείην μόνος
 τέως ἀπορήσας ἔδραμον ἐπὶ τὴν Ποικίλῃν
 οὐδείς γὰρ ἠνώχλει τότε' ἐκ τύχης τινὸς
 τῶν ἀδολεσχῶν φιλοσόφων τούτων ἐκεῖ
 κἄτ' ἐνεφορούμην ἀπέλαυον τῶν πόνων
 θόρυβον δ' ἀκούω κἀνανεύσας τῆς χύτρας
 ὁρῶ προσιόντας τῶν ἀπὸ τηλίας τινάς,
 δείσας τ' ὅπισθεν ἀπεθέμην τὰ βρώματα,
 αὐτὸς δ' ἐκείμην κατακλινεῖς εἰς τοῦδαφος,
 τοῖς τ' ἀποτροπαίοις ἠνχόμεν πᾶσιν θεοῖς
 τὸ νέφος παρελθεῖν εὐμενῶς σῶζειν τ' ἐμέ,
 χόνδρους ὑποσχόμενος λιβανωτοῦ τέτταρας,
 οὓς τῶν ἱερῶν ἀναλεξάμενος ἔχω μάλα
 εὐρωτιῶντας ἔνδον ἐκ συχνοῦ χρόνου
 κοῦκ ἡστόχησα καὶ γὰρ ἄλλην οἱ θεοὶ
 αὐτοὺς ἐτρέψαν καὶ διὰ σπουδῆς ἐγὼ
 καταβροχθίσας πάνθ' ὅπόσ' ἐνὴν τοῖς σκεύεσιν
 τὸ λοπάδιον καὶ τὴν χύτραν, τὰ λείψανα
 τῶν κλεμμάτων, φίλω χάρισμα πανδοκεῖ
 δωρησάμενος ἀπῆλθον

Here, as Kock says, it is obvious that the Alciphron passage is not based on the Lucian

(3) Lucian, *Τοῦaris* 13

Alciphron III 26 2-4

καὶ γραμματίᾳ τε εἰσεφοῖτα
 αὐτῷ παρὰ τῆς γυναικὸς καὶ
 στέφανοι ἡμιμάραντοι καὶ μῆλᾳ
 τινα ἀποδεδηγμένα καὶ ἄλλα
 ὅποσα αἱ μαστροποὶ τοῖς νέοις
 ἐπιμηχανῶνται

οὐ γὰρ βούλομαι χείρων φανῆ-
 ναι τῶν κυνῶν, αἱ τῶν τρεφόν-
 των προυλακτοῦσι καὶ κηδον-
 ται μοιχὸς πολιορκεῖ τὴν
 οἰκίαν, ὃ Ἑλλείος νεανίσκος,
 εἰς τῶν Ὀλυμπίασι βασκάνων
 καὶ πρὸς τοῦτον γραμματίδια
 ὅσημέραι φοιτᾷ δίθυρα παρὰ τῆς γαμετῆς τοῦ τρέφοντος ἡμᾶς

^a H 21 (1886), 404-406 See also *RhM* 43 (1888), 37-38, *CAF* III pp 676-677.

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καὶ στέφανοι ἡμιμάραντοι καὶ μῆλα ἀποδεδηγμέα, αἱ δὲ ἀλάστορες αὐταὶ θεραπαινίδες συνίσασι καὶ ἡ ἐπιτύμβιος γραῦς, ἦν Ἐμπουσαν ἅπαντες οἱ κατὰ τὴν οἰκίαν καλεῖν εἰώθασιν ἐκ τοῦ πάντα ποιεῖν καὶ βιάζεσθαι ἐγὼ δὲ οὐκ οἶδ' ὅπως σιγήσομαι βούλομαι γάρ ἐμαυτὸν οὐ παράσιτον ἀλλὰ φίλον ἐπιδεῖξαι, καὶ ἄλλως διψῶ τῆς κατ' αὐτῶν τιμωρίας οἶδα γάρ, οἶδ' εἰ ταῦτα εἰς φανερόν ἀχθείη, αἱ μὲν θεραπαινίδες δεδῆσονται, ὁ μοιχὸς δὲ ἀπολείται ραφάνοις τὴν ἔδραν βεβυσμένος, ἡ μίαν δὲ γυνὴ τίσει τὴν ἀξίαν τῆς ἀκολασίας δίκην, εἰ μὴ Πολιάγρου τοῦ κυρτοῦ μαλακώτερός ἐστι τὰ τοιαῦτα Λυσικλῆς ἐκεῖνος γὰρ λύτρα παρὰ τῶν μοιχῶν ἐπὶ τῇ γαμετῇ πραττόμενος ἀθώους τῆς τιμωρίας ἡφίει

Kock's timeters ^a are as follows

χείρων φανῆναι τῶν κυνῶν οὐ βούλομαι,
αἱ τῶν τρεφόντων παραφυλάττουσιν θύρας
μοιχὸς πολιορκεῖ τοὺς δόμους ὅσημέραι
φοιτᾷ πρὸς αὐτὸν δίθυρα γραμματεῖδια
παρὰ τῆς γυναικὸς τῆς γαμετῆς τοῦ προστάτου
στέφανοί τε φοιτῶσ' ἡμιμάραντοι καὶ τινα
μῆλ' ἀποδεδηγμέν', ἄλλα θ' ὅποσα μαστροποὶ
νέοις ἐπιμηχανῶντ' ἂν αἱ δ' ἀλάστορες
θερπαῖνίδες ξυνίσασι χήπιτύμβιος
γραῦς, πάντες ἦν Ἐμπουσαν οἱ κατ' οἰκίαν
καλοῦσ' ἐγὼ δ' οὐκ ἔσθ' ὅπως σιγήσομαι
ὥς φίλον ἐμαυτόν, οὐ παράσιτον βούλομαι
τανῦν ἐπιδεῖξαι καὶ θ' ὁ μὲν μοιχὸς ταχὺ
ραφάνοις ἀπολείται τὴν ἔδραν βεβυσμένος,
ἡ δὲ μίαν τε καὶ πανώλεθρος γυνὴ
εἰρχθεῖσα τίσει τῆς ἀκολασίας δίκην,
εἰ μὴ Πολιάγρου βλακικώτερος πολὺ
ἔστιν τὰ τοιαῦτα Λυσικλῆς

Here again it is obvious that the Alciphron passage is not based on the Lucian

Such parallels as these, and the parallel between Lucian's *Symposium* and Alciphron iii 19 (too long to quote), Kock explains as due largely to independent lifting of material from comedy, and he points out

^a *RhM* 43 (1888), 39

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that many passages in each author—passages for which the other author offered no parallel—could, with few changes, be made into comic trimeters

In attempting to refute Kock's arguments Reich relies chiefly on (1) an examination of the proper names used by Lucian and by Alciphron (pp 4-12), (2) the improbability that two authors should have drawn on the same sources so often in days when great numbers of comedies were still extant (p 13), (3) a parallel passage which is not mentioned by Kock and in which Kock had apparently found no underlying trimeters (pp 24-25) (1) *Proper names*. In the several thousand Greek comedies which were very likely extant in the time of Lucian and Alciphron, there were very likely as many as 3000 different proper names. In Alciphron there are 337 proper names, of which about 150 are manufactured names (such as *Καπνοσφράντης* or *Λαχανοθαΐμασος*) of a type not found in Lucian, of the remaining 185 or 190 names fifty-one occur in Lucian—twenty-nine of them in the *Dialogi Meretricii* (which have only ninety-four proper names in all and which fill only thirty-six Teubner pages), and of these twenty-nine several are very rare, three appear in Lucian in a shorter form and in Alciphron in a longer form (e.g. *Θράσων* and *Θρασωνίδης*), and none appears in Lucian in a longer form and in Alciphron in a shorter. Reich argues first that, if Lucian and Alciphron had drawn independently on comedy, it would be hard to explain the overlapping of their proper names as due to chance; secondly, that it was more likely that Alciphron should have drawn particularly heavily on one work of Lucian than that Lucian, in one work only, should have drawn heavily on Alciphron,

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thirdly. that a borrower would be more likely to lengthen a proper name than to shorten it. (3) *The number of parallel passages* In view of the great number of comedies then extant the parallelism in situation, in incident, and in phraseology would be hard to explain as due to chance (Reich's argument here is so tied up with small matters of language that it would be difficult to do it justice in small compass) (3) *A parallel passage not mentioned by Koch*

Lucian, *Gallus* 1, 12

Alciphron II 2

ἀλλὰ σε, κάκιστε ἀλεκτρυνών, ὁ Ζεὺς αὐτὸς ἐπιτρίβειε φθονερὸν οὕτω καὶ δέξυφνον ὄντα, ὃς με πλουτοῦντα καὶ ἡδίστῳ ὀνειράτι ξυνόντα καὶ θαυμαστὴν εὐδαιμονίαν εὐδαιμονοῦντα διάτορόν τι καὶ γεγωνὸς ἀναβήσας ἐπήγειρας ἄκουε δὲ ἥδη καὶ τὸ ἐνύπνιον ὤμην γάρ τόν Εὐκράτην αὐτὸν ἀπαίδα ὄντα οὐκ οἶδ' ὅπως ἀποθνήσκειν, εἴτα προσκαλέσαντά με καὶ διαθήκας θέμενον, ἐν αἷς ὁ κληρονόμος ἦν ἀπάντων ἐγώ, μικρὸν ἐπισχόντα ἀποθανεῖν ἑμαυτὸν δὲ παρελθόντα ἐς τὴν οὐσίαν τὸ μὲν χρυσίον καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀέναόν τε καὶ πολὺ ἐπιρρέον, τὰ δ' ἄλλα, τὴν ἐσθῆτα καὶ τραπέζας καὶ ἐκπώματα καὶ διακόνους, πάντα ἐμὰ ὥς τὸ εἶκὸς εἶναι εἴτα ἐξήλαννον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περίβλεπτος ἅπασιν τοῖς ὀρώσι καὶ ἐπίφθονος καὶ προέθεον πολλοὶ καὶ προῖπτευον καὶ εἶποντο πλείους ἐγὼ δὲ τὴν ἐσθῆτα

ἐπιτριβείη καὶ κακὸς κακῶς ἀπόλοιτο ὁ κάκιστος ἀλεκτρυνών καὶ μαρώτατος, ὃς με ἡδὺν ὄνειρον θεώμενον ἀναβήσας ἐξήγειρεν ἐδόκουν γάρ, ὦ φίλτατε γειτόνων, λαμπρὸς τις εἶναι καὶ βαθύπλουτος, εἴτα οἰκετῶν ἐφέπεσθαί μοι στίφος, οὗς οἰκονόμους καὶ διοικητὰς ἐνόμιζον ἔχειν ἐώκειν δὲ καὶ τῷ χεῖρε δακτυλίων πεπληρῶσθαι καὶ πολυταλάντους λίθους περιφέρειν καὶ ἦσαν οἱ δάκτυλοί μου μαλακοὶ καὶ ἥκιστα τῆς δικέλλης ἐμέμνηντο ἐφαίνοντο δὲ καὶ οἱ κόλακες ἐγγύθεν Γρυλλίωνα εἶπαις ἂν καὶ Παταικίωνα παρεστάναι ἐν τούτῳ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ θέατρον παρελθόντες ἐβῶν προχειρίσασθαι με στρατηγὸν μεσοῦσης δὲ τῆς χειροτονίας ὁ παμπόνηρος ἀλεκτρυνών ἀνεβόησε καὶ τὸ φάσμα ἠφάνισθη ὅμως ἀνεγρόμενος περιχαρὴς ἦν ἐγώ. ἐνθύμιον δὲ ποιησάμενος τοὺς φύλλοχόους ἐστάναι μῆνας ἔγνω

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τὴν ἐκείνου ἔχων καὶ δακτυλίους βαρεῖς ὅσον ἐκκαίδεκα εἶναι τὰ ἐνύπνια ψευδέστατα ἐξημμένους τῶν δακτύλων ἐκέλευον ἐστίασιν τινα λαμπρὰν εὐτρεπισθῆναι ἐς ὑποδοχὴν τῶν φίλων οἱ δὲ ὡς ἐν ὄνειρῳ εἰκὸς ἦδη παρήσαν καὶ τὸ δεῖπνον ἄρτι ἐσεκομίζετο καὶ ὁ πότος συνεκροτεῖτο ἐν τούτῳ ὄντα με καὶ φιλοτησίας προπίνοντα ἐν χρυσαῖς φιάλαις ἐκάστω τῶν παρόντων ἦδη τοῦ πλακοῦντος ἐσεκομίζομένου ἀναβοήσας ἀκαίρως συνετάραξας μὲν ἡμῖν τὸ συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν δὲ πλοῦτον ἐκείνον ὑπηνέμιον φέρεσθαι παρεσκευάσας διασκεδάσας ἄρᾳ σοι ἀλόγως ἀγανακτῆσαι κατὰ σοῦ δοκῶ, τριέσπερον ἂν ἡδέως ἔτι εἶδον τὸν ὄνειρόν μοι γενόμενον

Reich argues that, since Kock apparently found no underlying trimeters here, there was not a common comic source. By way of these three arguments, then, he comes to the conclusion (pp. 25, 67) that Alciphron drew on Lucian and that the date of his Lucianic models (ca. 170) was a *terminus post quem* for the composition of the *Letters*.

A *terminus ante quem* Reich finds in the date of the letters of Aelian. (1) Of the thirty-one proper names in Aelian's letters eight are found in Alciphron, and two of these eight, Κωμαρχίδης and Ἀνθεμίων, are rare (p. 33). (2) Aelian's letters have a number of passages parallel to passages in Alciphron. *Letter* 1 and Alciphron II 35 (which he calls "III 23" [= II 20 Schepers]) describe the violation of a woman, in *Letter* 3 a farmer complains to a neighbour that the neighbour's maid-servant is thieving, while in Alciphron II 24 a farmer complains to his own maid-servant that she rejects his advances; *Letter* 5 and Alciphron II 20 deal with bees; in *Letter* 8 and Alciphron IV 9 a lover's gifts are scorned, in *Letters* 13-16 one of the correspondents is a rough fellow not unlike Timon, who is mentioned in Alciphron II 32 (which Reich calls "III 24" [= II 21 Schepers]), and

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in *Letter* 17 there are further touches suggestive of Timon, *Letter* 18 and Alciphron ii. 4 (which Reich calls "1 27" [=ii. 6 Schepers]) tell of farmers who desert the land for the sea; *Letter* 20 and Alciphron ii 12 and 13 praise the country and country life (pp 36-37) (3) There is similarity in phraseology *Letter* 2 and Alciphron ii 18 use the rare word *φελλεύς*; in *Letter* 9 ἀλλὰ ἀκκίζονται καὶ θρύπτονται suggests Alciphron iii 5 2 θρύπτεται καὶ συνεχῶς ἀκκίζεται; *Letter* 12 and Alciphron ii 22 2 and ii 26. 1 all contain the rare word *αὐτόχρομα*; etc (pp. 37-39). (4) Therefore one author must have imitated the other, and the imitator must have been Aelian, the inferior author, for (a) superior authors do not imitate inferior authors (pp. 39-40), (b) whereas both authors represent their characters as natives of Attica (Aelian, *Letters* 3, 20), Aelian does not achieve local colour (pp 42-44), (c) whereas both authors account for the learned style of the letters by calling attention to the Attic origin of the supposed writers (Aelian, *Letter* 20, Alciphron iii 29. 3), Aelian, whose style is poor, would not have done this unless he had got the idea from Alciphron (p 44)

Such in brief are Reich's arguments. Some of these arguments are obviously fallacious, and some of them are next door to it. Among the objections that have been raised against them are the following (1) it is, as Reich's own form of statement implies, only a probability that Lucian, in the *Dialogi Meretricii*, would not have drawn heavily on Alciphron; (2) a borrower might shorten a proper name, as Alciphron shortened Lucian's Γναθωνίδης (*Timon*) to Γνάθων (ii. 32) ^a—a case that Reich overlooks in

^a C Bonner in *CPh* 4 (1909), 276-277

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his discussion of Lucian, though he mentions Γνάθων later (p. 46) in connection with Longus; (3) even if one grant that Alciphron's II 2 was not derived from comedy, it does not follow that it was derived directly from Lucian's *Gallus*; (4) Kock's argument is certainly valid in the case of such parallels as *Toxaris* 13 and Alciphron III 26 2-4 (see above, pp. 10-11), where a large number of the reconstituted trimeters have no substantial equivalent in Lucian; (5) the parallels in substance between Alciphron and Aelian are notably devoid of parallels in phraseology and appear to result merely from the limited number of τόποι in the genre; (6) where Lucian and Alciphron or Alciphron and Aelian both use the same rare word or phrase, Reich's argument is weakened by the fact that, in view of the great losses Greek literature has sustained, we cannot always be sure that a word or phrase that seems rare to us was rare in reality.

The above are some of the reasons for rejecting Reich's arguments; if any reader feels that they are insufficient, he should consult Bonner's article, "On Certain Supposed Literary Relationships,"^a in which the above considerations, along with many others, are set forth in detail. A rejection of Reich's arguments, however, does not involve a rejection of all of his conclusions, though each of his arguments in favour of Alciphron's dependence upon Lucian may be rejected as inconclusive, yet the cumulative force of these arguments is considerable. Very likely Alciphron did draw heavily on Lucian. But it is none the less certain that Kock is right in maintaining that Alciphron, in some passages, drew directly on comedy. The only safe verdict, in view of the

^a *CPh* 4 (1909), 32-41.

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evidence now available, is that of Rohde^a and of Schmid,^b who say that Alciphron drew both from Lucian and from comedy. Quite possibly he got many suggestions from the manner in which comic passages were treated by Lucian, and then elaborated these suggestions with the comic text before him; this would fully explain the fact that, with thousands of comedies extant, the two authors should have had recourse to the same comic passages so often, it would explain in part the puzzlement of the historians of literature and of the critics; and it would leave us with the *terminus post quem* set up by Reich

A *terminus ante quem* might be sought in language. Or it might be sought in the indications of Menander's popularity. Or it might be sought in Longus—if one thought that Longus drew on Alciphron and if one knew Longus's date!

The first method is that of Meiser,^c who, on the basis of late forms such as γενέσια (for γενέθλια), αἰσχρότατον (for αἰσχιστον), ἐξελοῦνται (for ἐξαιρήσονται), ἔσο (for ἔσθι), etc., which occur in Alciphron and do not occur in Lucian, comes to the conclusion that Alciphron was several decades later than Lucian. Dating on the basis of language is, however, notoriously difficult in Greek literature, and the sophists' eclecticism does not make it easier.

The second method is that of Schmid,^d who points out that the popularity of Menander was still great among the Atticists of Hadrian's time and that Phrynichus was the first of the Atticists to put Aristophanes on Menander's pedestal. If this is, as Schmid

^a E. Rohde, *Der griechische Roman*³ (Leipzig, 1914), p. 369.

^b W. Schmid in *RE* s.v. *Alkiphron*.

^c Pp. 192-195

^d *Atticismus*, III 273, n. 15

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claims, "das Hauptindicium für Alkiphrons Zeit,"^a one may well despair of certainty; it is hard to see why such an argument should have been treated respectfully by Dalmeyda.^b

The third method is no less unsatisfactory, for one of the commonest ways of attempting to fix Longus's date is to examine his relationship to Alciphron. The most careful examination of this relationship is to be found in Reich,^c Bonner,^d and Dalmeyda,^e who disagree, Reich and Dalmeyda claiming that Alciphron imitated Longus, and Bonner inclining to the belief that Longus imitated Alciphron but claiming only that common dependence upon a third source is possible. On internal grounds Longus is dated by Schissel^f after 250. Rohde^g does little more than to express the belief that Longus imitated Alciphron and that he must therefore have lived after 200.

A *terminus ante quem* for the life of Alciphron is therefore still to seek.

3 MANUSCRIPTS

Schepers's second edition (Leipzig, 1905) is based on the following MSS :

INDEPENDENT OR OF UNCERTAIN POSITION IN THE STEMMATA (four MSS).

- B Vindobonensis phil 342 (membran, 12th-13th cent), ff 183r-200r · II 1-4, 6-39 A facsimile

^a *JAW* 108 (1901), 258.

^b G Dalmeyda in his edition of Longus (Paris, 1934), pp. xix-xx

^c *Op cit*, pp. 45-67.

^d C Bonner, "On Certain Supposed Literary Relationships II," *CPh* 4 (1909), 276-290.

^e G Dalmeyda, "Longus et Alciphron," *Mélanges Gustave Glotz* 1 (Paris, 1932), 277-287

^f *RE* s v Longos, Sp 1425

^g E Rohde, *Der griechische Roman*³, pp 534-535

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- of one page of this ms, showing u. 24 and the first part of u. 25 (through *ὑπὸ ταῖς θά-*), is given on Schepers's first plate
- Neap^b Neapolitanus III AA 14 (chartac, 14th-15th cent), ff 219v sqq, in a different hand from that of Neap^a below. 1 1-12 ('*Ἀλκίφρονος ῥήτορος ἐπιστολαί*'), apparently related to Vaticanus 140 and to x² (see below, p 20)
- N Parisinus suppl grec 352 (bombyc, 13th cent), ff 148r sqq. 1 ('*Ἀλκίφρονος ῥήτορος ἐπιστολαὶ ἀλιευτικάι*'), iii. 1-4, 5 (through *ἐξ οὗ* [§ 2], '*Ἀλκίφρονος ῥήτορος ἐπιστολαὶ παρασίτων*') A facsimile of the top of one page (f. 148v) of this ms., showing 1 4 (beginning with *-ὦν τὰ νηματικά* [§ 1], 5-6, 7 (through *ἀντίδοσις γάρ*), is given on Schepers's second plate
- Φ Parisinus 3054 (chartac., written in the latter part of the 15th cent by Janus Lascaris [Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig, 1909), p 157]), ff. 133v sqq iv. 2, 18-19, in the order 18-19, 2 Schepers's listing of this ms on p 156 among those containing frag. 5 appears to be a mistake. (Schepers did not collate Ξ=Parisinus 2832 [chartac, end of 15th cent], ff. 105r sqq: the same letters, and in the same order, as Parisinus 3054, of which it is perhaps a copy.)

FAMILY 1 (three MSS x and Neap^a)

- Harl Harleianus 5566 (chartac, 14th cent), ff 141r-167v 1 1-13, 15-22, u. 2-30, iii 1-7, 9-35, 37-39, 42, presumably in the same order as in the closely related
- Ven. Marcianus VIII 2 (14th-15th cent), ff 246v-264r 1 1-13, 15-22, u 2-30, iii 1-7, 9-35, 37-39, 42, in the following order iii 1-7, 9-18, 20-27, 33, 28-32, 34-35, 37-39, 42, 19 ('*Ἀλκίφρονος ῥήτορος ἐπιστολαὶ παρασίτων α'-λη'*'), u 2-15, 17-27, 16, 28-30 ('*Ἀλκίφρονος ῥήτορος ἐπιστολαὶ ἀγροικικαὶ α'-κθ'*'), 1 1-13, 15-22 ('*Ἀλκίφρονος ῥήτορος ἐπιστολαὶ ἀλιευτικάι λ'-ν'*')

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- Neap¹ Neapolitanus III AA. 14 (chartac, 14th-15th cent), ff 129v sqq, in a hand different from that of Neap^b above. iii 1-4, 6-7, 9-13, 16-19, in the order 1, 17, 2-4, 6-7, 9-13, 16, 18-19 (ἐπιστολαὶ παρασίτων).

FAMILY 2 (two MSS x¹)

- I Parisinus 1696 (membran, 14th cent), ff. 288r sqq
 1 (Ἀλκίφρονος ῥήτορος ἐπιστολαὶ ἀγροικικαὶ [sic]),
 ii 2-28, 30, in the order 2-15, 17-27, 16, 28, 30
 (τοῦ αὐτοῦ ἐπιστολαὶ ἀγροικικαὶ), iii. 1-39, 41
 (according to Schepers's *Praefatio*, p vii, but
 not according to his p. 107 nor according to
 his 1901 edition, p. xxiv), 42 (τοῦ αὐτοῦ ἐπι-
 στολαὶ παρασιτικαὶ).
- Vat 1 Vaticanus 140 (Seiler's Ψ, chartac, 14th cent), ff
 273r-288r 1 (Ἀλκίφρονος ῥήτορος ἐπιστολαὶ
 ἀγροικικαὶ [sic]), ii. 2-28, 30 (in the same order
 as in Parisinus 1696), iii 1-19 Folia torn out
 at the end no doubt contained iii 20-39, 42.

FAMILY 3 (four MSS x²)

- Vat 2 Vaticanus 1461 (membran, 14th cent according to
 A. Sabatucci in *SIFC* 14 [1906], 377, 15th
 cent according to Schepers), ff 242r-279v
 i 1-10, 11 (through ἐνορχεῖσθαι τὰς [§ 3]), 13
 (beginning with ἰδὼν οὖν [§ 4])-22, ii 2 (begin-
 ning with ἐώκειν δὲ [§ 2])-7, 8 (through ἀπ-
 εχθομένη [§ 1]), iii. 36 (beginning with βουλῇ
 κοινούμενος [§ 3])-41, iv 1-19, frag 5, in the order
 i 1-11, 13-22, iii 36-41, ii 2-8, iv 1-19, frag. 5
- Flo1 Laurentianus 59 5 (membran, probably 15th cent),
 ff 86v-106r the same letters, and in the same
 order, as Vaticanus 1461
- II Parisinus 3021 (chartac., 15th cent), ff 141r-171r
 the same letters, and in the same order, as
 Vaticanus 1461
- Δ Parisinus 3050 (membran, 15th cent), ff 73r-101r,
 161r sqq. : the same letters as Vaticanus 1461,

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but in the following order: i. 1-10, 14-22, iii 37-40, ii. 3-7, iv 2-11, 14-19, i 11, 13, iii. 36, 41, ii. 2, 8, iv. 1, 12-13, frag 5.

4 THE GROWTH OF THE CORPUS

Of the 123 letters in the present collection the Aldine edition and the Geneva edition of 1606 had only forty-four (i 1-40, ii 1-4 Old Style=i 1-10, 14-22, iii. 37-40, ii 3-7, iv 1-12, 13-16 Schepers 1901=i 1-10, 14-22, iii 37-40, ii 3-7, iv 2-11, 14-19 Schepers 1905). Bergler's edition of 1715 added seventy-two (iii 1-72 Old Style=i 11-13, iii 1-5, ii 1-2, 8-28, 30-39, iii 6-36 Schepers) Wagner's edition of 1798 added six more (*Epistula Inedita B*, fragments 2-19=ii. 29, fragments 2-4, 6, 5 Schepers 1901=ii 29, iii 41, iv. 1, 12, fragment 5, iv. 13 Schepers 1905); fragment 5 had already been published by F L Abresch in 1749. Finally, in 1853, Seiler's first edition added iii. 74 Old Style (=iii 41 Schepers 1901=iii 42 Schepers 1905), which had already been published by F J. Bast in 1798^a A complete conspectus of numbers is given in Table 1

^a For more detailed accounts of the growth of the corpus see A Westermann, *De Epistolarum Scriptoris Graecis II* (Progr. Leipsic [1852]), p 5, Schepers 1905, pp. iv-v.

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TABLE I

Conspectus of Numbers

Aldine edition 1499	Geneva edition 1606	Bergler 1715
ρ vi v	pp. 359-360	1 1
ρ vii r	360	1 2
ρ vii r-v	360	1. 3
ρ vii v	360-361	1 4
ρ vii v-viii l	361	1 5
ρ viii r	361	1 6
ρ viii r-v	361	1. 7
ρ viii v	361-362	1 8
ρ viii v- σ l r	362	1 9
σ l r-v	362	1 10
σ l v	363	1 11
σ l v-ii r	363	1 12
σ ii r-v	363-364	1 13
σ ii v	364	1 14
σ ii v-iii r	364	1 15
σ iii r	364	1 16
σ iii l	364	1. 17
σ iii r-v	365	1. 18
σ iii v	365	1. 19
σ iii v	365	1 20
σ iii r	365	1 21
σ iii r-v	366	1. 22
σ iii v	366	1 23
σ v r	366	1 24
σ v r	367	1. 25
σ v r-v	367	1 26
σ v v	367	1. 27

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Conspectus of Numbers

Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
1. 1	1 1	1. 1	1 1	1. 1
1 2	1 2	1 2	1 2	1. 2
1 3	1. 3	1 3	1 3	1. 3
1. 4	1 4	1. 4	1 4	1. 4
1 5	1 5	1 5	1 5	1. 5
1. 6	1 6	1. 6	1. 6	1. 6
1. 7	1. 7	1. 7	1 7	1 7
1 8	1 8	1. 8	1 8	1. 8
1 9	1 9	1. 9	1 9	1. 9
1 10	1. 10	1 10	1 10	1. 10
1 11	1 11	1 11	1 14	1 14
1 12	1 12	1. 12	1 15	1. 15
1 13	1. 13	1 13	1 16	1 16
1 14	1 14	1. 14	1 17	1. 17
1 15	1. 15	1 15	1 18	1. 18
1 16	1 16	1 16	1 19	1 19
1 17	1 17	1 17	1 20	1 20
1 18	1 18	1 18	1 21	1 21
1 19	1 19	1 19	1. 22	1 22
1 20	1 20	1 20	III 37	III 37
1 21	1 21	1 21	III 38	III. 38
1 22	1 22	1 22	III. 39	III. 39
1 23	1 23	1 23	III 40	III 40
1 24	1 24	1 24	II 3	II 3
1. 25	1 25	1 25	II 4	II. 4
1 26	1 26	1 26	II. 5	II. 5
1 27	1 27	1 27	II 6	II 6

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Aldine edition 1499	Geneva edition 1606	Bergler 1715
σ v v-vi r	367	1 28
σ vi l	368	1 29
σ vi v	368	1 30
σ vi v-vii r	368-369[" 371 "]	1 31
σ vii r	369[" 371 "]	1 32
σ vii r-v	369[" 371 "]	1 33
σ vii v-viii r	369[" 371 "]-370	1 34
σ viii r-v	370-371	1 35
σ viii v- τ l r	371	1 36
τ l r-v	371-372	1 37
τ l v-ii v	372-373	1 38
τ ii v-iii v	373-374	1 39
τ iii v	374	1 40
τ iii v-iv v	374-375	ii 1
τ v l-vi r	375-376	ii 2
τ vi r-vii v	376-378	ii 3
τ vii v-v 11 l	378-380	ii 4
		iii 1
		iii 2
		iii 3
		iii 4
		iii 5
		iii 6
		iii 7
		iii 8
		iii 9
		iii 10
		iii 11
		iii. 12
		iii 13
		iii 14

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
1 28	1 28	1. 28	11 7	11 7
1 29	1 29	1 29	1v 1	1v. 2
1 30	1 30	1 30	1v 2	1v. 3
1 31	1 31	1 31	1v 3	1v. 4
1 32	1 32	1 32	1v 4	1v. 5
1 33	1 33	1. 33	1v 5	1v. 6
1 34	1 34	1 34	1v 6	1v. 7
1. 35	1 35	1 35	1v 7	1v. 8
1 36	1 36	1. 36	1v. 8	1v 9
1 37	1 37	1. 37	1v 9	1v. 10
1 38	1 38	1 38	1v 10	1v. 11
1 39	1 39	1. 39	1v 11	1v 14
1 40	1 40	1. 40	1v 12	1v 15
11. 1	11 1	11. 1	1v 13	1v. 16
11 2	11 2	11. 2	1v 14	1v. 17
11 3	11 3	11. 3	1v 15	1v. 18
11 4	11. 4	11 4	1v 16	1v 19
111 1	111 1	111. 1	1. 11	1 11
111 2	111 2	111 2	1 12	1 12
111 3	111 3	111. 3	1 13	1. 13
111 4	111 4	111. 4	111 1	111. 1
111 5	111 5	111 5	111 2	111 2
111 6	111 6	111. 6	111 3	111 3
111 7	111 7	111 7	111 4	111. 4
111. 8	111 8	111 8	111 5	111 5
111 9	111 9	111 9	11. 1	11. 1
111 10	111 10	111 10	11 2	11 2
111 11	111 11	111 11	11 8	11 8
111 12	111 12	111. 12	11 9	11 9
111 13	111 13	111 13	11 10	11. 10
111 14	111 14	111 14	11 11	11. 11

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
III 15	III 15	III 15	II. 12	II. 12
III 16	III 16	III 16	II 13	II. 13
III 17	III. 17	III 17	II. 14	II. 14
III 18	III 18	III. 18	II. 15	II. 15
III 19	III. 19	III 19	II 16	II. 16
III 20	III. 20	III 20	II 17	II 17
III 21	III 21	III 21	II. 18	II. 18
III 22	III. 22	III 22	II. 19	II. 19
III 23	III. 23	III. 23	II. 20	II. 20
III 24	III. 24	III. 24	II 21	II 21
III 25	III. 25	III. 25	II 22	II. 22
III 26	III 26	III 26	II 23	II. 23
III 27	III 27	III 27	II 24	II. 24
III 28	III 28	III 28	II 25	II. 25
III 29	III 29	III. 29	II. 26	II. 26
III. 30	III 30	III 30	II. 27	II. 27
III 31	III 31	III 31	II. 28	II. 28
III 32	III 32	III 32	II 30	II 30
III 33	III 33	III 33	II. 31	II 31
III 34	III 34	III 34	II 32	II 32
III 35	III 35	III 35	II. 33	II 33
III 36	III 36	III. 36	II 34	II. 34
III 37	III 37	III 37	II 35	II. 35
III 38	III 38	III 38	II 36	II. 36
III 39	III 39	III 39	II. 37	II. 37
III 40	III 40	III 40	II 38	II. 38
III 41	III 41	III. 41	II 39	II. 39
III 42	III. 42	III. 42	III 6	III. 6
III 43	III 43	III 43	III 7	III. 7
III 44	III 44	III 44	III 8	III. 8

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
III 45	III 45	III 45	III 9	III 9
III 46	III 46	III 46	III 10	III 10
III 47	III 47	III 47	III 11	III 11
III 48	III 48	III 48	III 12	III 12
III 49	III 49	III 49	III 13	III 13
III 50	III 50	III 50	III 14	III 14
III 51	III 51	III 51	III 15	III 15
III 52	III 52	III 52	III 16	III 16
III 53	III 53	III 53	III 17	III 17
III 54	III 54	III 54	III 18	III 18
III 55	III 55	III 55	III 19	III 19
III 56	III 56	III 56	III 20	III 20
III 57	III 57	III 57	III 21	III 21
III 58	III 58	III 58	III 22	III 22
III 59	III 59	III 59	III 23	III 23
III 60	III 60	III 60	III 24	III 24
III 61	III 61	III 61	III 25	III 25
III 62	III 62	III 62	III 26	III 26
III 63	III 63	III 63	III 27	III 27
III 64	III 64	III 64	III 28	III 28
III 65	III 65	III 65	III 29	III 29
III 66	III 66	III 66	III 30	III 30
III 67	III 67	III 67	III 31	III 31
III 68	III 68	III 68	III 32	III 32
III 69	III 69	III 69	III 33	III 33
III 70	III 70	III 70	III 34	III 34
III 71	III 71	III 71	III 35	III 35
III 72	III 72	III 72	III 36	III 36
Ep. in- edita B	III 73	III 73	II 29	II 29
	III 74	III 74	III 41	III 42

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Wagner 1798	Seiler 1853 and 1856	Meineke 1853 and Hercher 1873	Schepers 1901	Schepers 1905 and Benner & Fobes 1949
Frag. 1	Frag. 1	Frag. 1	Frag. 1	
Frag. 2	Frag. 2	Frag. 2	Frag. 2	iii 41
Frag. 3	Frag. 3	Frag. 3	Frag. 3	iv. 1
Frag. 4	Frag. 4	Frag. 4	Frag. 4	iv. 12
Frag. 5	Frag. 5	Frag. 5	Frag. 6	Frag. 5
Fragg. 6-19	Frag. 6	Frag. 6	Frag. 5	iv 13
Ep. in- edita A	Appendix			
Frag. 20				

5 THE PRESENT EDITION AND ITS DEPENDENCE UPON THE EDITIONS OF SCHEPERS

The present edition, based almost wholly on the two editions of Schepers (as supplemented by Castiglioni),^a reproduces only a small part of Schepers's critical material. In most cases in which it gives a variant, it gives all the variants, but the reader should not in any case argue from silence.^b

^a A. Castiglioni, *Collectanea Graeca*, Pisa, 1911. On the basis of his own collations of Vat.2 and Flor. Castiglioni corrects many of Schepers's reports of these two mss. Wherever one of Castiglioni's corrections affects a passage for which the present editors give a critical note, they have incorporated the correction tacitly; and they make only this blanket acknowledgement of their indebtedness to what is apparently a very careful piece of work.

^b That it is not safe to argue from Schepers's silence either is suggested by u. 25 1 ὑπὸ τοῖς, where B reads ὑπὸ ταῖς (as shown in his first plate) and his second edition has the critical note "ὑπὸ] ἐπὶ B" and says nothing about the gender of the

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6 BIBLIOGRAPHY

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Translations: Latin—"Cujas" ("Opportunè nobis hodierno die maiore tranquillitatem stravit. Nam ad hanc usque, tertium diem iam procellae tenuerunt et vehementi impetu se in pelagus ex promontoris venti immiserunt") in *Epistolae Graecanicae Mutuae*, Geneva, 1606 (the attribution on the title-page, à *Iacobo Cuiacio*. . . *magnam partem Latinitate donatae*, is generally discredited; see Fabricius-Hailes, *Bibliotheca Graeca*⁴, 1 [Hamburg, 1790], 676) S. Bergler ("Commoda nobis maiore tranquillitate hodierno die stratum est cum enim tertium hunc diem duraret tempestas, et valide versus mare flaret a promontoris Boreas"), Leipsic, 1715, Utrecht, 1791

article Great as Schepers's services to Alciphron have been, a new critical edition is much to be desired, and it is unfortunate that the present volume should have had to be prepared at a time when photostats were unprocurable

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J. A. Wagner ("Fructuosam nobis hodie in serenitatem male stratum est. Quum enim per triduum hocce durasset tempestas, vehementerque mare versus spirasset a promontoris Boreas") Leipsic, 1798 (a revision of preceding versions; see vol II, p xxii) E. E. Seiler ("Commodam nobis mare in tranquillitatem hodie stratum est. cum tertium enim hunc diem duraret tempestas vehementerque versus mare flaret a promontoris Boreas"), Leipsic, 1853 and 1856 (a revision of Bergler's version, see p. xvii) R. Hercher, Paris [1873] (Seiler's version, but insufficiently revised [u 1 *ad fin*] and insufficiently adapted to Hercher's text [i 15. 4; iv 8 *ad fin*])

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SIGLA

MANUSCRIPTS

Independent or of Uncertain Position in the Stemma

- B = Vindobonensis phil 342 (12th-13th cent)
 Neap^b = Neapolitanus III AA 11 (14th-15th cent), ff
 219v sqq
 N = Parisinus suppl grec 352 (13th cent)
 Φ = Parisinus 3054 (latter part of 15th cent)
 Ξ = Parisinus 2832 (end of 15th cent)

Family 1

- x { Harl. = Harleianus 5566 (14th cent)
 Ven = Marcianus VIII. 2 (14th-15th cent)
 Neap^a = Neapolitanus III. AA 14 (14th-15th cent), ff
 129v sqq

Family 2

- x¹ { Γ = Parisinus 1696 (14th cent.)
 Vat.1 = Vaticanus 140 (14th cent)

Family 3

- x² { Vat 2 = Vaticanus 1461 (14th-15th cent)
 Flor = Laurentianus 59. 5 (probably 15th cent.)
 II = Parisinus 3021 (15th cent)
 Δ = Parisinus 3050 (15th cent)

EDITIONS AND CONJECTURES

- Ald = Musurus (Ἐπιστολαὶ διαφόρων φιλοσόφων ῥη-
 τῶρων σοφιστῶν, κτλ, Venice [*apud Ald-*
dum], 1499)
 Vind = A manuscript edition of the old Book 1 (= Sche-
 pers 1 1-10, 14-22, iii 37-40, ii 3-7, iv. 2-11,
 14-15) in Vindobonensis phil 318 (16th
 cent), ff. 56r-71r
 Eichstädt gloss = Non-Reiskean conjecture found in a copy
 of Bergler's *Alciphron* once the property of
 H. K. A Eichstadt of Jena, see Wagner's
Alciphron, vol 1, pp 21-211, Schepers 1905,
 p xxv

LIBER I

ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

ΕΠΙΣΤΟΛΑΙ ΑΛΙΕΥΤΙΚΑΙ¹

1 [i 1]

Εὐδῖος Φιλοσκάφω

Χρηστέην ἡμῖν ἡ θάλαττα τὸ τήμερον εἶναι τὴν
γαλήνην ἐστόρεσεν ὥς γὰρ τρίτην ταύτην² εἶχεν
ὁ χειμὼν ἡμέραν, καὶ λάβρως κατὰ τοῦ πελάγους
ἐπέπνεον ἐκ τῶν ἀκρωτηρίων οἱ βορεῖς, καὶ ἐπ-
εφρίκει μὲν ὁ πόντος μελαινόμενος, τοῦ ὕδατος δὲ
ἀφρὸς ἐξηνθήκει, πανταχοῦ τῆς θαλάσσης ἐπ' ἀλ-
λήλων ἐπικλωμένων τῶν κυμάτων (τὰ μὲν γὰρ
ταῖς πέτραις προσηράσσετο, τὰ δὲ εἴσω ἀνοιδούντα
2 ἐρρήγνυντο), ἀεργία παντελὴς ἦν· καὶ τὰ ἐπὶ ταῖς
ῥόσι καταλαβόντες καλύβια, ὀλίγα ξυλισάμενοι
κομμάτια ὅσα οἱ ναυπηγοὶ πρώην ἐκ τῶν δρυῶν
ᾧς ἐξέτεμον ἀπέλιπον, ἐκ τούτων πῦρ ἀνάψαντες
3 τὸ πικρὸν τοῦ κρυμοῦ παρεμυθούμεθα τετάρτη

¹ ἀλιευτικά N Π, ἀλιευτικάι λ'-ν' Ven., om Neap^b, ἀγροικαί x¹ Title lacking in Harl Vat 2 Floi Δ

x (Harl Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Floi Π Δ)

BOOK I

ALCIPHRON THE RHETOR'S

LETTERS OF FISHERMEN

Letter 1 [1 1]

Eudius to Philoscaphus^a

It was a good thing for us that the sea sank into the calm we have to-day. For when the storm had prevailed now the third day, the northern blasts were dashing hungrily upon the sea from the headlands. The deep was ruffled and turned black, but the water was ablossom with whitecaps as at all points the waves of the sea dashed against one another: yonder they pounded on the rocks, and here, swelling up from within, they broke in spray. We fishermen couldn't work at all. We took refuge in the little shanties² along the shore, after collecting the few chips recently left by the ship-carpenters from the oaks they had cut down; with these we kindled a fire and relieved the bitterness of the freezing cold. Now has come 3

^a "Fairweather to Loveboat"

² ταύτην deleted by Meiser Cf § 3

ALCIPHRON

δὲ αὕτη ἐπιλαβοῦσα ἡμᾶς ἀλκονίς, ὥς οἶμαι, ἡμέρα (ἔστι γὰρ τοῦτο τῷ καθαρῷ τῆς αἰθρίας τεκμήρασθαι) πλουτον ἀθρόον ἀγαθῶν ἔδειξεν ὥς γὰρ ὥφθη μὲν ὁ ἥλιος, πρώτη δὲ ἀκτὺς εἰς τὸ πέλαγος ἀπέστιλβε, τὸ πρῶν νεωλκηθὲν σκαφίδιον σπουδῇ κατεσύραμεν, εἴτ' ἐνθέμενοι τὰ δίκτυα
 4 ἔργων εἰχόμεθα μικρὸν δὲ ἄπωθεν¹ τῆς ἀκτῆς χαλάσαντες, φεῦ τῆς εὐοψίας, ὅσον ἰχθύων² ἐξείλκυσαμεν· μικροῦ καὶ τοὺς φελλοὺς ἐδέησε κατασῦραι ὑφάλους τὸ δίκτυον ἐξωγκωμένον

Εὐθὺς οὖν ὀψῶναι πλησίον, καὶ τὰς ἀσίλλας³ ἐπωμίους ἀνελόμενοι καὶ τὰς ἐκατέρωθεν σφυρίδας ἐξαρτήσαντες καὶ ὑπὲρ αὐτῶν καταβαλόντες τάργυ-
 5 ριον,⁴ ἄστυδ' ἐκ Φαλήρων ἠπείγοντο πᾶσι δὲ τούτοις ἠρκέσαμεν ἡμεῖς καὶ πρὸς τούτοις ἀπηνεγκάμεθα γαμεταῖς καὶ παιδίους ὄγκον οὐκ ὀλίγον ἔχειν τῶν λεπτοτέρων⁵ ἰχθύων, οὐκ εἰς μίαν, ἀλλ' εἰ χειμῶν ἐπιλάβοιτο καὶ εἰς πλείους ἡμέρας ἐμφορῆσαι

2 [1 2]

Γαληναῖος Κύρτωνι

Μάτην ἡμῖν πάντα πονεῖται, ᾧ Κύρτων, δι' ἡμέρας μὲν⁶ ὑπὸ τῆς ἀλέας⁷ φλεγομένοις νύκτωρ δέ⁸

λ (Harl Ven) Neap^b N λ¹ (Γ Vat 1) λ² (Vat 2 P'lor Π Δ)

¹ ἄπωθεν Ald ἀποθεν

² ἰχθύων Beigler ἰχθύων λ¹, ἰχθύν cet.

³ ἀσίλλας Hemsterhuys ὕλλας λ, εἶλλας Neap^b Vat 1, εἶλλας cet

⁴ τάργυριον Cobet ἀργύριον

⁵ λεπτοτέρων Berglei λεπτομερῶν

I LETTERS OF FISHERMEN. 1. 3—2 1

this, the fourth day, a "halecyon day,"^a I think—you can tell by the clear sky. It has disclosed wealth galore at one stroke. For at sight of the sun, while the first beam glittered on the waves, we had made haste to launch the boat (which had been so lately beached), then we put our nets on board, and got to work. A little way off shore we let out our nets—⁴ and what a sight of good seafood! What quantities of fish we did pull in! The bulging net almost dragged the floats under water.

Well, fish-peddlers were right there waiting for us; they lifted their yokes to their shoulders, fitted into place the two fish baskets which hung one at each end, put down their money in payment and hurried off from Phalerum^b towards the city. We had fish⁵ enough for them all; and in addition we carried home for wives and children a great lot of the smaller fry—enough to give them their fill, not for one day alone but for several, in case of bad weather.

Letter 2 [1 2]

Galenaëus to Cyrton^c

In vain are all our toils, my dear Cyrton; in the daytime we are scorched by the fierce heat, at night

^a See *Scholía Platonica*, ed. W. C. Greene (Haverford, 1938), pp. 406-407.

^b A beach east of the Peiræus.

^c "Stillman to Lobsterpot."

x (Harl. Ven.) Neap. ^b N χ^1 (Γ Vat 1) χ^2 (Vat 2 Flor. II Δ).

⁶ μέν om. x N Vat 1.

⁷ ἀλέας Reiske: ἀλεᾶς χ , ἄλῃς χ^1 , ἄλῃς N Flor., ἄλλῃς Vat 2, ἀέλῃς II Δ, εἰλῃς Neap.^b

⁸ νύκτωρ δέ Neap. ^b N χ^1 χ^2 , νυκτός χ .

ALCIPHRON

ὑπὸ λαμπάσι τὸν βυθὸν ἀποξύνουσι, καὶ τὸ λεγόμενον δὴ τοῦτο εἰς τοὺς τῶν Δαναΐδων τοὺς ἀμφορέας ἐκχέομεν πίθους οὕτως ἄπρακτα καὶ ἀνήνυτα
 2 διαμοχθοῦμεν ἡμῖν μὲν γὰρ οὐδὲ ἀκαλήφης ἔστιν ἢ πελωρίδος ἐμπλήσαι τὴν γαστέρα, ὁ δεσπότης δὲ συλλέγει καὶ τοὺς ἰχθύας καὶ τὰ κέρματα οὐκ ἀπόχρη δὲ αὐτῷ τοσαῦτα ἔχειν παρ' ἡμῶν, ὁ δὲ
 3 διερευνᾶται καὶ τὸ σκαφίδιον συνεχῶς. καὶ πρώην, ὅτε ἐκ Μουνυχίας ἐπέμψαμεν αὐτῷ κομιοῦντα¹ τοῦψώνιον Ἑρμωνα τουτονὶ τὸν μειρακίσκον, σπόγγους ἡμῖν ἐπέταπτε καὶ τὰ ἐκ τῆς ἀλός² ἔρια, ἃ
 4 φύεται ἐπιεικῶς ἐναβρυνομένης³ εἰς λήδιον⁴. ὥσθ' ὁ μὲν οὕτω ταῦτα προσαπῆται, καὶ ὁ Ἑρμων ἀφείς τὸ φέρνιον⁵ αὐτοῖς ἰχθύσιν, ἀφείς δὲ καὶ ἡμᾶς αὐτῷ σκάφει, ὥχετο ἐπὶ λέμβου κωπήρεσι⁶ τισι Ῥοδίοις βολαυτουργοῖς⁷ ἀναμιχθείς καὶ ὁ μὲν δεσπότης οἰκέτην, ἡμεῖς δὲ συνεργὸν ἀγαθὸν ἐπενθήσαμεν

χ (Harl Ven) Neap^b N χ¹ (Γ Vat 1) χ² (Vat 2 Flor. Π Δ)

¹ πονοῦντι χ, πονοῦντα N Floi, πονιοῦντα Vat 2, ποριοῦντα Π₁

² θαλάττης οι θαλάσσης χ¹ χ², sign of lacuna in N

³ ἐναβρυνομένης Harl, ἐν εὐρυνόμης N, ἐν εὐρυνόμοις Neap^b Vat 1, ἐν εὐρυνώμης χ², ἐν εὐρυνομένης Γ, ἐν ἀβαβρυνόμης Ven

⁴ λήδιον L A Post λῆμνον

⁵ φέρνιον Fobes from Meineke's φερνίον· φορνίον Vat 2 Flor Π, φορτίον cet ⁶ κωπήροις Neap^b χ² κωπήρης Vind

⁷ βολαυτουργοῖς L A Post· βαλαυτουργοῖς Ven Neap^b, βαλαυσουργοῖς Harl N Δ, om χ¹, βαλανουργοῖς cet

^a A reference to the punishment of the daughters of Danaus for the murder of their husbands. See Tsimbas, pp 9-10.

^b Apparently the *byssus* which attaches the bivalve *pinna* to the rock or to the sand. "It is notably long and delicate, is very strong, has a beautiful silky luster, and is capable of being woven into cloth, upon which a very high value is set. This manufacture was known to the ancients, and is still practised in Italy. Some species of *pinna* measure about two feet long, with a *byssus* of the same length"—*Century*

I LETTERS OF FISHERMEN. 2 1-4

by torchlight we comb the surface of the deep with nets, and in fact, as the saying goes, we keep emptying our pitchers into the jars of the Danaïds ^a—just so fruitless and useless are our unending labours. We ² may not fill our bellies with sea-anemones or mussels, even; our master gathers in both the fish and the ha'pennies. And he isn't content to get all this from us, but he continually rummages through our fishing boat too. Not long ago, moreover, when we dis- ³ patched Heimon (the stipling, you know, that we had here) from Munychia to deliver our catch of fish to him, he sent us orders for sponges and for sea-wool,^b which grows expressly for a spoiled darling's summer robe.^c The result was that he had ⁴ hardly made this additional demand when Hermon abandoned his creel, fish and all, and deserted us too, with skiff and all, and went off in a small boat, lost in a crowd of independent fishermen, Rhodians equipped with oars. So our master had the loss of a servant, and we of a good fellow-worker, to lament.

Dictionary s v pinna See [Arrian], *Periplus Maris Erythraei* 59 (C. Muller's *Geographi Graeci Minores* 1 [Paris, 1882], 300-301), Tertullian, *De Pallio* 3, with the notes of Salmasius (*Q Sept Florentis Tertulliani Liber De Pallio*, Claudius Salmasius . recensuit [Lugduni Batavorum, 1656], pp. 218 ff.) Meyer's *Grosses Konversations-Lexikon*⁸ III 672 (s v *byssus*) says that Tarentum is one of the places in which the manufacture is still practised, and gives some account of the process. See below, p 271, note d.

^c Text uncertain. Some read ἐν Εὐρυνόμης εἰς Ἀἴμνον. On the shore of Lemnos there may have been a shrine of the sea-nymph Eurynomê, and sea-wool may have grown there. As Bergler pointed out, there is in Valerius Flaccus (*Argonautica* II. 136) a Lemnian Eurynomê who spins. For Eurynomê see K. Shepard, *The Fishtailed Monster in Greek and Etruscan Art* (Bryn Mawr diss.: New York, 1940), 23-24. But the reading adopted here is Post's.

Γλαῦκος Γαλατεία

Χρηστὸν ἡ γῆ καὶ ἡ βῶλος ἀκίνδυνον οὐ μάτην
 γοῦν ἀνησιδώραν ταύτην ὀνομάζουσιν Ἀθηναῖοι
 ἀνείσαν δῶρα δι' ὧν ἔστι ζῆν καὶ σώζεσθαι¹ χα-
 λεπὸν ἡ θάλαττα καὶ ἡ ναυτιλία ῥιποκίνδυνον ὀρ-
 θῶς ἐγὼ τοῦτο κρίνω πείρα καὶ διδασκαλία μαθῶν.
 2 ποτὲ γὰρ ὄψιν ἀποδόσθαι βουλευθεῖς ἤκουσα ἐνὸς
 τῶν ἐν τῇ Ποικίλῃ διατριβόντων ἀνυποδήτων καὶ
 ἐνεροχρώτων² στιχίδιον ἀποφθεγγομένου τὴν ἀπό-
 νοιαν τῶν πλεόντων ἐπιστῦφον³. ἔλεγε δ' Ἀράτου⁴
 τινὸς εἶναι σοφοῦ τὰ μετέωρα, καὶ ἦν ὅσον ἀπο-
 μνημονεύσαντα οὐχ ὅλον εἰπεῖν ὥδε εἰρημένον

ὀλίγον δὲ διὰ ξύλον "Αἰδ' ἐρύκει

3 τί οὖν, ὦ γύναι, οὐ σωφρονοῦμεν καὶ ὀψὲ τοῦ καιροῦ
 φεύγομεν τὴν πρὸς θάνατον γειτνίασιν, καὶ ταῦτα
 ἐπὶ παιδίοις ζῶντες οἷς εἰ καὶ μηδὲν μέγα παρ-
 ἔχειν δι' ἀχρηματίαν ἔχομεν, τάδε παρέξομεν⁵ καὶ

χ (Harl. Ven) Neap^b N χ¹ (Γ Vat 1) χ² (Vat 2 Flor. II Δ).

¹ οὐ μάτην—σώζεσθαι deleted by Meineke

² ἀνυποδήτων καὶ ἐνεροχρώτων Cobet ἀνυποδήτου καὶ ἐνε-
 ρόχρωτος Vat 1 Neap^b Γ (ου in ras Γ), ἀνυποδήτων καὶ
 ἐνερόχρωτος *cet*

³ ἐπιστῦφον Meineke ἐπιστῦφοντος

⁴ δ' Ἀράτου Beiglei δὲ ἄρα τοῦτό Neap^b, γὰρ ἄρα τοῦτό
cet

⁵ παρέξομεν χ¹, ἔξομεν *cet*.

^a For the general sentiment of this letter cf Moschus,
 frag 1 (Stobaeus lix 19)

I LETTERS OF FISHERMEN. 3 1-3

Letter 3 [1 3]

Glaucus to Galateia ^a

The earth is kindly, and there's no danger in its soil, not idly do the Athenians call it "bounteous giver," ^b since it gives bounteously the gifts by which life and the preservation of life are possible. The sea is cruel, and voyaging is hazardous ^c. That this judgement of mine is right I know from experience and from teaching. For once upon a time, when I wanted to sell my fish, I heard one of those unshod, cadaverous fellows that pass their time in the Porch ^d recite a little verse rebuking the folly of men who go down to the sea. He said the words were those of a certain Aratus, a man wise in the lore of the heavens. the passage goes thus—I can't recall the whole

'Tis but a thin plank wards off death ^e

Why then, wife, do we not behave sensibly, and, ³ late in the day though it is, flee from the neighbourhood of death, especially since we have our children to live for? Even if we are so poor that we cannot give them much, we shall at least be able to give them

^b An altar at Pergamum bore the inscription, Γῆ Ἀντισιδώρα, see A. Ippel in *Ath. Mitt* 37 (1912), 288-289.

^c Cf. Diogenes Laertius i 4 77, who says that Pittacus "answered various inquiries thus 'What is . . . trustworthy?' 'The earth', 'Untrustworthy?' 'The sea'" (Trans. R. D. Hicks, L.C.L.)

^d The Stoa Poecilê or Painted Porch, to which "people came . . . to hear Zeno, and this is why they were known as men of the Stoa, or Stoics" (Diogenes Laertius vii 1 5, trans. R. D. Hicks, L.C.L.)

^e Aratus 299

ALCIPHRON

χαριούμεθα, τὸ τὰς τρικυμίας καὶ τοὺς ἐκ βυθοῦ
κινδύνους ἀγνοῆσαι, γεωργία δὲ συντραφῆναι καὶ
τὸν ἀσφαλῆ καὶ ἀδεᾶ βίον ἀσπάσασθαι

‡ [1 4]

Κυμόθοος¹ Τριτωνίδι

Ὅσον ἡ θάλαττα τῆς γῆς διαλλάττει, τοσοῦτον
καὶ ἡμεῖς οἱ ταύτης ἐργάται τῶν κατὰ πόλεις ἢ
κώμας οἰκούντων διαφέρομεν οἱ μὲν γὰρ ἢ μέ-
νοντες εἴσω πυλῶν τὰ δημοτικὰ διαπράττονται, ἢ
γεωμορία προσανέχοντες τὴν ἐκ τῆς βώλου πρὸς
2 διατροφὴν ἀναμένουσιν ἐπικαρπίαν ἡμῖν δέ, οἷς
βίος ἐν ὕδασι, θάνατος ἡ γῇ καθάπερ τοῖς ἰχθύσιν
ἦκιστα δυναμένοις ἀναπνεῖν τὸν ἀέρα τί δὲ οὖν
παθοῦσα, ὦ γύναι, τὴν ἀκτὴν ἀπολιποῦσα καὶ τὰ
νήματα τοῦ λίνου ἄστυδε θαμίζεις Ὀσχοφόρια καὶ
Λήναια ταῖς πλουσίαις Ἀθηναίων συνεορτάζουσα,
3 οὐκ ἔστι τοῦτο σωφρονεῖν οὐδ' ἀγαθὰ διανοεῖσθαι
οὐχ οὔτω δὴ σε ὁ πατήρ ἐκ τῆς Αἰγίνης, οὐ τεχ-
θῆναι σε καὶ τραφῆναι συνέβη, μνεῖσθαι ὑπ' ἐμοὶ
4 γάμψω παρέδωκεν εἰ τὴν πόλιν ἀσπάζῃ, χαῖρε καὶ

x (Harl Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor. II Δ).

x (Harl Ven.) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ Κυμόθοος Seiler Κύμοθος

^a "Billowswift to Triton's Daughter"

^b She had worked on her husband's nets on the shore
(M. Beaudoin in *RPh* 26 [1902], 327-328)

these real blessings they will never have known the towering billows or the dangers of the deep ; they will have grown up on the farm , and they will have clung to the life that's safe and without fear

Letter 4 [1 4]

Cymothous to Tritonis^a

As the sea differs from the land, even so are we, the toilers of the sea, unlike the men who live in cities or towns. They either stay inside the gates and engage in public affairs or devote their attention to farming and wait for the fruitage of the soil to provide their sustenance ; but for us, whose living is in the waters, the land spells death as truly as it does for the fish, which are quite unable to breathe the air. So what possesses you, wife, to desert the shore and your strands of flax^b and keep running to the city to take part in the celebration of the Oschophoria and the Lenaea^c in company with the rich Athenian ladies ? That is not modest and discreet conduct,^d or keeping one's thoughts on good things.^e Surely it was not for this that your father in Aegina, where it was your lot to be born and reared, entrusted you to me to be initiated in the rites of marriage. If it

^c For these Dionysiac festivals see Deubner, *Attische Feste*, pp 142-147, 123-134, and this book, p 62, note b

^d What counted as modest and discreet conduct for a wife is set forth in Xenophon, *Oeconomicus* vii-x, vii 11, 14 was perhaps in Alciphron's mind.

^e The sentence οὐκ ἔστι . διανοεῖσθαι is an iambic tetrameter

ALCIPHRON

ἄπιθι· εἰ¹ τὸν ἄνδρα, εἰ² τὰ ἐκ θαλάττης ἀγαπᾷς,
ἐπάνιθι τὸ λῶον ἐλομένη, λήθῃ δέ σοι ἔστω μακρὰ
τῶν κατ' ἄστρ' αὐτῶν ἀπατηλῶν θεαμάτων

5 [1 5]

Ναυβάτης 'Ροθίῳ

Οἷεi μόνος πλουτεῖν, ὅτι τοὺς παρ' ἐμοὶ θητεύον-
τας³ δελεάζων ἄγεις ὡς ἑαυτὸν περιουσίᾳ μισθω-
μάτων. καὶ εἰκότως· σοὶ μὲν γὰρ ὁ βόλος ἤνεγκε
πρώην χρυσοῦς κόμματος Δαρεικοῦ,⁴ τῆς ἐπὶ Σα-
λαμῖνι ναυμαχίας ἴσως λείψανα, καταδύσης, οἶμαι,
νῆος Περσικῆς αὐτοῖς ἀνδράσι καὶ αὐτοῖς χρήμασιν,
ὅτε ἐπὶ τῶν προγόνων τῶν ἡμετέρων ὁ Θεμιστο-
κλῆς ὁ τοῦ Νεοκλέους ἤρατο τὸ μέγα κατὰ Μήδων
2 τρόπαιον ἐγὼ δὲ ἀγαπῶ τὴν τῶν ἀναγκαίων εὐ-
πορίαν ἐκ τῆς καθημερινῆς ἐργασίας τῶν χειρῶν
ποριζόμενος ἀλλ' εἰ πλουτεῖς, σὺν δικαίῳ πλού-
τει· γινέσθω δέ σοι ὁ πλοῦτος μὴ κακίας, ἀλλὰ
καλοκαγαθίας ὑπηρέτης

λ (Harl Ven) Neap^b N x¹ (Γ Vat 1) λ² (Vat 2 Floi Π Δ)

¹ εἰ Neap^b, εἰς cet.

² εἰ x², εἰ δὲ cet

λ (Harl Ven) Neap^b N x¹ (Γ Vat 1) λ² (Vat 2 Flor Π Δ)

³ θητεύοντας Herel θηρεύοντας

⁴ χρυσοῦς κόμματος Δαρεικοῦ Meineke. χρυσοῦ κόμματα
Δαρεικοῦ (Δαρικοῦ N, δωρικοῦ λ).

^a In Attic law a husband could divorce his wife by a word.
See Caillemer in *DS* s v *divortium*

^b Many of the *ι*apcιs that figure so prominently in the
New Comedy took place at such festival "shows."

I LETTERS OF FISHERMEN, 4. 4—5. 2

is the city that you love, good-bye and go your ways^a, if you are content with your husband and with what the sea can give, then be so good as to come back—and forget forever those insidious shows^b that they have in the city

Letter 5 [1. 5]

Naubates to Rhothius^c

You are thinking that you alone are rich, because you entice my hired men into your service by offering higher wages as a bait. And it's not surprising; for not long ago a lucky cast brought you up some coins of a golden mintage of Darius, perhaps relics of the sea-fight off Salamis,^d where, I suppose, a Persian ship was sunk, men and treasure and all. This happened in the time of our ancestors, when Themistocles, the son of Neocles, raised the great trophy to signalize his victory over the Medes. I on the contrary must content myself with providing the necessities of life from the daily toil of my hands. Well, if you are rich, use your riches justly; let your riches be servants of honour and virtue, not of vice.^e

^c "Skipper to Surfman."

^d Where the fleet of Xerxes was defeated in 480 B.C. See Aeschylus, *Persians* 355-471, Herodotus viii. 74-95. In painting Rhothius's good fortune Alciphron perhaps had in mind Herodotus's account (vii. 190) of Ameinocles, who picked up a great amount of treasure on the shore of Cape Sepias, where, before the first battle of Artemisium, a large contingent of the Persian navy had been wrecked.

^e Apparently an echo of Isocrates i. 6 *πλοῦτος δὲ κακίας μάλλον ἢ καλοκαγαθίας ὑπηρέτης ἐστίν*

ALCIPHRON

6 [1 6]

Πανόπη Εὐθυβόλῳ

Ἦγάγου με, ὦ Εὐθύβολε, οὐκ ἀπερριμμένην γυναικα οὐδὲ μίαν τῶν ἀσήμεων, ἀλλ' ἐξ ἀγαθοῦ μὲν πατρός ἀγαθῆς δὲ μητρὸς γεγονυίαν Σωσθένους ὁ Στειριεύς¹ ἦν μοι πατήρ καὶ Δαμοφίλῃ² μήτηρ, οἷ με ἐγγυητὴν ἐπὶ κληρον ἐπὶ παίδων ἀρότῳ³ γνησίῳ 2 συνῆψάν σοι γάμῳ. σὺ δὲ ῥάδιος ὦν τῷ ὀφθαλμῷ καὶ πρὸς πᾶσαν ἡδονὴν ἀφροδισίων κεχυμένος, ἀτιμάσας ἐμέ καὶ τὰ κοινὰ παιδιά, Γαλήνην καὶ Θαλασσίωνα, ἐρᾶς τῆς Ἑρμιονίδος⁴ μετοίκου, ἦν ἐπὶ κακῷ τῶν ἐρώντων ὁ Πειραιεύς ἐδέξατο. κωμάζουσι γὰρ εἰς αὐτὴν ἢ πρὸς θάλατταν νεολαία καὶ ἄλλος ἄλλο δῶρον ἀποφέρει ἢ δὲ εἰσδέχεται καὶ 3 ἀναλοῖ Χαρύβδews δίκην σὺ δὲ ὑπερβαίνων τὰς ἀλιευτικὰς δωροφορίας μαινίδας μὲν ἢ τρίγλας οὔτε φέρεις οὔτε θέλεις διδόναι, ἀλλ' ὥς ἀφηλικέστερος καὶ γυναικὶ πάλαι συνὼν καὶ παιδίων οὐ μάλα νηπίων πατήρ παραγκωνίσασθαι τοὺς ἀντεραστὰς βουλόμενος, κεκρυφάλους Μιλησίους καὶ Σικελικὸν 4 ἱμάτιον καὶ ἐπ' αὐτῷ χρυσίον εἰσπέμπεις ἢ πέ-

x (Harl Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ Στηριεύς x Neap^b N x²

² Δαμοφίλῃ Vind Δαμοφίλῃ x N, Δαμοφύλῃ cet (Σωσθένους—μήτηρ om x¹)

³ ἀρότῳ Bergler · ἀραρότων

⁴ Ἑρμιονίδος Hercher om x¹, Ἑρμιονίτιδος cet.

^a "Brighteyes to Straightcast"

^b A deme on the east coast of Attica

^c Cf Aristaenetus i 19, also Menander, *Perikomenonē* 435-436 Koerte³, where the father gives his daughter to the

I LETTERS OF FISHERMEN. 6 1-3

Letter 6 [1. 6]

Panopê to Euthybolus^a

When you married me, Euthybolus, I was not an outcast and I was not a nobody, no, I was born of an honest father and an honest mother. My father was Sosthenes of Steiria^b and my mother was Damophilê; and they gave me, formally betrothed and their sole heir, in wedlock to you for the begetting of legitimate children^c. But you, with your roving eyes, have² abandoned yourself to every wanton pleasure; with no regard for me or for Galenê^d and Thalassion,^e your children and mine, you are enamoured of a foreign woman, the one from Heimionê whom the Peiraeus has taken in to the ruin of her lovers. All the young fellows along the coast hold revel in her house, and one after another brings his gift; while she receives and consumes like a Charybdis^f. But you outdo the³ usual gifts of a fisherman, you don't bring her sprats^g or mullets^h—you wouldn't want to give her sprats or mullets; no, since you are getting on in years and have long been married and are the father of children who are not exactly babies, and since you want to elbow your rivals aside, you send her snoods from Miletus and a gown from Sicily and gold to cap all.

sutor with the words ταύτην γνησίων | παίδων ἐπ' ἀρότω σοι
δίδωμι and the sutor accepts with λαμβάνω

^d "Calm"

^e "Sea-Son"

^f Cf Philostratus, *Letter* 50, also *Odyssey* vii 235 ff.; Virgil, *Aeneid* iii 420 ff., Tsimbas, pp. 13-14. A similar situation is depicted below in ii. 31

^g For sprats, *μαρινίδες*, see Athenaeus vii 313 a-c.

^h For red mullets, *τρίγλαι*, see Athenaeus vii 324 c—325 f.

ALCIPHRON

παυσο τῆς ἀγερωχίας, καὶ τοῦ λάγνος¹ εἶναι καὶ
 θηλυμανῆς ἀπόσχον, ἢ ἴσθι με παρὰ τὸν πατέρα
 οἰχησομένην, ὃς οὐτ'² ἐμὲ περιόφεται καὶ σὲ γρά-
 ψεται παρὰ τοῖς δικασταῖς κακώσεως

7 [1. 7]

Θάλασσος Ποντίῳ

Ἐπεμψά σοι ψῆτταν καὶ σανδάλιον καὶ κεστρέα
 καὶ κήρυκας πέντε καὶ τριάκοντα, σὺ δέ μοι τῶν
 ἐρετμῶν δύο πέμψον, ἐπειδὴ τὰμὰ κατέαγεν³ ἀν-
 τίδοσις γὰρ ἢ παρὰ φίλων εἰς φίλους. ὁ γὰρ προ-
 χείρως καὶ θαρσαλέως αἰτῶν εὐδηλός ἐστιν ὥς
 ἅπαντα κοινὰ τὰ πρὸς τοὺς φίλους καὶ τὰ τῶν
 φίλων ἔχειν ἡγούμενος

8 [1 8]

Εὐκόλυμβος Γλαύκη

Οἱ τὴν γνώμην ἀμφίβολοι τὴν παρὰ τῶν εὐνοούν-
 των κρίσιν ἐκδέχονται. καὶ γὰρ τὰ πολλὰ ταῖς αὖ-

x (Harl. Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ λάγνης x¹ Vat. 2 Floi

² οὐτ' Seiler οὐδ'

x (Harl. Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

³ κατέαγεν Valckenaer κατέαγη x, κατέαγετο cet.

x (Harl. Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

I LETTERS OF FISHERMEN. 6 4—8 1

Either cease playing the nabob and stop being a lecher and crazy about women or, let me tell you, I shall be off to my father. He will not overlook my plight, and he will prosecute you before the judges for ill-usage

Letter 7 [1 7]

Thalassus to Pontius^a

I sent you a flounder,^b a sole, a mullet,^c and thirty-five periwinkles. Please send me a pair of your oars, for mine are broken. It's a case, you know, of a friend's return to friend. For he who asks readily and confidently shows that he believes that all which friends possess is held in common^d—for giving to friends!¹

Letter 8 [1 8]

Eucolymbus^e to Glaucé^f

When men are perplexed they welcome the judgement of their well-wishers. So it is with me

^a "Oceanman to Seaman."

^b ψῆττα. See Athenaeus vii 329 e—330 b

^c κεστρεύς. See Athenaeus vii 306 d—308 d.

^d Below in ii 12 this proverb, said to be of Pythagorean origin, appears in its ordinary form (κοινὰ τὰ τῶν φίλων), familiar from Euripides and Plato. See Tsirimbis, pp 39-40, *PG* ii p 76

^e "Diyewell"

^f Γλαύκη is the name of a Nereid in *Iliad* xviii 39 γλαυκή as applied to θάλασσα in *Iliad* xvi 34 is ordinarily taken to mean "gleaming" or "blue-grey"

ALCIPHRON

ραις διαλαλήσας (οὐδὲ γὰρ οὐδὲν πρὸς σέ ἐθάρρουν,
ὦ γύναι) νῦν ἐξαγορεύω καὶ δέομαι τὸ λῶον ἡρη-
2 μένην¹ συμβουλευσαι. ἄκουε δὲ ὡς ἔχει καὶ πρὸς
ὅ τι σε δεῖ τὴν γνώμην ἐξενεγκεῖν.

Τὰ ἡμέτερα, ὡς οἶσθα, παντελῶς ἐστὶν ἄπορα
καὶ βίος κομιδῇ στενός· τρέφει γὰρ οὐδὲν ἢ θά-
λαττα. ὁ λέμβος οὖν οὗτος ὃν ὀρᾷς ὁ κωπήρης, ὁ²
τοῖς πολλοῖς ἐρέταις κατηρτυμένος, Κωρύκιον τὸ
σκάφος, ληστὰι δ' Ἀτταλῆς³ τὸ ἐν αὐτῷ⁴ σύστημα.
οὗτοί με κοινωνὸν ἐθέλουσι λαβεῖν τοῦ τολμήματος,
3 πόρους ἐκ πόρων⁵ εὐμεγέθεις ὑπισχνούμενοι. πρὸς
μὲν οὖν τὸν χρυσὸν ὃν ἐπαγγέλλονται καὶ τὴν ἐσ-
θῆτα κέχνηα, ἀνδροφόνος δὲ οὐχ ὑπομένω γενέσθαι
οὐδὲ μιᾶναι λύθρῳ τὰς χεῖρας, ἅς ἢ θάλαττα ἐκ
παιδὸς εἰς δεῦρο καθαρὰς ἀδικημάτων ἐφύλαξε·
μένειν δὲ πενία συζῶντα χαλεπὸν καὶ οὐ φορητόν.
4 τούτων σὺ τὴν αἵρεσιν ταλάντευε⁶ ὅπου γὰρ ἂν
ρέψῃς, ὦ γύναι, ἅπαξ, ἐκεῖσε ἀκολουθήσω ἀπο-
κόπτειν γὰρ εἴωθε τῆς γνώμης ἢ τῶν φίλων συμ-
βουλὴ τὸ ἀμφίβολον

x (Hail Ven) Neap^b N x¹ (Γ Vat.1) x² (Vat 2 Flor II Δ).

¹ ἡρημένην Hercher εὐραμένην x¹, εὐρομένην Vat 2 Flor.
Neap^b, εὐρημένην cet

² ὁ added by Hermann.

³ δ' Ἀτταλῆς Naber δὲ θαλάττης

⁴ αὐτῷ Ven Γ, αὐτῇ cet

⁵ Vahlen inserts εὐμεγεθῶν

⁶ ταλάντευε Schneider ταλαντεύη

I. LETTERS OF FISHERMEN, 8. 1-4

having told my troubles at great length to the winds ^a (for no, I hadn't the courage to hsp even a word to you, my good wife), I am now speaking out and begging you to be good enough to advise me. Just ² hear how the matter stands and what the problem is on which you must express your opinion.

Our situation, as you know, is desperate, and our way of life is extremely cramped: for the sea is yielding nothing. Now that boat you see—the boat with oars, I mean, the one equipped with many rowers—is a Corycian ^b craft and its crew are Attalian pirates. They want to take me as a partner in their wicked venture, and revenues after revenues, huge ones too, they promise from it. Why, for the ³ gold they offer and the clothes my mouth just waters, yet I can't endure the thought of becoming a murderer or of staining with blood these hands which from childhood till now the sea has kept clean of wrongdoing ^c; but to continue living with poverty is hard for us, indeed intolerable. So you must weigh ⁴ the choice. To whichever side you once incline, my good wife, that way I'll follow; for where there's wavering of opinion the advice of friends generally puts an end to it.

^a Euripidean characters sometimes tell their troubles *πρὸς αἰθέρα* (*Iphigenia in Tauris* 43, *Andromachē* 93) or *γῇ τε κοῦρανῶ* (*Medea* 57). Cf. in Aeschylus, *Prometheus Bound* 1092, Prometheus' final appeal to *αἰθῆρ κοινὸν φάος εἰλίσσων*. In Aristænetus 1. 16 *ad init.* a despairing lover is unable to tell his troubles *γῇ τε κοῦρανῶ*.

^b From Corycus, a city on the coast of Lycia, not far south of Attalia. See S. A. Naber in *Mnemosyne* 6 (1878), 238-241, *RE* s.vv. *Attaleia* 3, *Korycus* 3, Tsimbas, pp. 29-30.

^c Cf. Euripides, *Iphigenia in Tauris* 1193: *θάλασσα κλύζει πάντα τάνθρώπων κακά*. Tsimbas, pp. 36-37.

ALCIPHRON

9 [1 9]

Αἰγιαλεὺς Στρουθίων

Βάλλ¹ ἐς μακαρίαν, ὡς ἐναντίως ἡμῖν καὶ κατὰ τὴν παροιμίαν ἐπὶ τὰ Μανδροβόλου² χωρεῖ τὰ πράγματα τὸ μὲν γὰρ³ λεπτῶν κερμάτων ἀποδίδοσθαι καὶ ὠνεῖσθαι τὰ ἐπιτήδεια λιμνηρὰν φέρει τὴν² παραμυθίαν. ὦρα οὖν σέ⁴ συμπράττοντα ἡμῖν, ὦ Στρουθίων, τὴν παρ' ἡμῶν ἐξ ὧν ἂν ἡ θάλαττα πορίζῃ παραμυθίαν ἐκδέχεσθαι. βούλομαι δὲ πρὸς ἓνα ἢ δεύτερον τουτωνὶ τῶν λακκοπλούτων διὰ σοῦ προξένου, ἢ πρὸς Ἑρασικλέα τὸν Σφήττιον⁵ ἢ πρὸς Φιλόστρατον τὸν Χολαργέα, οἰκείως ἔχειν ὡς αὐτὸς³ ἐπὶ τῶν φερνίων κομίζειν αὐτῷ⁶ τοὺς ἰχθύας. πάντως γὰρ πρὸς τῇ καταβολῇ τὰργυρίου ἔσται παρ' αὐτῶν⁷ τις διὰ σοῦ παραμυθία Διονυσίων ἢ Ἀπατουρίων τελουμένων καὶ ἄλλως ἐκ τῆς πικρᾶς τῶν ἀγορανόμων ἐξελοῦνται ἡμᾶς χειρός, οἱ καθ'

x (Harl Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Floi II Δ)

¹ βάλλ' Bergler μάλ' Δ, βάλλ' cet

² Μανδραβόλου Ven N Vat 1 Μανδροβούλου Wilamowitz

³ ἐπὶ after γὰρ deleted by Cobet

⁴ σέ Beigler καὶ Ven, γε cet

⁵ Σφήττιον Bergler Φρύττιον x, Φρίττιον cet Σφίττιον Vind

⁶ αὐτοῖς x¹ Vat 2 Flor

⁷ αὐτῶν x¹, αὐτῷ cet

^a "Beacher to Sparrowson" One of the characters in Menander's lost *Kolax* ("Toady") was a parasite named Struthias

^b More literally "Go and be blest", euphemistic for βάλλ' ἐς κόρακας, "Go and be damned" Cf. Tsirimbas, pp 17-19

I LETTERS OF FISHERMEN, 9 1-3

Letter 9 [1 9]

Aegialeus to Struthion^a

Well I'll be blest!^b How contrariwise my affairs are going, like the affairs of Mandiobolus^c in the proverb!¹ For this selling my catch for measly ha'penny bits and buying my provisions for the same gives me only a starveling's consolation. So it's high time.² Struthion, for you to go partneis with me and accept from me as your "consolation" a portion of what the sea provides. I want you to be my sponsor and get me into the good graces of one or two of the plutocrats here, either Erasicles of Sphettus^d or Philostratus of Cholargus,^e so that I may personally deliver the fish to him in my creels. For surely, in addition³ to the cash payment for the fish, I shall, thanks to you, receive from them a certain amount of "consolation" when the Dionysia^f or the Apaturia^f is being celebrated. And besides, they will rescue me from the cruel hand of the market-commissioners,^g who,

^c I.e. from bad to worse. For two accounts of the origin of this proverbial saying see Tsirumbas, pp. 22-23.

^d Attic deme east of Mt. Hymettus.

^e City deme north of the Acropolis.

^f For the details of the celebration of these great festivals see Deubner, *Attische Feste*, pp. 134-142, 232-234. At the Country Dionysia and the City Dionysia the chief feature was the presentation of plays, at the Apaturia, initiation into the phratries. Since there was no doubt much merry-making at all these festivals, they would be appropriate occasions for *douceurs*.

^g The duties of these officials concerned especially the retail trade—keeping order, adjusting disputes, inspecting the quality of wares, inspecting weights and measures.

ALCIPHRON

ἐκάστην ἐπὶ τῷ σφετέρῳ κερδαίνειν¹ εἰς τοὺς ἀ-
πράγμονας ἐμφοροῦσιν ὕβρεις πολλοῦ δὲ δύνασθαι
τοὺς παρασίτους ὑμᾶς² παρὰ τοῖς νέοις καὶ πλου-
σίοις οὐ λόγος ἀλλ' ἔργον ἔδειξεν.

10 [1. 10]

Κέφαλος Ποντίῳ

Τὴν μὲν θάλατταν, ὡς ὄρᾱς, φρίκη κατέχει καὶ
τὸν οὐρανὸν ὑποβέβηκεν ἀχλὺς καὶ πάντα παντα-
χόθεν συννέφελα, καὶ οἱ ἄνεμοι δὲ πρὸς ἀλλήλους
ἄρασσόμενοι ὅσον οὐπὼ κυκῆσειν τὸ πέλαγος ἐπαγ-
γέλλονται. ἀλλὰ καὶ οἱ δελφῖνες ἀνασκιρτῶντες
καὶ τῆς θαλάττης ἀνοιδούσης λείως ἐφαλλόμενοι
2 χεიმῶνα καὶ τάραχον ἐπιόντα μηνύουσι. Ταύρου
δέ φασιν ἐπιτολὴν κατ' οὐρανὸν οἱ τὰ μετέωρα
δεινοὶ τὰ νῦν ἐστάναι. πολλάκις οὖν σώζονται ὑπ'
ἀσφαλείας οἱ προμηθεύμενοι φυλάξασθαι τὸν κίν-
δυνον εἰσὶ δὲ οἷ, παραδόντες ἑαυτοὺς ἅπασι τῷ
πελάγει, ὑπ' ἀμηχανίας τῇ τύχῃ τοὺς οἶακας ἐπι-
3 τρέψαντες φέρονται³ ὅθεν ἀκούομεν τοὺς μὲν κατὰ
τὸ Μαλέας ἀκρωτήριον, τοὺς δὲ κατὰ τὸν Σικε-
λικὸν πορθμὸν, ἄλλους δὲ εἰς τὸ Λιβυκὸν⁴ πέλαγος

x (Harl Ven.) Neap.^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ κερδαίνειν x N, κέρδει x¹, κέρδει κερδαίνειν cet

² ὑμᾶς Γ Π Δ, ἡμᾶς cet.

x (Harl Ven.) Neap.^b N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

³ ἐπιτρέψαντες φέρονται Meiser ἐπιτρέψαντας φέρεσθαι x,
ἐπιτρέψαντες φέρεσθαι cet ⁴ Λυκιακὸν Vat 2 Flor.

^a A fish, species of mullet. See Athenaeus vii 307 b.

^b "Seaman."

^c Tiro in his *Pandects* said of the Hyades, which were in

I LETTERS OF FISHERMEN, 9. 3—10. 3

for their own gain, heap insults every day on in-offensive folk. You parasites have a lot of influence with the young and rich, as has been shown not by hearsay but by facts.

Letter 10 [1 10]

Cephalus^a to Pontius^b

The sea, as you observe, is ruffled, a mist has spread beneath the sky, everything everywhere is clouded over, and the winds, dashing against each other, give warning that they will almost immediately throw the sea into turmoil. Yes, the dolphins too, skipping and leaping smoothly upon the swelling waves, indicate that storm and tumult are upon us. The rising of 2 Taurus^c in the sky, as those say who are skilled in interpreting the heavens, is at this moment impending. Hence men who have the foresight to guard against approaching danger do often, by taking precautions, save their lives; but there are those who, when once they have entrusted their lives to the deep, out of sheer helplessness turn their rudders over to fortune and are driven before the wind. That is why we hear 3 report of sailors who, near the promontory of Malea^d or the strait of Sicily or swept into the Libyan sea,^e the Bull's head, that "et cum oriuntur et cum occidunt, tempestates pluvias largosque imbres cient" (Aulus Gellius viii 9 4, quoted by Beigler)

^a The south-east point of Laconia, so dangerous that it gave rise to the proverb, Μαλείας δὲ κάμψας ἐπιδάθου τῶν οἴκαδε, "When you round Malea, think no more of home" (Eustathius on *Odyssey* iii 287)

^c The word ἐποκέλλειν suggests the Great Syrtes, but it is safer to suppose that the phrase "the Libyan sea" has its usual sense of the sea lying north of Tripoli

ALCIPHRON

ῥύμη φερομένους ἐποκέλλειν¹ ἢ καταδύεσθαι. ἔστι
 δέ οὐδέν τούτων πρὸς χειμῶνα καὶ κίνδυνον ὃ
 4 Καφηρεὺς ἐπιεικέστερος ἀναμείναντες οὖν ἀπο-
 λῆξαι τὸ κλυδώνιον καὶ καθαρὰν αἰθρίαν γενέσθαι,
 περινοστήσωμεν² ἄχρι καὶ αὐτοῦ τοῦ Καφηρέως τὰς
 ἀκτάς, ἵν' εἴ πού τι τῶν ἐκ ναυαγίας ἀποπτυσθὲν
 εὔρεθῇ σῶμα, τοῦτο περιστείλαντες ταφῇ καλύ-
 5 ψωμεν. οὐ γὰρ ἄμισθον τὸ εὖ ποιεῖν κἂν μὴ
 παραχρήμα τῆς εὐεργεσίας ἢ ἀντίδοσις φαίνεται.
 τρέφει δὲ οὐδὲν ἦττον τοὺς ἀνθρώπους πρὸς τοῖς
 ἐλπίζομένοις ἀγαθοῖς καὶ διαχέι τὴν καρδίαν τὸ
 συνειδός, καὶ μάλισθ' ὅταν εἰς τοὺς ὁμοφύλους
 οὐκέτ' ὄντας τὴν εὐποιίαν καταβάλλωνται

11 [III 1]

Γλαυκίππη Χαρόπη

Οὐκέτ' εἰμὶ ἐν ἐμαυτῇ, ὦ μῆτερ, οὐδὲ ἀνέχομαι
 γήμασθαι ᾧ με κατεγγυήσιν³ ἐπηγγείλατο ἔναγχος

x (Harl Ven) Neap^b N x¹ (Γ Vat 1) x² (Vat 2 Flor. II Δ)

¹ ἐποκέλλειν x¹, ἐποκέλλειν cet. ἐποκέλλαι Bergler

² περινοστήσωμεν Fobes on basis of Bergler's περινοστήσο-
 μεν. ἀέρι νοστήσομεν x¹ Δ, ἀέρι νοστήσας μὲν Vat 2, ἀέρι
 νοστήσωμεν cet

x (Harl Ven) Neap^b N x¹ (Γ Vat 1), also (through
 ἐνορχεῖσθαι τὰς [§ 3]) x² (Vat 2 Flor. II Δ)

³ κατεγγυήσιν Π, κατεγγυήσιν Vat 2 Flor, κατεγγυώσιν
 Vat 1, κατ' ἐγγύησιν cet

^a The south-east point of Euboea, where, according to
 Hyginus 116, the Greeks returning from the Trojan expedi-
 tion were wrecked. Just across the island were the notorious

ALCIPHRON

ὁ πατήρ, τῷ Μηθυμναίῳ μεираκίῳ τῷ παιδί τοῦ
κυβερνήτου, ἐξ ὅτου τὸν ἀστικὸν ἔφηβον ἐθεασάμην
τὸν ὠσχοφόρον, ὅτε με ἄστυδε προὔτρεψας ἀφικέ-
2 σθαι Ὡσχοφορίων ὄντων. καλὸς γάρ ἐστι, καλός,
ὦ μήτερ, καὶ ἡδιστος, καὶ βοστρύχους ἔχει βρύων
οὐλοτέρους, καὶ μειδιᾷ τῆς θαλάττης γαληνιώσης
χαριέστερον, καὶ τὰς βολὰς τῶν ὀφθαλμῶν ἐστι
κυαναυγής, οἷος τὸ πρῶτον ὑπὸ τῶν ἀκτίνων τῶν
3 ἡλιακῶν ὁ πόντος καταλαμπόμενος φαίνεται τὸ
δὲ ὅλον πρόσωπον—αὐτὰς¹ ἐνορχεῖσθαι ταῖς² πα-
ρειαῖς εἵποις ἂν τὰς Χάριτας τὸν Ὀρχομενὸν
ἀπολιπούσας καὶ τῆς Ἀργαφίας κρήνης ἀπονιψα-
μένας τῷ χεῖλι δὲ τὰ ῥόδα τῆς Ἀφροδίτης ἀπο-
συλήσας τῶν κόλπων διήνθισται ἐπὶ τῶν ἄκρων
4 ἐπιθέμενος ἢ τούτῳ μιγήσομαι ἢ τὴν Λεσβίαν
μιμησαμένη Σαπφῷ οὐκ ἀπὸ τῆς Λευκάδος πέτρας,
ἀλλ' ἀπὸ τῶν Πειραικῶν προβόλων ἐμαυτὴν εἰς
τὸ κλυδώνιον ὤσω.

λ (Harl. Ven.) Neap.^b N λ¹ (Γ Vat.1), also (through
ἐνορχεῖσθαι τὰς [§ 3]) x² (Vat 2 Flor II Δ)

¹ αὐτὰς λ², αὐτοῦ Neap^b, αὐταῖς cet

² τὰς λ²

^a A city on the north coast of Lesbos, after Mytilenê the most important place on the island.

^b See above, *Letter* 4. 2. In this festival there was a procession headed by two young Athenians of distinguished family, wearing women's dress and carrying ὠσχοί (vine-branches loaded with grapes)

^c An ancient Boeotian city, in which, according to Strabo

I LETTERS OF FISHERMEN. 11 1-4

thymna,^a the sea-captain's son to whom father recently promised to betroth me, I have felt this way ever since I saw the young guardsman from the city, the one who carried the vine-branch when, at your bidding, I went there on the occasion of the Oschophoria^b He is beautiful, mother, beautiful, the 2 sweetest thing, and his locks are curlier than sea-moss, and his smile is more charming than the sea in a calm, and the radiance of his eyes is like the dark blue of the sea, as it appears in the first moment of illumination by the sun's rays And his whole face—you might say 3 that the Graces themselves have left Orchomenus^c and, after bathing in the Aigaphian spring,^d are dancing in his cheeks^e; and his lips—he has filched the roses from the bosom of Aphroditê and tipped his lips with their bloom I intend to have this man, or, if I 4 can't, I shall follow the example of Lesbian Sappho . not indeed from the Leucadian cliff^f but from the jutting rocks of the Peiraeus I shall hurl myself into the surf

ix 2 40 (415), Eteocles had founded a temple of the Graces For the play upon the name Orchomenus (as if from ὀρχεῖσθαι *dance*) cf Euphorion, frag 87, Ὀρχομενὸν Χαρίτεσσιν ἀφαρέσιν ὀρχηθέντα (J U. Powell, *Collectanea Alexandrina* [Oxford, 1925], p 46).

^a Apparently an echo of a pentameter preserved in the *Etymologicum Magnum* s.v Ἀργαφίης (νυθόμεναι κρήναις ἔδραμον Ἀργαφίης), where it is attributed to Parmenius (emended by Sylburg to "Parthenius") See A. Meineke, *Analecta Alexandrina* (Berlin, 1843), pp. 282-283, E. Rohde, *Der griechische Roman und seine Vorläufer*³ (Leipzig, 1914), p 166, n. 3.

^b Cf below, iii 29 3; Aristaenetus i 10 (140 31-32 Hercher), Lucian, *Demonax* 10.

^c For Sappho's leap see Menander, fragg 312 and 313 Kock (ed F. G. Allinson, L.C.L., pp. 402-403). The last four words of the Greek form part of an hexameter line

ALCIPHRON

12 [III 2]

Χαρόπη Γλαυκίππη

Μέμνηνας, ὦ θυγάτριον, καὶ ἀληθῶς ἐξέστης
ἐλλεβόρου δεῖ σοι, καὶ οὐ τοῦ κοινοῦ τοῦ δὲ ἀπὸ
τῆς Φωκίδος Ἀντικύρας, ἥτις, δέον¹ αἰσχύνεσθαι
2 κορικῶς,² ἀπέξεσας τὴν αἰδῶ τοῦ προσώπου ἔχε
ἀτρέμα καὶ τὴν³ κατὰ σεαυτὴν ράπιζε,⁴ τὸ κακὸν
ἐξωθοῦσα τῆς διανοίας. εἰ γάρ τι τούτων ὁ σὸς
πατὴρ πύθοιτο, οὐδὲν διασκεψάμενος οὐδὲ μελ-
λήσας τοῖς ἐναλίοις βορὰν παραρρίψει σε⁵ θηρίοις

13 [III 3]

Εὐαγρος Φιλοθήρῳ

Εὐοψία μὲν ἦν καὶ πλῆθος ἰχθύων ἐγὼ δὲ
τὴν σαγήνην ἀπλώσας καὶ πολλαχοῦ ἀπεσχισμένην
κατανοήσας⁶ ἠπόρουν ὃ τι πράξαιμι ἔδοξεν οὖν

x (Harl Ven) Neap^b N x¹ (Γ Vat 1)

¹ δέον x¹, δὲ cet

² κορικῶς x, κωρικῶς N, κωμικῶς cet

³ τὴν added by L. A. Post from Diogenes Laertius 1. 80
(= *Palatine Anthology* vii 89 Dubner)

⁴ ράπιζε x, ῥίπιζε cet

⁵ παραρρίψει σε Neap.^b Vat 1, παραρρίψει x N, παραρρίψει
σε Γ. ἂν παραρρίψει σε Seiler

x (Harl. Ven) N x¹ (Γ Vat 1), also (beginning with ἰδὼν
οὖν [§ 4]) x² (Vat 2 Flor II Δ)

⁶ To supply the lacuna noted by Meineke καὶ πολλαχοῦ—
κατανοήσας is added by Fobes on basis of Meineke's καὶ
πολλαχοῦ διεσχισμένην ὁρῶν and Meiser's ἀπεσχισμένην

I LETTERS OF FISHERMEN, 12. 1—13 1

Letter 12 [III 2]

Charopê to Glaucippê

My dear, you are mad, and truly out of your wits ^a
A dose of hellebore ^b is what you need, and not the
common kind either, but the kind that comes from
Anticyra in Phocis—you who, instead of being shame-
faced as a girl should be, have wiped ^c all modesty
from your countenance. Hold steady and whip on ²
your own course, thrusting the evil thing from your
thoughts. Why, if your father should hear of any of
these goings-on, he will not stop to think but will
throw you to the sharks for food

Letter 13 [III 3]

Evagrus to Philotherus ^a

There was a sight of good fish, a lot of them ; but
when I had unfolded my seine and seen that it was
torn in many places, I didn't know what to do. On

^a Cf. Euripides, *Bacchae* 359 μέμηνas ἦδη καὶ πρὶν ἐξέστης
φρενῶν

^b Hellebore was used in antiquity as a specific for madness
According to Theophrastus, *Enquiry into Plants* ix 10 3-4,
the best black hellebore came from Mount Helicon, the best
white hellebore from Mount Oeta. The Phocian Anticyra
owed its fame (so Strabo ix 3 3 [418]) to the preparation
of these drugs. See Frazer's note on Pausanias x 36 7,
Tsirimbis, p. 53

^c Cf. below, II 38. 3.

^d "Good-Haul to Chase-Lover"

ALCIPHRON

Σισύφειόν τί μοι βουλευσαμένῳ βούλευμα ἔλθειν
 παρὰ τὸν δανειστὴν Χρέμητα, καὶ ὑποθήκην αὐτῷ
 καθομολογήσαντι¹ τὸ σκάφος λαβεῖν χρυσίνους τέσ-
 σαραι, ἐξ ὧν αὖθις καινουργῆσαι μοι τὴν σαγήνην
 2 ὑπάρξειεν. καὶ δῆτα τοῦτο λόγου θάπτον ἐγένετο.
 καὶ ὁ Χρέμης ὁ κατεσκληκῶς, ὁ κατεσπακῶς τὰς
 ὀφρῦς, ὁ ταυρηδὸν πάντας ὑποβλέπων, ἴσως ἔρωτι
 τῆς ἀκάτου χαλάσας τὸ βαρὺ καὶ ἀμειδές, ἀνείς τὰς
 ὄψεις ὑπεμειδία πρὸς με καὶ οἷος εἶναι ὑπουργεῖν
 3 πάντα ἔφασκεν. εὐθύς μὲν οὖν ἔκδηλος ἦν, οὕτως
 ἀθρόως τὸ σκυθρωπὸν λύσας, οὐκ ἀγαθόν τι δια-
 νοούμενος, ἀλλ' ὑπουργὸν ἔχων τὸ φιλάνθρωπον· ὥς
 δὲ ἐνστάντος τοῦ καιροῦ πρὸς τῷ ἀρχαίῳ καὶ τὸν
 τόκον ἀπῆτει οὐδὲ εἰς ὥραν ἐνδιδούς, ἐπέγνων τοῦ-
 τον ἐκείνον ὃν ἠπιστάμην πρὸς τῇ Διομητῖδι² πύλῃ
 καθήμενον, τὸν τὴν καμπύλην ἔχοντα, τὸν ἐχθρὰ
 πᾶσι φρονούντα Χρέμητα τὸν Φλυέα· καὶ γὰρ ἔτοι-
 4 μος ἦν ἐπιλήψεσθαι τοῦ σκάφους ἰδὼν οὖν εἰς
 ὅσον ἀμηχανίας ἐληλάκειν, οἵκαδε ἀποτρέχω καὶ
 τὸ χρυσοῦν ἀλύσιον, ὅπερ ποτὲ εὐπορῶν τῇ γαμετῇ
 κόσμον εἶναι περιαυχένιον ἐπεποιήκειν, ἀποσπᾶσας
 τοῦ τραχήλου, ὥς Πασίωνα³ τὸν τραπεζίτην ἐλθὼν
 ἀπημπόλησα, καὶ συναγαγὼν τὰ νομίσματα σὺν
 αὐτοῖς τόκοις φέρων ἀπέδωκα, καὶ ὥμοσα κατ'
 ἐξωλείας⁴ ἑμαυτοῦ μήποτ' ἂν⁵ ὑπομείναι παρὰ τινα

χ (Harl. Ven.) N x¹ (Γ Vat.1), also (beginning with ἰδὼν
 οὖν [§ 4]) x² (Vat 2 Flor. Π Δ)

¹ καθομολογήσαντα χ¹

² Διομητῖδι L. Dindorf · Διομητῖδι.

³ Πασίωνα Dobree Πασάωνα x, Πασέωνα cet.

⁴ κατ' ἐξωλείας Bast κατ' ἐξωλε. Π Δ, κατεξώνας Vat.2
 I loi, κατὰ τέλωνας χ, κατέξων N, κατ' x¹

⁵ ἂν added by Hercher.

I LETTERS OF FISHERMEN, 13 1-4

the whole I decided to resort to a sort of Sisyphæan ^a plan and go to the money-lender Chremes, give him a mortgage on my boat, and thus get four gold pieces, so that I might have means to make my seine new and whole again. Behold, no sooner said than done ² Chremes, the man of skin and bones, of frowning eyebrows from under which he glowers like a bull at everybody, relaxed his stern and unsmiling look (he was in love with my boat, I fancy), softened his glances, smiled at me a little, and said he was ready to assist me in every way. Speedily, then, it was per- ³ fectly clear—so suddenly did his frown vanish—that he meant no good but that his kindness was only skin deep; and when the day of payment came and he demanded the principal plus interest and wouldn't allow me even an hour's grace, I saw he was the man who I knew used to sit at the Diomeid ^b gate, the man with the crooked staff, everybody's enemy, Chremes of Phlya ^c, and in fact he was on the point of taking my boat by distraint. So then, seeing what a mess ⁴ I had driven into, I ran home and, tearing from my wife's neck the gold chain that I had made to be an ornament about her throat in the old days when I was well to do, hurried to Pasion ^d the banker and sold it, and, gathering up the amount in coin together with the interest, I paid the debt; and I swore, invoking utter destruction upon myself, I would

^a For proverbial references to the cunning of Sisyphus see Tsirimbis, pp. 12-13

^b The Diomeian gate, as it is ordinarily called, was one of the southern gates of Athens, see Judeich, pp. 140-142

^c The deme of Phlya was probably situated about five miles north-east of Athens; see Frazer on Pausanias i. 31. 4.

^d Pasion ("Owner", cf. *πάσσαι* *acquire*) was a well-known banker of the fourth century, see Kirchner, *Προς. Att.*, No 11672.

ALCIPHRON

τῶν ἐν πόλει δανειστῶν ἔλθειν μηδ' ἂν εἰ¹ φθάνοιμι
 λιμῶ κατεσκληκέναι ² ἄμεινον γὰρ εὐπρεπῶς ἀπο-
 θανεῖν ἢ ζῆν ὑποκείμενον δημοτικῶ καὶ φιλοκερδεῖ
 πρεσβύτῃ.

14 [1. 11]

Θυνναῖος Σκοπέλῳ

Ἀκήκοας ἀκουσμάτων βαρύτατον, ὦ Σκόπελε;
 στόλον Ἀθηναῖοι διανοοῦνται πέμπειν εἰς τὴν ὑπερ-
 ορίαν ναυμαχεῖν ἐθέλοντες. καὶ ἤδη μὲν ἡ Πά-
 ραλος καὶ ἡ Σαλαμινία αἱ μάλιστα ταχυναντοῦσαι
 πρόδρομοι λύουσι τῶν ἡόνων τὰ πρυμνήσια, τοὺς
 μαστήρας οἱ μέλλουσιν ἀπαγγέλλειν παρ' οὗ καὶ
² ὅτε δεῖ ἀπιέναι πολεμήσοντας ἐνθέμεναι. χρεῖα
 ταῖς λοιπαῖς ναυσὶ τὸ στρατιωτικὸν τάγμα δεχο-
 μέναις ἐρετῶν πλειόνων καὶ οὐχ ἡκιστα ἐμπείρων
 ἀνέμοις καὶ κύμασιν ἀπομάχεσθαι τί οὖν, ὦ
 βέλτιστε, δρῶμεν; φεύγομεν ἢ μένομεν; ἀνδρο-
 λογούσι δ' ἐκ Πειραιῶς καὶ Φαληρόθεν κάκ³
 Σουνίου καὶ μέχρι τῶν αὐτῶ Γεραιστῶ προσοίκων
³ ὀρίων τοὺς τῆς θαλάττης ἐργάτας. πῶς δὲ καὶ⁴
 ἡμεῖς οἱ μηδὲ⁵ τὴν ἀγορὰν εἰδότες ὑπομείναιμεν
 παρατάττεσθαι καὶ ὀπλομάχοις ἀνδράσιν ὑπηρε-

χ (Harl Ven) N x¹ (Γ Vat 1), also (beginning with ἰδὼν
 οὖν [§ 4]) x² (Vat.2 Flor. II Δ)

¹ εἰ added by Meineke

² κατεσκληκέναι Meineke · κατακλιθῆναι x, κατακληθῆναι N,
 κατασκληθῆναι cet. κατασκληῖναι Bergler.

N x¹ (Γ Vat 1) x² (Vat.2 Flor. II Δ)

³ κάκ Hercher: καὶ

⁴ δὲ καὶ Vat 1 x², δὲ (καὶ superscript) Γ, δὲ N δὲ καὶ
 Meineke, δ' ἂν Hercher ⁵ οἱ μηδὲ mss εἰ μὴ δὲ Ald.

I LETTERS OF FISHERMEN, 13. 4—14 3

never again consent to resort to one of the city money-lenders, not even if I were to waste away from starvation first. Better to die decently than to live in the power of a vulgar old miser ¹

Letter 14 [1. 11]

Thynnaeus to Scopelus ^a

Have you heard the most dreadful news, Scopelus ? The Athenians propose to send an expedition into foreign parts because it is a fight at sea they want. Already the Paralus and the Salammina,^b their fastest scout-boats, having taken on board the scout-officers, to report from whose house and when recruits must go off to war, are casting off the stern cables that hold them to the shore. The other vessels, taking 2 on board their contingents of soldiers, need more oarsmen and especially oarsmen skilled in contending with winds and waves. So then, my good fellow, what shall we do ? Do we run away or stay here ?^c They are enlisting men from the Peiraeus and from Phalerum and Sunium ^d and from as far as the very neighbourhood of Geraestus ^e—toilers of the sea. How could we, who don't even know the ways of the 3 market-place, endure taking our post in the battle

^a "Tunnyman to Headland"

^b Triremes used not only for war but also for sacred embassies and for other state business

^c Bergler compares Rufinus in *Palatine Anthology* v. 75 Dubner ὥστε τί ποιοῦμεν, φεύγομεν ἢ μένομεν,

^d The south-east point of Attica

^e The south-east point of Euboea.

ALCIPHRON

τεῖσθαι; δυοῖν¹ δὲ ὄντοιιν χαλεποῖν, τοῦ τε φεύγειν ἐπὶ τέκνοις καὶ γυναιξὶ τοῦ τε μέλλειν² ξίψεσιν ὁμοῦ καὶ θαλάττῃ παραδιδόναι³ τὸ σῶμα, τοῦ μένειν ὄντος ἀλυσιτελοῦς τὸ φεύγειν ἐφάνη λυσιτελέστερον.

15 [1 12]

Ναυσίβιος Πρυμναίῳ

Ἦγνόουν ὅσον εἰσὶ τρυφερὰ καὶ ἀβρόβια τῶν Ἀθήνησι πλουσίων τὰ μειράκια ἔναγχος δὲ Παμφίλου μετὰ τῶν συνηλικιωτῶν μισθουμένου τὸ σκαφίδιον, ὡς ἂν ἔχοι γαληνιῶντος τοῦ πελάγους περιπλεῖν ἅμα καὶ συμμετέχειν ἡμῖν τῆς ἄγρας τῶν ἰχθύων, ἔγνωεν ἡλίκα αὐτοῖς ἐκ γῆς καὶ θαλάττης
² πορίζεται τρυφήματα οὐ γὰρ ἀνεχόμενος τῶν ξύλων τῆς ἀλιάδος ἐπὶ τε⁴ ταπήτων τινῶν ξενικῶν καὶ ἐφεστρίδων κατακλιθεῖς (οὐ γὰρ οἶος ἔφασκεν εἶναι κεῖσθαι ὡς οἱ λοιποὶ ἐπὶ⁵ τῶν καταστρωμάτων, τὴν σανίδα, οἶμαι, νομίζων λίθου τραχυτέραν) ἦται παρ' ἡμῶν σκιὰν αὐτῷ μηχανήσασθαι τὴν τοῦ ἱστίου σινδόνα ὑπερπετάσαντας, ὡς οὐδαμῶς οἶός
³ τε ὧν φέρειν τὰς ἡλιακὰς ἀκτῖνας ἡμῖν δὲ οὐ μόνον τοῖς ταύτην ποιουμένοις τὴν ἐργασίαν, ἀλλὰ καὶ πᾶσιν ἀπαξαπλῶς⁶ ὅσοις μὴ περιουσία πλούτου πρόσσεσι, σπουδάζεται ἐστιν οὐ⁷ δυναμένοις τῇ

N x¹ (Γ Vat.1) x² (Vat 2 Flor II Δ).

¹ δυοὶ N Vat 2 Flor, δυοῖν Δ

² μένειν Hercher, μένειν μέλλοντα Castiglioni

³ παραδιδόντας Hercher.

x (Harl Ven) N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

⁴ ἐπὶ τε Bergler · ἐπὶ γε Vat 2, ἔς τε Γ II Δ, ἔς γε cet.

I LETTERS OF FISHERMEN, 14 3—15. 3

or acting as servants to men-at-arms⁵ Though either alternative is hard—running away, at the cost of sacrificing children and wives, or facing the prospect of committing our bodies to swords and sea at the same time; yet, since staying here is unprofitable it is clear that running away is more profitable.

Letter 15 [1 12]

Nausibius to Prymnaeus^a

I hadn't known how soft and luxurious the youths of the rich Athenians are But just the other day Pamphilus with his chums hired my small boat to sail about in, the sea being calm, and at the same time to join in our fishing, then I discovered what great luxuries are provided for them from land and sea For he couldn't endure the wooden planks of my² fishing smack and reclined on some imported rugs and cloaks (he said that he couldn't possibly lie down like the rest of us on the bare decks—I suppose he thought the plank was rougher than rock), and he asked us to contrive some shade for him by rigging up an awning from the cloth of the sail, for, said he, he couldn't stand the sun's rays at all As for us, not only those³ of us that are engaged in this work, but all persons generally that are not blessed with excessive wealth, there are times when we take pains, if possible, to

^a "Boatlife to Stern"

⁵ ἐπὶ Ald. • κατὰ¹ Vat.2 Flor II, om cet.

⁶ ἀπαξ ἀπλῶς², ἀπλῶς¹

⁷ σπουδάζεται² ἐστὶν οὐ Ald. • ἢ σπουδάζεται¹ ἐστὶν οὐ

ALCIPHRON

εἴλη θέρεσθαι· ἐν ἴσῳ γὰρ κρυμοὺς καὶ θάλασσαν
φέρομεν

Φερομένων δὲ ἄμα¹ (οὐ μόνος οὐδὲ μετὰ μόνων
τῶν ἐταίρων ὁ Πάμφιλος, ἀλλὰ καὶ γυναιῶν αὐτῷ
περιττῶν τὴν ὥραν πλήθος συνείπετο, πᾶσαι
4 μουσουργοί.² ἡ μὲν γὰρ ἐκαλεῖτο Κρουμάτιον καὶ
ἦν αὐλητρίς· ἡ δὲ Ἑρατὼ καὶ ψαλτήριον μετεχειρί-
ζετο ἄλλη δὲ Εὐεπίς,³ αὕτη δὲ⁴ κύμβαλα ἐπεκρό-
τει) ἐγένετο οὖν μοι μουσικῆς ἡ ἄκατος πλέα, καὶ
ἦν ὠδικὸν τὸ πέλαγος καὶ πᾶν θυμηδίας ἀνάμεστον.
5 πλὴν ἐμέ γε ταῦτα οὐκ ἔτερπεν οὐδὲ γὰρ οὐκ
ὀλίγοι τῶν ὁμοβίων καὶ μάλιστα ὁ πικρὸς⁵ Γλαυ-
κίας Τελχίνος ἦν μοι βασκαίνων βαρύτερος. ἐπεὶ
δὲ τὸν μισθὸν πολὺν κατέβαλε, τό τ' ἀργύριόν⁶ με
διέχει καὶ νῦν ἐκείνου τοὺς ἐπιθαλαττίους ἀγαπῶ
κώμους καὶ τοιοῦτον ἕτερον ἐπιστῆναί μοι ποθῶ
δαπανηρὸν καὶ πολυτελῆ νεανίσκον

16 [1 13]

Αὐχένιος Ἀρμενίω

Εἰ μὲν τι δύνασαι συμπράττειν, καὶ δῆτα λέγε
πρὸς με, οὐ πρὸς ἑτέρους ἐκπυστα ποιῶν τὰμά· εἰ

χ (Harl Ven.) N x¹ (Γ Vat 1) υ² (Vat.2 Flor Π Δ).

¹ θάλασσαν—ἄμα Fobes · θάλπος φέρομεν φερομένων δὲ x¹,
θάλατταν φερομένων δὲ ἄμα υ², θάλασσαν φέρομεν ἄμα φερο-
μένων δὲ ἄμα cet

² μουσουργοὶ πᾶσαι x Vat 2 Flor

³ Εὐεπίς Nauck Εὐεπῆς mss Εὐέπης Meineke

⁴ αὕτη δὲ most mss , καὶ αὕτη x¹ ⁵ μικρὸς x N.

⁶ κατέβαλε, τό τ' ἀργύριον Fobes κατεβάλετο, τὰργύριον mss

I LETTERS OF FISHERMEN, 15. 3—16. 1

warm ourselves in the heat of the sun ; for we have to contend against cold as well as against the sea

Well, as we sailed about together—Pamphilus was not alone, nor accompanied by his chums only, for a bevy of extraordinarily good-looking wenches had come along with him, all singing girls (one was ⁴ called Crumatium, a flute-girl, another was Erato who fingered a harp, and a third was Euepis who clashed cymbals)—my boat was full of music, and the sea rang with singing, and all was filled with gladness But I at least didn't relish that sort of thing ; for not ⁵ a few of my companions were casting jealous looks at me, and most of all that spiteful Glaucias, who was more annoying than any Telchimian.^a However, since Pamphilus paid me cash down and in good measure, not only did the silver warm my heart but I am now quite content with his sea revels and only want to have such another generous and extravagant youth come my way

Letter 16 [1 13]

Auchenius to Armenius ^b

If you can aid me a bit, then pray say so to me, without telling my story to anyone else ; but if you

^a For the Telchimians, living in Crete and elsewhere, workers in metal, " of ill repute and spiteful sorcerers," see Lobeck, *Aglaophamus*, pp. 1181-1202, Herter in *RE* s v *Telchinen*

^b " Tillerman to Geary "

κατέβαλε, τάργύριον Bergler, κατέβαλε, τότε τάργύριον Meineke, ἀπέλαβον, τάργύριον Hercher

λ (Harl. Ven) N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ).

ALCIPHRON

δὲ μηδὲν οἶός τε εἰ ὠφελεῖν, γενοῦ μοι τὰ νῦν Ἀρεοπαγίτου¹ στεγανώτερος ἐγὼ δὲ ὅπη ποτὲ τὰμά σοι διηγῆσομαι.

Ἔρως με οὐκ ἔα παρεμπεσὼν ὑπὸ τοῦ λογισμοῦ κυβερνᾶσθαι, ἀλλὰ τὸ νῆφον ἐν ἐμοὶ συνεχῶς ὑπὸ² τοῦ πάθους βυθίζεται. πόθεν γάρ ποτε εἰς ἀλιέα δύστηνον ἀγαπητῶς τὴν ἀναγκαίαν ἐκπορίζοντα διατροφήν Ἔρως ἐνέσκηψε καὶ ἐντακείς οὐκ ἀνίσχιν, ἀλλ' ἴσα τοῖς πλουσίοις καὶ ὠρικοῖς νεανίσκοις φλέγομαι, καὶ ὁ ποτε γελῶν τοὺς ἐκ τρυφῆς πάθει δουλεύοντας ὅλος εἰμὶ τοῦ πάθους, καὶ γαμησεῖω νῦν καὶ τὸν Ὑμέναιον ἐκφαντάζομαι τὸν³ παῖδα τῆς³ Τερψιχόρης. ἔστι δὲ ἡ παῖς ἧς ἐρῶ τὸ³ τῶν μετοίκων θυγάτριον τῶν ἐξ Ἑρμιόνης οὐκ οἶδ' ὅπως εἰς Πειραιᾶ φθαρέντων ἄλλην μὲν οὖν δοῦναι προῖκα οὐκ ἔχω ἐμαυτὸν δὲ δείξας οἶός εἰμι θαλαττουργός, εἰ μὴ μαίνοιτο ὁ ταύτης πατήρ, οἶμαι παρέξειν ἐπιτήδειον νυμφίον.

17 [1 14]

Ἐγκύμων Ἀλικτύπῳ

Ἡρόμην ἰδὼν ἐπὶ τῆς ἡόνος τῆς ἐν Σουνίῳ παλαιὸν καὶ τετρυχωμένον δίκτυον, ὅτου εἶη καὶ τίνα

x (Hail Ven) N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ Ἀρεοπαγίτου most mss ² τὸν Bergler τὴν

³ ἧς ἐρῶ τὸ Bergler εἰς ἔρωτα mss ἧς ἐρῶ του Reiske.

x (Harl Ven) N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ).

^a A proverbial expression mentioned by Diogenianus 1. 8 (PG₁ p 181)

^b The god of marriage, regularly invoked in nuptial songs, See Aristophanes, choral songs at end of the *Peace* (Ὑμν

I LETTERS OF FISHERMEN, 16 1—17. 1

can't help me in any way, please become more tight-lipped now than an Areopagite ^a Now I will tell you how things are going with me

Love, having forced its way into my heart. does not let reason steer my course, and that in me which is sober is constantly being swamped in passion How ² did it happen, I wonder, that Love, like a thunderbolt, descended upon me, a poor fisherman earning barely enough to live on, and, sinking in deep, doesn't let go, but I burn with a passion as hot as that of rich young bloods ³ And I who once laughed at men whom luxury made slaves to passion am now wholly possessed by passion myself: and now I am eager to marry at once, and in my fancy I behold Hymenaeus, ^b the son of Terpsichorê ^c The girl I'm in love with is ³ the little daughter of the foreigners from Hermionê ^d who somehow or other drifted to the Peiraeus I cannot give any other dower, but, by showing what kind of fisherman I am, I think that, if her father is not a madman, I shall prove myself to be a suitable bridegroom

Letter 17 [1 14]

Encymon to Halictypus ^e

I asked, when I saw on the beach at Sunium an old and badly worn fishing-net, whose it was and how it

Ἰμέvai' ὦ) and at end of the *Brids* (Ἰμὴν ὦ Ἰμέvai' ὦ); Catullus 61, Spenser's *Epithalamion*.

^c The muse of choral song and dance.

^d Cf *Letter* 6 above, which refers to a woman who came from Hermionê to the Peiraeus.

^e "Waverley to Battersea" This and the next letter are connected

ALCIPHRON

τρόπον οὐκ ἐξ ὄγκου μόνον¹ ἀποσχισθέν² ἤδη δὲ
καὶ ὑπὸ χρόνου παλαιότητος διερρωγὸς ἀποκέοιτο ³
2 οἱ δὲ ἔφασαν σὸν κτῆμα γεγονέναι πρὸ τούτων
τεττάρων ἐτῶν, εἴθ' ὑφάλω προσομιλήσαν πέτρα
κατὰ μέσον ἀποσχισθῆναι τῶν πλεγμάτων· σοῦ δὲ
ἐξ ἐκείνου μήτε ἀκέσασθαι μήτε ἀνελέσθαι βουλη-
θέντος μεῖναι, μηδενὸς τῶν ἐνοικούντων ὥς ἀλ-
3 λοτρίου θιγγάνειν ἐπιχειρήσαντος ἐγένετο οὖν
οὐκ ἐκείνων⁴ μόνον ἀλλὰ γὰρ καὶ σοῦ τοῦ ποτε
δεσπότου λοιπὸν ἀλλότριον αἰτῶ οὖν σε τὸ τῇ
φθορᾷ καὶ τῷ χρόνῳ μὴ σὸν σὺ δ', ὦ παντελῶς
ἀπώλειαν προσένειμας ἤκιστα ζημιούμενος, ἔτοιμος
ἔσο πρὸς τὴν δόσιν. ἔρρωσο

18 [1. 15]

Ἀλίκτυπος Ἐγκύμονι

Δυσμενῆς καὶ βάσκανος ὁ τῶν γειτόνων ὀφθαλ-
μός, φησὶν ἡ παροιμία τίς γάρ σοι τῶν ἐμῶν
φροντίς, τί⁵ δὲ τὸ παρ' ἐμοῦ ῥαθυμίας ἡξιωμένον
κτῆμα σὸν εἶναι νομίζεις,⁶ εἶργε τὰς χεῖρας, μάλ-
λον δὲ τὰς ἀπλήστους ἐπιθυμίας, μηδέ σε ἡ τῶν
ἀλλοτρίων ὄρεξις ἀδίκους αἰτεῖν χάριτας ἐκβια-
ζέσθω

x (Harl. Ven.) N x¹ (Γ Vat 1) x² (Vat 2 Flor. II Δ)

¹ ἐξ ὄγκου μόνον Bergler ἐξογκούμενον

² ἀποσχισθέν N Vat 2 Flor. Δ, ἀποσχισθῆναι Π, ὑποσχισθέν
cet ³ ἀποκέοιτο Γ N, ἀπέκειτο cet

⁴ ἐκείνων x, ἐνοίκων cet

x (Harl. Ven.) N x¹ (Γ Vat 1) x² (Vat 2 Flor. II Δ)

⁵ τί x², τίς cet

⁶ νομίζεις x², νομίζει cet

I LETTERS OF FISHERMEN, 17 1—18. 1

came to be lying there, not merely torn apart by the weight of its haul, but by this time also rent to shreds by long lapse of years. People told me that it had 2 belonged to you four years since; then, in an encounter with a submerged reef, it had been torn along the centre of its web; and after that, as you had no desire to mend it or take it away, it stayed there on the shore, nobody of the people round about venturing to touch it, as it was another's property. So 3 from that time on it belonged, not only not to them, but not to you, the onetime owner, either. Therefore I am asking you for what, owing to ruin and to lapse of time, is not really yours. And do you, since that which you have consigned to utter destruction is in no sense being taken away from you, be prompt to make a gift of it. Farewell.

Letter 18 [1 15]

Halictypus to Encymon ^a

Ill-natured and envious is the eye of your neighbour, says the proverb ^b. What concern with my property have you? And why do you think that any possession lightly esteemed by me is yours? Restrain your hands, or rather your insatiate desires, and don't let the itching for other people's property drive you to request unfair favours.

^a This and the next letter are connected.

^b Kock (*CAF* III p. 440) assigns to the New Comedy, reconstituting thus.

τῶν γειτόνων γὰρ δυσμενὴς καὶ βάσκανος
οὐφθαλμός, ὥσπερ φησὶν ἡ παροιμία

See also Tsirimbas, pp. 40-41

ALCIPHRON

19 [1 16]

Ἐγκύμων Ἀλικτύπῳ

Οὐκ ἤτησά σε ἃ ἔχεις, ἀλλ' ἃ μὴ ἔχεις ἐπεὶ δὲ
οὐ βούλει ἃ μὴ ἔχεις ἕτερον ἔχειν, ἔχε ἃ μὴ ἔχεις.

20 [1 17]

Εὐσάγηνος Λιμενάρχῳ

Οὐκ ἐς κόρακας φθαρήσεται ὁ σκοπιωρὸς¹ δ²
Λέσβιος, φρίκη σκιερὰν κατὰ μέρος τὴν θάλατταν
ἰδὼν ἀνεβόησεν ὡς πλήθους ὅλου προσιόντος θύν-
2 νων ἢ πηλαμύδων καὶ ἡμεῖς πεισθέντες τῇ σαγήνῃ
μονονουχὶ τὸν κόλπον ὅλον περιελάβομεν. εἶτα
ἀνιμώμεθα, καὶ τὸ βάρος μείζον ἦν ἢ κατὰ φορτίον
ἰχθύων ἐλπίδες οὖν, καὶ τῶν πλησίον τινὰς ἐκα-
λουμέν μερίτας³ ἀποφαίνειν ἐπαγγελλόμενοι, εἰ
3 συλλάβοιντο ἡμῖν καὶ συμπονήσαιεν τέλος μόγῳ
πολλῷ δειλῆς ὀψίας εὐμεγέθη κάμηλον ἐξειλκύσα-
μεν μυδῶσαν ἤδη καὶ σκώληξιν ἐπιβρούσαν τοι-
αῦτα θηράσας οὐχ ἵνα ἐπιγελάσῃς ἐδήλωσα, ἀλλ'
ἵνα μάθῃς αἷς καὶ πόσαις μηχαναῖς ἡ τύχῃ με τὸν
ἀτυχῇ καταγωνίζεται

λ (Harl Ven) N x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

λ (Harl Ven) N x¹ (Γ Vat 1) x² (Vat.2 Flor II Δ)

¹ σκοπιωρὸς Perizonius . σκοπιούρος x N x¹, σκοπιούργος x²
σκοπιουρὸς Vind ² ὁ om x x¹

³ μερίτας λ, μεριστὰς λ²

I LETTERS OF FISHERMEN, 19 1—20. 3

Letter 19 [1. 16]

Encymon to Halictypus

I did not ask you for what you own, but for what you do not own. And since you are not willing that another should own what you do not own, keep what you do not own.

Letter 20 [1 17]

Eusagenus to Limenarchus^a

To the devil with the Lesbian look-out! Seeing the water darkened with ripples here and there, he shouted as if it were a whole school of tunnies, young or old,^b that was coming. We believed him and put our seine well-nigh around the whole bay. Then we set about hauling it in, and the weight was too great for an ordinary draught of fish. So we had hopes, and we called out to some of the people near by, promising to let them share if they would take hold with us and give us a lift. Finally, with great labour, late in the afternoon, we pulled in a fine big camel, already rotten and alive with worms. That's the sort of catch I made; and I have told of it, not to make you laugh, but to show you the variety of ingenious tricks that fortune uses to keep me down—unlucky man.

^a "Senewell to Harbour-master"

^b See Athenaeus iii 116 e, 120 f (trans. C. B. Gulick, L C L.)

ALCIPHRON

21 [1. 18]

Εὐπλοος Θαλασσέρωτι

Ἐπερμαζῆς ἡ μέμνηας ἀκούω γάρ σε λυρωδοῦ¹
 γυναικὸς ἐρᾶν καὶ εἰς² ἐκείνης φθειρόμενον πᾶσαν
 τὴν ἐφήμερον ἄγραν κατατίθεσθαι ἀπήγγειλε γάρ
 μοι τοῦτο γειτόνων ὁ βέλτιστος Σωσίας ἔστι δὲ
 τῶν ἐπιεικῶς³ ἀλήθειαν τιμώντων, καὶ οὐκ ἂν ποτε
 2 ἐκεῖνος εἰς ψευδηγορίαν ὠλίσθησεν οὗτος ἐκεῖνος
 Σωσίας ὁ τὸν χρηστὸν καὶ ἡδὺν γάρον ἐψῶν ἐκ τῶν
 λεπτοτέρων ἰχθύων οὓς ἐγκολπίζεται τῇ σαγήνῃ.
 πόθεν οὖν, εἰπέ μοι, μουσικῆς σοι⁴ διάτονον καὶ
 χρωματικὸν καὶ ἐναρμόνιον μέλος ἐστίν, ὥς αὐτὸς
 ἔφασκεν ἀπαγγέλλων; ὁμοῦ γὰρ τῇ ὥρᾳ τῆς παι-
 3 δίσκης ἡγάσθης⁵ καὶ τοῖς κρούμασιν πέπαυσο εἰς
 ταῦτα δαπανώμενος, μή σε ἀντὶ τῆς θαλάττης ἡ γῆ
 ναυηγόν⁶ ἀποφήνῃ ψιλώσασα τῶν χρημάτων, καὶ
 γένηταί σοι τὸ τῆς ψαλτρίας καταγώγιον ὁ Καλυ-
 δώνιος κόλπος ἡ τὸ Τυρρηρικὸν πέλαγος, καὶ

x (Harl Ven) N x¹ (Γ Vat 1) x² (Vat.2 Flor II Δ)

¹ λυρωδοῦ Berglei λωιδόρου

² εἰς Reitz ὡς

³ τῶν ἐπιεικῶς x N x¹, ἐπιεικῶς τὴν x²

⁴ Lacuna marked by Nabei

⁵ ἡγάσθης Meineke ἡράσθη Vat 2, ἡράσθης cet.

⁶ ναυαγόν Vat 2 Flor., ναυπηγόν x N

^a "Bon Voyage to Sealove." This and the next letter are connected.

^b "Salvatore"

^c Puns are probably intended, as F. A. Wright suggests
 (1) διατείνειν embrace. Δωρίδα τὴν ροδόπυγον ὑπὲρ λεχέων
 80

I. LETTERS OF FISHERMEN, 21. 1-3

Letter 21 [i. 18]

Euplois to Thalasserôs^a

You are feeling your oats or else you are mad, for I hear that you are in love with a harp-girl and that you sneak off and deposit all your daily catch at her door. My very good neighbour, Sosias,^b told me this; he is one of those who have a pretty fair regard for truth, and he would never have slipped into a falsehood. He is the same Sosias who concocts the fine,² delicious anchovy sauce from the little fish that he takes in the bag of his net. How comes it then, pray tell me, that diatonic, chromatic, and enharmonic *melos* means anything to you in music^c—as the same Sosias remarked when he reported? Why! You were delighted by the girl's beauty as much as by her musical notes. Have done with wasting your³ money on these things, lest the land instead of the sea make you shipwrecked—of your goods—and lest the lodging of the harp-girl prove to be for you the Calydoman gulf^d or the Tyrrhenian sea^e; and lest

διατείνας, κτλ Dioscorides in *Palatine Anthology* v 55 Dubner (2) χρώμα complexion, χροῖζω touch μάντις τοι τὰν νύκτα χροῖξεῖθ' ἃ καλαμαῖα Theocritus x. 18 (3) For ἐναρμόζειν see Aristophanes, *Lysistrata* 412-413 πάση τέχνῃ πρὸς ἐσπέραν | ἐλθὼν ἐκείνῃ τὴν βάλανον ἐνάρμοσον. (4) μέλος limb, song (5) In view of all these indelicacies it is perhaps not fanciful to compare κρούμασιν in the following sentence with Aristophanes, *Ecclesiazusae* 256-257 προσκινήσομαι | ἄτ' οὐκ ἄπειρος οὕσα πολλῶν κρουμάτων, or to call attention to *LSJ* s v κόλπος I 2 and to Strato in *Palatine Anthology* xii. 187 Dubner.

^a Probably the gulf of Patras, where, according to Heliodorus v 17 1, there was much rough weather

^e Dangerous both because of pirates and because of Scylla.

ALCIPHRON

Σκύλλα ἡ μουσουργός, οὐκ ἔχοντί σοι Κράταιν
ἐπικαλεῖσθαι, εἰ δεύτερον ἐφορμᾷ

22 [1 19]

Θαλασσέρως Εὐπλόω

Τηνάλλως¹ ποιεῖς τὴν πρὸς με νουθεσίαν, ὦ
Εὐπλοε. ἐγὼ γὰρ οὐκ ἂν ἀποσταίην τῆς ἀνθρώπου
θεῶ μυσταγωγοῦντι πυρφόρῳ καὶ τοξοφόρῳ πειθό-
μενος. καὶ ἄλλως ἡμῖν τὸ ἐρᾶν συγγενές, τῆς
2 θαλαττίας θεοῦ τεκούσης τοῦτο τὸ² παιδίον. ἡμέ-
τερος οὖν πρὸς μητρὸς ὁ Ἔρως, καὶ ὑπὸ τούτου
βληθεὶς τὴν καρδίαν ἔχω πρὸς θαλάττῃ τὴν κόρην,
Πανόπη νομίζων ἢ Γαλατεία ταῖς καλλιστευούσαις
τῶν Νηρηίδων συνεῖναι

λ (Harl. Ven) N λ¹ (Γ Vat 1) λ² (Vat 2 Flor II Δ)

λ (Harl Ven) N λ¹ (Γ Vat 1) λ² (Vat.2 Flor II Δ).

¹ τηνάλλως λ N λ¹ Vat.2 Flor

² τὸ om λ λ¹.

^a Perhaps from σκύλλειν *sklein* (like Latin *scortum*); see Joh

I. LETTERS OF FISHERMEN, 21. 3—22 2

the singing girl turn out to be really a Scylla ^a and you have no Crataeïs ^b to invoke if Scylla leaps at you a second time

Letter 22 [1 19]

Thalasserôs to Euploüs

Your warning me is all in vain, Euplous Why ' I shouldn't think of abandoning this girl, since I am obeying the commands of the god ^c who with torch and bow initiates into the mysteries. And, besides, it's inbred in us fishermen to love, for it was the goddess ^d of the sea who gave birth to this young god On his mother's side, therefore, Eros is one of our ² own ; and, smitten by him to the heart, I have my girl on the shore of the sea , and I imagine I am with Panopê or Galateia, the most beautiful of the Nereïds.

Schmidt in *RE* s v. *Skylia*, Sp 658, and E. Riess in *CW* 37 (1944), 178

^b Scylla's mother. See *Odyssey* xii. 124.

^c Eros

^d Aphroditê, born of the sea.

LIBER II

ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

ΕΠΙΣΤΟΛΑΙ ΑΓΡΟΙΚΙΚΑΙ¹

1 [III 9]

¹ Ἀποπειρώμενος τῶν σκυλακίων εἰ λοιπὸν ἐπιτή-
 δεια εἰς² δρόμον, λαγῶν³ ἔν τινι θάμνῳ διαστρο-
 βήσας ἐξαίφνης ἀνέστησα, τὰ δὲ σκυλάκια οἱ ἐμοὶ⁴
 υἱεῖς ἐκ τῶν ἱμαντίων ἀπέλυσαν. καὶ τὰ μὲν
 ἐθορύβει καὶ ἐγγὺς ἦν ἐλεῖν τὸ θηρίον, ὃ λαγῶς δὲ
 τοῦ κινδύνου φυγῇ ὑπερβὰς τὸ σιμὸν φωλεοῦ τινος
² κατὰδυσιν εὔρετο μία δὲ ἡ προθυμοτέρα τῶν κυ-
 νῶν ἤδη περικεχητυῖα καὶ ψαῦσαι προσδοκῶσα τῷ
 δῆγματι συγκατῆλθεν εἰς τὴν ὀπὴν τῆς γῆς, ἐντεῦθεν
 ἀνελκύσαι βιαζομένη τὸ λαγῶδιον, καὶ θραύει τοῖν
 προσθίοις ποδοῖν τὸν ἕτερον. καὶ ἀνελόμην χω-
 λεύουσαν σκύλακα ἀγαθὴν καὶ τὸ ζῶον ἡμίβρωτον,
 καὶ γέγονέ μοι κέρδους ἐφιεμένῳ λυπροῦ ζημίαν
 μεγάλην ἀπενέγκασθαι

¹ Ἀλκίφρονος ρήτορος ἐπιστολαὶ ἀγροικικαὶ α'-κθ' Ven., τοῦ
 αὐτοῦ ἐπιστολαὶ ἀγροικικαὶ Γ Title lacking in B

B

² εἰς Hercher κατὰ

³ λαγῶν Beigler λαγῶν.

BOOK II

ALCIPHRON THE RHETOR'S

LETTERS OF FARMERS

Letter 1 [III. 9] ^a

WHILE I was testing the puppies to see whether they were now fit for the chase, I frightened a hare in a thicket, starting her up suddenly; and my sons slipped the puppies from their leashes. The puppies set up a yelping and came near catching the game, but the hare, fleeing from the threat, went over the hillside and found the entrance to a burrow. The keener ² of the two dogs, with mouth already wide open and expecting every moment to close his jaws upon the prey, went down the hole too, trying to pull out the hare by force, and broke one of his own forelegs. And I dragged out a fine puppy limping and the hare half-eaten, I was aiming at a paltry gain, and I have come home with a great loss.

^a The title of this letter is lacking. The letter shows dependence on Xenophon's *Cynegeticus* VII 6-9 and is perhaps a source of the eleventh letter of Aelian, see J.-R. Vieillefond in *RPh* 55 (1929), 354-357.

² ἐμὸν Wagner: μοῖ

ALCIPHRON

2 [III 10]

Ἰοφῶν Ἐράστῳ

Ἐπιτριβείη καὶ κακὸς κακῶς ἀπόλοιτο ὁ κάκιστος ἀλεκτρυὼν καὶ μιαρῶτατος,¹ ὃς με ἡδὺν ὄνειρον θεώμενον ἀναβοήσας ἐξήγειρεν. ἐδόκουν γάρ, ὦ φίλτατε γειτόνων, λαμπρὸς τις εἶναι καὶ βαθύπλουτος, εἴτα οἰκετῶν ἐφέπεσθαι μοι στίφος, οὓς 2 οἰκονόμους καὶ διοικητὰς ἐνόμιζον ἔχειν. ἐώκειν δὲ καὶ τῷ χεῖρε δακτυλίων πεπληρῶσθαι καὶ πολυτάλαντους λίθους περιφέρειν· καὶ ἦσαν οἱ δάκτυλοί μου μαλακοὶ καὶ ἥκιστα τῆς δικέλλης ἐμέμνηντο. ἐφαίνοντο δὲ καὶ οἱ κόλακες ἐγγύθεν· Γρυλλίωνα 3 εἵπαις² ἂν καὶ Παταικίωνα παρεστάναι. ἐν τούτῳ³ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ θέατρον παρελθόντες⁴ ἐβῶν προχειρίσασθαι με στρατηγόν. μεσούσης δὲ τῆς χειροτονίας ὁ παμπόνηρος ἀλεκτρυὼν ἀνεβόησε καὶ τὸ φάσμα ἠφανίσθη. ὅμως ἀνεγρόμενος⁵ περιχαρὴς ἦν ἐγὼ ἐνθύμιον δὲ ποιησάμενος τοὺς φυλλοχόους ἐστάναι⁶ μῆνας ἔγνων εἶναι τὰ ἐνύπνια ψευδέστατα.⁷

B x (Harl Ven) x¹ (Γ Vat 1), also (beginning with ἐώκειν δὲ [§ 2]) x² (Vat.2 Flor II Δ).

¹ κάκιστος ἀλεκτρυὼν καὶ μιαρῶτατος most mss, μιαρὸς ἀλεκτρυὼν B

² εἵπας B₁ x x¹, εἵπας II Δ εἵποις Bergler

³ τούτῳ most mss, τούτῳ δὲ Γ, τούτῳ δὲ x Vat I

⁴ προσελθόντες x x¹, προελθόντες Δ

⁵ ἀνεγρ μένος Flor, ἀνεγειρόμενος x, ἀναγρόμενος x¹ II Δ

⁶ εἶναι B x² ⁷ ψευδῆ B x².

^a "Blueman to Loveman" A great part of this letter closely resembles Lucian, *Gallus* 12

II. LETTERS OF FARMERS, 2. 1-3

Letter 2 [III 10]

Iophon to Eraston^a

To hell and the very devil with that vile, cursèd cock!^b With his crowing he waked me from a pleasant dream I was having. For I imagined, my dear neighbour, that I was somebody magnificent and very rich, then that I was attended by a big retinue of servants—my stewards and overseers, as it seemed to me. I thought that my hands were loaded with rings and that I was wearing the most costly jewels; and my fingers were soft and had quite forgotten the mattock. And flatterers too appeared to stand close at hand; you might say that I was attended by Gryllion^c and Pataecion^d. Meanwhile the citizens of Athens had entered the theatre and were shouting, "Elect him general!" But in the midst of the voting the rascally cock crowed and the vision vanished. Still, when I awoke, I was very happy; but then it came over me that it was the season when trees shed their leaves.^e and I saw that my dreams were absolutely false.

^b Cf. the beginning of Lucian's *Gallus*. For the imprecation see Tsirimbis, p. 63.

^c "Porkerson," true name of a parasite (Athenaeus vi. 244 f.).

^d Pataecion (or "Patacion") was a notorious sycophant, see *PG* II p. 607.

^e Cf. Plutarch, *Quaestiones Conviviales* VIII 10 (734 D). τὸ δὲ λεγόμενον περὶ τῶν ἐνυπνίων, ὥς ἐστὶν ἀβέβαια καὶ ψευδῆ μάλιστα περὶ τοὺς φυλλοχόους μῆνας, "in the months when the trees shed their leaves dreams are especially unreliable and false."

ALCIPHRON

3 [1. 24]

Ἀμνίων Φιλομόσχω

Ἀπέκειρεν ἡμῶν ἡ χάλαζα βαρέως ἐμπεσοῦσα τὰ
λήγια, καὶ λιμοῦ φάρμακον οὐδέν ὠνεῖσθαι δέ¹ ἡμῖν
ἐπακτοὺς πυροὺς οὐχ οἷόν τε διὰ σπάνιν κερμάτων.
ἔστι δὲ σοί, ὡς ἀκούω, τῆς πέρυσιν² εὐετηρίας
2 λείψανα δάνεισον οὖν μοι μεδίμνους ἔκκοσιν, ὡς
ἂν ἔχοιμι³ σώζεσθαι αὐτὸς καὶ ἡ γυνή καὶ τὰ παιδιά
καρπῶν δὲ εὐφορίας γενομένης ἐκτίσομεν αὐτό⁴ τὸ
μέτρον καὶ λώιον, ἐάν τις ἀφθονία γένηται. μὴ δὲ
περιίδῃς ἀγαθοὺς γείτονας εἰς στενὸν τοῦ καιροῦ
φθειρομένους.

4 [1 25]

Εὐπέταλος⁵ Ἐλατίωνι⁶

Οὐδέν με τῆς γῆς ἀμειβομένης τῶν πόνων⁷ ἀντ-
άξιον,⁸ ἔγνω ἐμαυτὸν ἐπιδοῦναι θαλάττῃ καὶ κύμασι
ζῆν μὲν γὰρ καὶ τεθνάναι μεμοίραται ἡμῖν,⁹ καὶ οὐκ
ἔστι τὸ χρέος φυγεῖν, καὶ ἐν οἰκίσκῳ τις αὐτὸν¹⁰

B x (Harl Ven) x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ δέ om B x²

² πέρυσιν x, περίου Vat 2 Flor, περίου cet

³ ἔχοιμεν Vat.1. ἔχωμεν Meineke, ἔχω Hercher

⁴ αὐτὸ most mss, αὐτό τε x¹

B x (Harl Ven) x¹ (Γ Vat 1) x² (Vat.2 Flor II Δ)

⁵ Εὐπέταλος x x¹, Εὐταλος cet Εὐθαλος Vind.

⁶ Ἐλατίωνι x¹, Ἀλαχίωνι Harl, Ἀναχίωνι Ven

⁷ τῶν πόνων om x

⁸ ἀντάξιον x x¹, ἀξιον cet

⁹ ἡμῖν B x x², πᾶσιν ἡμῖν cet

¹⁰ αὐτὸν Flor, ἑαυτὸν x x¹, αὐτὸν cet

II. LETTERS OF FARMERS, 3. 1—4 1

Letter 3 [1 24]

Amnion to Philomoschus^a

The violent hailstorm has sheared off our standing grain, and there is nothing to save us from famine. For lack of cash we cannot buy imported wheat. But you, so I hear, have something left over from last year's good harvest. So please lend me twenty 2 bushels, to give me the means of saving my own life and the lives of my wife and children. And when a year of good harvest comes, we will repay you "the same measure or better,"^b if our crop is abundant. Pray do not allow good neighbours to go down to ruin in straitened times.

Letter 4 [1 25]

Eupetalus to Elation^c

Since the land makes me no proper return for my labours, I have decided to devote myself to sea and waves. Life and death are indeed ordained for us beforehand, and there is no escape from fate, even if a man shuts himself up in a chamber and watches^d

^a "Lamb to Love-Calf."

^b Cf. Hesiod, *Works and Days* 350, Tsunmbas, pp. 60-61.

^c "Greenleaf to Pine-Oar."

^d Demosthenes xviii 97. πέρας μὲν γὰρ ἅπασιν ἀνθρώποις ἐστὶ τοῦ βίου θάνατος, καὶ ἐν οἰκίσκῳ τις αὐτὸν καθείρξας τηρήῃ, "For to all mankind the end of life is death, even if . . ." Alciphron's direct source may have been Lucian, *Demosthenis Encomium* 5.

- 2 καθεύξας τηρῇ· ἐνεργὸς γὰρ ἡ εἰμαρμένη¹ καὶ τὸ πε-
 πρωμένον ἄφυκτον. ὥστε τὸ ζῆν οὐχ² ὑπὸ τούτοις
 ταλαντεύεται, ἀλλ' ὑπὸ τῇ τύχῃ βραβεύεται. ἥδη
 γάρ τινες μὲν ἐπὶ γῆς ὠκύμοροι, ἐπὶ θαλάττης δὲ
 3 μακρόβιοι κατεβίωσαν. ὥστε εἰδὼς ταῦθ' οὕτως
 ἔχειν ἐπὶ ναυτιλίαν βαδιοῦμαι, καὶ ἀνέμοις ὀμι-
 λήσω³ καὶ κύμασι κρείττον γὰρ ἐπανήκειν ἐκ
 Βοσπόρου καὶ Προποντίδος νεόπλουτον, ἢ καθ-
 ἡμενον ἐπὶ ταῖς τῆς Ἀττικῆς ἐσχατιαῖς⁴ λιμῶδες
 καὶ αὐχμηρὸν ἐρυγάνειν

5 [1. 26]

Ἀγελαρχίδης Πυθολάῳ

- Μέγα, ὦ γενναῖε,⁵ κακὸν εἰσιν οἱ κατὰ τὴν πόλιν
 τοκογλύφοι. ἐγὼ γὰρ⁶ οὐκ οἶδα τί παθῶν, δέον
 παρὰ σέ ἢ παρὰ τινα ἄλλον τῶν κατ' ἀγρὸν γειτό-
 νων ἐλθεῖν, ἐπεὶ κατέστην ἐν χρεία χρημάτων,
 βουλόμενος ἐπὶ Κολωνῶ⁷ πρίασθαι χωρίον, ξιναγή-
 σαντός μέ τινος τῶν ἀστικῶν ἐπὶ τὰς Μαρψίου⁸
 2 θύρας ἀφικόμην· εἶτα⁹ καταλαμβάνω πρεσβύτην
 ὀφθῆναι ρικνόν, συνεσπακότα τὰς ὀφρῦς, χαρτίδια
 ἀρχαῖά τινα σαπρὰ δέ¹⁰ διὰ τὸν χρόνον, ὑπὸ κόρεων

B x (Harl Ven) x¹ (Γ Vat 1) x² (Vat 2 Floi Π Δ)

¹ εἰμαρμένη Davies ἡμετέρα ἐκείνη Flor, ἡμέρα ἐκείνη cet

² οὐχ B (coi) οὐθ' or οὐθ'

³ ὀμιλήσων Naber

⁴ τὰς—ἐσχατιάς x x¹

x (Harl Ven) x¹ (Γ Vat 1) x² (Vat 2 Flor. Π Δ).

⁵ γύναι B Π Δ, γυναιε Vat 2 Flor

⁶ δέ x x¹

⁷ Κολωνῶ x, Κολωνίῳ cet

⁸ Μαρψίου Meineke· Βυρτίας x x¹, Μυρτίου x² (Μαρτίου Π Δ).

⁹ ἐνθα Castiglioni

II LETTERS OF FARMERS, 4 2—5 2

For destiny is an active force, and that which is decreed is inevitable. So that the scales of life are not swayed by these external circumstances: Fortune is the referee. Before now some have come to a speedy end on land and some have lived to a good old age at sea. Therefore with full knowledge of these facts I shall proceed to voyage, and winds and waves will be my companions. It is better to return from the Bosphorus or the Propontis with new-gained wealth than to stay quietly in the outer borders of Attica, belching naught but famine and drought.

Letter 5 [1 26]

Agelarchides to Pytholaus^a

The shekel-grubbers who swarm the city, my friend, are an awful nuisance. Here is what I did—I don't know what came over me to do it. I ought to have gone to you or to some other of my country neighbours, since I had run short of money and wanted to buy a place at Colonus, but under the guidance of a city fellow I made my way to the door of Marpsias.^b There I found a shrivelled old fellow, his eyebrows tightly drawn, holding in his hand an ancient ledger, with its pages rotted by time and half-eaten by bugs.

^a "Shepherdson to Pytholaus." The latter name, which in Pape-Benseler is rendered "Folkrath," seems to have little meaning in the present context; possibly it is intended merely to suggest some such distinguished name as "Menelaus" or "Agesilaus."

^b "Snatcher."

¹⁰ *σαπρὰ δὲ Π Δ, σαπρὰ Harl x¹, σαπρὸν Ven, σαπράδαι Vat 2 Flor σαπρώδη Vind*

ALCIPHRON

καὶ σπητῶν ἡμίβρωτα, διὰ χειρὸς κατέχοντα. εὐ-
 θὺς μὲν οὖν μόλις με προσεῖπε, ζημίαν ἡγούμενος
 τὴν προσηγορίαν. εἶτα τοῦ προξένου φήσαντος ὡς
 3 δεοίμην χρημάτων, πόσων ἤρετο ταλάντων. ἐμοῦ
 δὲ θαυμάσαντος τὴν ὑπερβολὴν διέπτυνεν εὐθέως καὶ
 δῆλος ἦν δυσχεραίνων ὅμως ἐδίδου καὶ ἀπῆτει
 γραμματεῖον καὶ πρὸς¹ τῷ ἀρχαίῳ τόκον² βαρὺν
 καὶ τὴν οὐσίαν³ ὑπόθεσιν νῆ Δί' ὅση⁴ ἔστι μοι.
 μέγα τι κακὸν εἰσιν οἱ περὶ τὰς ψήφους καὶ τῶν
 δακτύλων τὰς⁵ κατακάμψεις ἀλινδούμενοι. μή μοι
 γένοιτο, ἀγροίκων ἔφοροι δαίμονες,⁶ μὴ λύκον ἔτι,
 μὴ δανειστὴν ἰδεῖν.

6 [1 27]

Ἀνίκητος Φοιβιανῇ⁷

Φεύγεις με, ὦ Φοιβιανή,⁸ φεύγεις, καὶ ταῦτα
 ἀρτίως ὅλον τὸν ἀγρὸν ἀπενεγκαμένη τί γὰρ οὐ

x (Harl Ven) x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ ἐν Vat 2, sign of lacuna in Flor, ἐπὶ II Δ

² τόκω Δ, καὶ τόκον x x¹ ³ οἰκίαν Hermann

⁴ ὑπόθεσιν νῆ Δί' ὅση Fobes on basis of L. A. Post's ὑποθή-
 σειν νῆ Δί' ὅση ὑποθήσει μὴνός ἢ x¹ Vat 2, ὑποθέσιν μὴνός ἢ
 Ven, ὑποθέσει μὴνός ἢ cet ὑποθέμενος ἢ Bergler, ὑποτεθει-
 μένος ἢ Pierson, ὑποθησόμενος ἢ Hermann

⁵ τὰς om x x¹.

⁶ δαίμονες om x x¹

B x (Harl Ven) x¹ (Γ Vat.1) x² (Vat 2 Flor. II Δ).

⁷ Φοιβιανῇ B Vat 2 II, Φοιβάνῃ x, Φοιβιανῇ Flor.

⁸ Φοιβιανῇ B II, Φοιβιανῇ cet

^a I e people who do sums on the abacus or on their fingers
 Ancient references to finger-counting are numerous, but
 almost nothing is known about the system or systems em-
 ployed, see E A Bechtel, "Finger-counting among the

II LETTERS OF FARMERS, 5. 2—6. 1

and moths Well now, at the start he would scarcely speak to me, since in his accounting your greeting is something to debit. Then, when my sponsor said that I needed money, he asked, How many talents ? Upon my expressing surprise at the mention of so ³ large an amount, he straightway began to spit and was obviously disgusted. However, he was ready to make the loan, and he demanded a note and in addition to the principal a heavy rate of interest and, by Zeus, a mortgage on all my property besides. They're an awful nuisance, these people that play about with their counters and then bent fingers ^a May it never happen to me again, ye gods that watch over farmers, to see a wolf ^b—or a money-lender !

Letter 6 [1 27]

Anicetus to Phoebianê ^c

You run from me, Phoebianê, you run from me, and that too after you have just carried off my entire

Romans in the Fourth Century," *CPh* 4 (1909), 25-31. For illustrations of later systems see Nicolas Rhabdas, "Εκφάσις τοῦ δακτυλικοῦ μέτρου" (translated by I. Thomas in *Selections Illustrating the History of Greek Mathematics* [L.C.L.] 1. 30-35), also Lucas de Burgo Sancti Sepulchri, *Summa de Arithmetica* (Venice, 1494), one plate of which is reproduced in *Early Venetian Printing* (Ongania: Venice, n d), p. 100.

^b The reference is probably both to the savage greediness of the wolf and to the speechless terror that the sight of a wolf was said to inspire. See Tsirimbas, p. 49

^c "Vincent to a woman of Phoebia" Since Phoebianê was a midwife (*Letter 7*), her name may have been intended to suggest Φοίβη, who seems to have been confused with Artemis. This and the next letter are connected.

ALCIPHRON

τῶν ἐμῶν λαβοῦσα ἔχεις, οὐ σῦκα; οὐ τυρόν ἐκ
ταλάρων, οὐκ ἔριφον νεογιλόν,¹ οὐκ ἀλεκτορίδων
ζεῦγος; οὐ τὰ λοιπὰ τρυφήματα πάντα² ἔστι σοι
2 ἐξ ἐμοῦ; οὕτως ὅλον με αὐτῇ ρίζῃ³ κατὰ τὴν
παροιμίαν ἀνατρέψασα δουλεύειν κατηνάγκασας.⁴
σὺ δὲ οὐδεμίαν ὥραν⁵ ἔχεις ἐμοῦ διακαῶς φλεγο-
μένου ἀλλὰ χαίρει καὶ ἄπιθι ἐγὼ δὲ οἶσω βαρέως
μέν, οἶσω δὲ ὅμως τὴν ἀτιμίαν

7 [1. 28]

Φοιβιανὴ Ἀνικήτω

᾽Ωδίνουσά με ἀρτίως ἦκειν ὡς ἑαυτὴν ἢ τοῦ γεί-
τονος μετέπεμψε γυνή καὶ δῆτα ἦειν⁶ ἀραμένη τὰ
πρὸς τὴν τέχνην, σὺ δὲ ἐξαπίνης⁷ ἐπιστὰς⁸ ἐπειρῶ
τὴν δέρην⁹ ἀνακλάσας κύσαι οὐ παύσῃ, τρικόρω-
νον¹⁰ καὶ ταλάντατον γερόντιον, πειρῶν τὰς ἐφ'
ἡλικίας¹¹ ἀνθούσας ἡμᾶς ὥς τις ἄρτι νεάζειν¹² ἀρχό-
2 μενος, οὐχὶ τῶν κατ' ἀγρὸν πόνων ἀφείσαι¹³ ἀεργὸς

B x (Harl. Ven) x¹ (Γ Vat 1) x² (Vat. 2 Flor II Δ)

¹ οὐκ ἔριφον νεογιλόν om. B x².

² πάντα om. x x¹

³ αὐτῇ ρίζῃ Bitschowsky: αὐτῇ B, αὐτὴ cet αὐτῇ σκάφη
Meineke.

⁴ κατηνάγκασας B, ἐπηνάγκασας cet.

⁵ ὥραν II (marg), ὥραν cet

B x (Harl. Ven) x¹ (Γ Vat. 1) x² (Vat 2 Flor II Δ)

⁶ ἦκειν II, εἰν Flor, ἦκειν Δ.

⁷ ἐξαπίνεος B, ἐξαπιναιῖος x² (ἐξαπιναιῖος Δ).

II LETTERS OF FARMERS, 6. 1—7 2

farm What one of my goods haven't you taken possession of? Haven't you taken figs? Cheese fresh from the baskets? A newborn kid? A couple of hens? Don't all your other luxuries come from me? This is the way in which you have left me 2 neither root nor branch, as the proverb ^a has it, and have forced me to be your slave And you never give me a thought while I am burning through and through with love So farewell and go your way. It will be hard for me to bear my humiliation, but I shall bear it all the same

Letter 7 [1 28]

Phoebianê to Amcetus

My neighbour's wife just now sent for me to come to her, for she was in childbirth; so I gathered up my midwife's kit and was in the act of setting out, when you all of a sudden came up and tried to bend back my neck and kiss me. You miserable old ^b patriarch, won't you stop running after us fresh young girls as though you were just in your early prime? Haven't 2 you lost your job on the farm through making yourself

^a Cf. Herodotus 1 32 9

^b Literally " thrice a crow's age "

⁸ ἀναστὰς B x²

⁹ δέρην Ald : δέρην Vat.1, δέρην x, δέριν cet.

¹⁰ τρίκορον B x²

¹¹ ἐφηλικίας B Vat 2 Flor., ἐφ' ἡλικία x¹, ἀφ' ἡλικίας cet

¹² γενειάζειν Nauck, χνοάζειν Naber

¹³ ἀφείσαι Ald ἡφείσαι B Π, ἡφείσαι Vat.2, ἡφει Flor, ἡφει Δ, om x x¹

ALCIPHRON

τὴν ἀηδίαν πορισάμενος,¹ οὐ τοῦπτανίου καὶ τῆς ἐσχάρας ὡς ἀδύνατος ὦν ἐξέωσαι, πῶς οὖν τακερὸν βλέπεις βλέμμα καὶ ἀναπνέεις;² πέπανσο, Κέρκοψ³ ἄθλιε, καὶ τρέπου κατὰ σεαυτόν, ὦ πρέσβυ, μή σε λαβοῦσα κακόν τι ἐργάσωμαι⁴

8 [III. 11]

Δρυαντίδας Χρονίῳ

Οὐκέτι σοι μέλει οὔτε τῆς εὐνῆς ἡμῶν οὔτε τῶν κοινῶν παιδίων οὔτε μὴν τῆς κατ' ἀγρόν διατριβῆς, ὅλη δὲ εἰ τοῦ ἄστεος, Πανὶ μὲν καὶ Νύμφαις ἀπεχθομένη,⁵ ἃς Ἐπιμηλίδας ἐκάλεῖς καὶ Δρυνάδας καὶ Ναΐδας,⁶ καινοὺς δὲ ἡμῖν ἐπεισάγουσα θεοὺς πρὸς πολλοῖς τοῖς προυνάρχουσι. ποῦ γὰρ ἐγὼ κατ' ἀγρόν ιδρύσω Κωλιάδας ἢ Γενετυλλίδας, οἷδ' ἀκούσας ἄλλα τινὰ δαιμόνων ὀνόματα, ὦν διὰ τὸ

B x (Harl Ven) x¹ (Γ Vat 1) x² (Vat 2 Flor II Δ)

¹ τὴν ἀηδίαν πορισάμενος x, τὴν ἀδικίαν πορισάμενος B, τὴν ἀδίαν πορισάμενος Flor., τὴν αἰδίαν πορισάμενος Vat 2, τῶν αἰδίων πορισάμενος II Δ, om x¹ (which after πόνων has ἀργὸς εἶς) τῶν ιδίων προιστάμενος Vind, τὴν ἀκηδῖαν προφασισάμενος L A Post

² ἀναστένεις Bergler

³ Κέρκοψ x x¹, Κέρκο Vat 2 ⁴ μὴ—ἐργάσωμαι om B x².

B x (Harl Ven) x¹ (Γ Vat.1), also (through ἀπεχθομένη [§ 1]) x² (Vat 2 Flor II Δ).

⁵ ἀπεχθανομένη x x¹ ⁶ Ναΐδας om B.

⁷ ἄλλα τινὰ x x¹, τὰ ἄλλα τῶν B.

^a *Sensu obsceno* So possibly νεάζειν (at the end of § 1), which may be intended to suggest νεᾶν plough up (Hesychius s v νεᾶν)

^b The Cercopes (dwarfs with tails) were associated with

II. LETTERS OF FARMERS, 7. 2—8 2

a nuisance when you were past work ?^a Haven't you been turned away from oven^a and from hearth^a as incapable ? Whence then these melting looks and sighs ? Drop it, you wretched monkey-man,^b and keep to yourself,^c old sir, lest I seize you and do you a mischief

Letter 8 [in 11]

Dryantidas to Chronium^d

You no longer care for our marriage bed or for the children of our union or in fact for our country way of life ; you are wholly wrapt up in the city. As for Pan and the Nymphs, you have taken a dislike for them—you used to call the Nymphs Epimelides^e and Dryads and Naiads ; and you are foisting new gods upon us in addition to the many that we already have. Why ! Whereabouts on the farm am I to set up shiues to your Coliades or Genetyllides ?^f I know by hearsay the names of some other deities, but

Heracles. See Adler in *RE* s.v. *Kerkopen*. The first part of this sentence and all the preceding sentence sound as though they came from iambic trimeters

^c Cf above, 1 12 2 τὴν κατὰ σεαυτὴν βάπτει

^d "Oakley to Mistress Linger"

^e Nymphs as protectors of sheep or flocks.

^f Colias is an epithet of Aphroditê. At Cape Colias Pausanias (1 1. 5) saw an image of Colian Aphroditê and "the goddesses named Genetyllides", these latter were goddesses of birth. But Aphroditê herself was sometimes called Genetyllis, and the close association of Colias and the Genetyllides is attested by numerous ancient references. The present passage is reminiscent of Aristophanes, *Clouds* 46-52, and [Lucian], *Amores* 42.

3 πλήθος ἀπώλισθέ¹ μου τῆς μνήμης τὰ πλείονα. οὐ σωφρονεῖς ὡς ἔοικεν,² ὦ γύναι, οὐδὲ ὑγιές τι διανοῇ, ἀλλὰ ἀμιλλᾶσθαι³ ἐν ταῖς ἀστικάις⁴ ταυταισί ταῖς ὑπὸ τρυφῆς διαρρεούσαις, ὧν καὶ τὸ πρόσωπον ἐπίπλαστον καὶ ὁ τρόπος μοχθηρίας ὑπεργέμων· φύκει γὰρ καὶ ψιμυθίῳ καὶ παιδέρωτι⁵ δευσοποιοῦσι τὰς παρειὰς ὑπὲρ τοὺς δεινοὺς τῶν ζωγράφων. σὺ δὲ ἦν ὑγιαίνης, ὅποιαν σε τὸ ὕδωρ ἢ τὸ ῥύμμα τὸ πρὶν ἐκάθηρε, τοιαύτη διαμενεῖς.

9 [III. 12]

Πρατίνας Ἐπιγόνω

Μεσημβρίας οὔσης σταθερᾶς φιλήνεμόν τινα ἐπιλεξάμενος πίτυν καὶ πρὸς τὰς αὔρας ἐκκειμένην, ὑπὸ ταύτῃ τὸ καῦμα ἐσκέπαζον⁶ καὶ μοι ψυχάζοντι μάλ' ἡδέως ἐπῆλθέ τι καὶ μουσικῆς⁷ ἐπαφήσασθαι, καὶ λαβὼν τὴν σύριγγα ἐπέτρεχον τῇ γλώττῃ, στενὸν τὸ πνεῦμα μετὰ τῶν χειλέων⁸ ἐπισύρων, καὶ μοι⁹ ἡδύ τι καὶ νόμιον ἐξηκούετο μέλος.
2 ἐν τούτῳ δὲ οὐκ οἶδ' ὅπως ὑπὸ τῆς ἡδυφωνίας θελγόμεναι πᾶσαί μοι πανταχόθεν αἱ αἶγες περιεχύ-

B x (Harl Ven) x¹ (Γ Vat 1); also (through ἀπεχθομένη [§ 1]) x² (Vat 2 Flor II Δ)

¹ ἀπώλισθέ Hemsterhuys. ἀπολείσθαι

² ὡς ἔοικεν om x x¹

³ ἀμιλλᾶσθαι Beudoin ἀμιλλᾶσαι B x¹, ἀμιλλαι Ven, ἀμιλλᾶς Harl

⁴ ἀστικάς Ruhnken ἀττικάς

⁵ καὶ παιδέρωτι om B.

B x (Harl Ven) x¹ (Γ Vat 1).

⁶ ἐσκέπαζον Meineke ἐσκίαζον

ALCIPHRON

θησαν, καὶ ἀφείσαι νέμεσθαι τοὺς κομάρους καὶ τὸν¹ ἀνθέρικον ὅλαι τοῦ μέλους ἐγίνοντο. ἐγὼ δὲ ἐν μέσαις τὸν Ἡδωνόν² ἐμιμούμην τὸν παῖδα τῆς Καλλιόπης. ταῦτά σε οὖν εὐαγγελίζομαι, φίλον ἄνδρα συνειδέναί βουλόμενος ὅτι μοι μουσικόν ἐστιν τὸ³ αἰπόλιον.

10 [III 13]

Καλλικράτης Αἴγωνι

Ἐγὼ μὲν ἦκοντος τοῦ καιροῦ γύρους περισκάψας καὶ ἐμβαθύνας βόθρια⁴ οἷός τε ἤμην ἐλάδια ἐμφυτεύειν καὶ ἐπάγειν αὐτοῖς ναματιαῖον⁵ ὕδωρ, ὃ μοι² ἐκ τῆς πλησίον φάραγγος ἐποχετεύεται ἐπελθὼν δὲ ὄμβρος ἐς τρεῖς ἡμέρας καὶ νύκτας ἴσας ποταμούς ἀνωθεν ἐκ τῆς ἀκρωρείας τῶν ὄρων ἐγέννησεν, οἱ ῥύμη κατασυρόμενοι ἰλὺν ἐπесπάσαντο καὶ τοὺς βόθρους κατέχωσαν, ὥστε εἶναι πάντα ἰσόπεδα καὶ³ οὐδὲ δοκεῖν ὅλως εἰργασμένα. οὕτως ἠφάνισται μοι⁶ τὰ πονήματα καὶ εἰς μίαν ὄψιν ἄτοπον κατέστη. τίς ἂν⁷ οὖν ἔτι πονοίῃ μάτην, ἀδήλους ἐλπίδας ἐκ γεωργίας⁸ караδοκῶν; μετιτέον μοι ἐφ' ἕτερον

B x (Harl Ven.) x¹ (Γ Vat 1)

¹ τὸν Bergler τὸ

² τὸν Ἡδωνόν B, ταῖς ἡδοναῖς cet. ταῖς νομαῖς Meineke.

³ τὸ B, ἔχειν τὸ x Vat 1, ἔχειν Γ

B x (Harl Ven.) x¹ (Γ Vat 1)

⁴ βόθρον Harl x¹

II LETTERS OF FARMERS, 9 2—10. 3

tion. and, ceasing to graze on the arbutus and the asphodel, they were wholly absorbed in the music; while I amidst them played the part of the Edoman,^a the son of Calhopê. Now I am telling you this as a piece of good news, for I wish my friend also to know that my herd of goats love music.

Letter 10 [III 13]

Callicrates to Aegon^b

As the right season had come, I dug rings in the earth and made trenches deep and was ready to plant my young olive trees and to bring to them running water, which comes to me by a channel from the neighbouring ravine. But a rainstorm came on, and ² for three days and for as many nights engendered rivers that flowed from the mountain ridge, these rivers swept up silt and drew it along and completely filled my trenches, so that all the ground was levelled off and appeared never to have been worked at all. Thus no trace of my labour remained; all was reduced ³ to one and the same unsightly state. Who then would toil vainly any longer, waiting to realize uncertain hopes from husbandry? ^c I must shift to

^a Oipeus of Thrace.

^b " Handsome-and-Husky to Goatherd."

^c The last part of this sentence appears to come from iambic trimeter.

⁵ ναματιαῖον Bergler ναματίδιον B, ναμάτιον cet

⁶ μοι om. Ven x¹.

⁷ ἀν om. x x¹

⁸ ἐκ γεωργίας deleted by Nauck

ALCIPHRON

βίον φασὶ γὰρ ἅμα ταῖς τῶν ἐπιτηδευμάτων ἀλλαγαῖς καὶ τὰς τύχας μετασχηματίζεσθαι

11 [iii 14]

Σιτάλκης Οἰνοπίωνι

Εἰ πατρώζεις, ὦ παῖ, καὶ τὰμὰ φρονεῖς, χαίρειν¹ τοὺς ἀλαζόνας ἐκείνους τοὺς ἀνυποδήτους καὶ ὠχριῶντας, οἱ περὶ τὴν Ἀκαδημίαν ἀλινδοῦνται, καὶ βιωφελές μὲν οὐδὲν οὔτε εἰδότες οὔτε πράττειν δυναμένους,² τὰ μετέωρα δὲ πολυπραγμονεῖν ἐπιτηδεύοντας,³ ἑάσας⁴ ἔχου τῶν κατ' ἀγρόν ἔργων, ἀφ' ὧν σοι διαπονοῦντι μεστή μὲν ἢ σιπύη πανσπερμίας, οἱ δὲ ἀμφορεῖς οἴνου γέμοντες, πλέα⁵ δὲ ἀγαθῶν τὰ σύμπαντα

12 [iii. 15]

Κότινος Τρυγοδώρῳ

Ὁ τρυγητὸς ἐγγὺς καὶ ἀρρίχων ἔστι μοι χρεῖα δάνεισον οὖν μοι τούτων τοὺς περιττοὺς, ὅσον οὐκ

B x (Harl Ven) x¹ (Γ Vat 1)

B x (Harl Ven) x¹ (Γ Vat 1)

¹ χαίρειν deleted by Hercher.

² εἰδότες οὔτε πράττειν δυναμένους x¹, πράττειν δυνάμενοι οὔτε εἰδότες B, εἰδότες οὔτε πράττειν δυνάμενοι x.

³ πολυπραγμονεῖν ἐπιτηδεύοντας B, πολυπραγμονοῦντες καὶ ἐπιτηδεύοντες Harl, πολυπραγμονοῦντας καὶ ἐπιτηδεύοντας cet

⁴ ἑάσας om B Placed before χαίρειν by Meiser

⁵ πλέα Seiler · πλεῖα.

B x (Harl Ven) x¹ (Γ Vat 1)

II LETTERS OF FARMERS, 10. 3—12 1

another sort of life. They say that, when you change your occupation, your luck changes also

Letter 11 [III 14]

Sitalces to Oenopion ^a

If you take after your father, my boy, and agree with me, then bid farewell to those impostors, barefoot and pale,^b who lounge around the Academy, neither knowing nor able to accomplish anything that is useful for living, and making it their business to meddle with things above the earth ^c, rather keep at your farm work, and then, if you work hard, your bin will be filled with all sorts of grains, your jars will overflow with wine, and all your storehouses will be full of good things.

Letter 12 [III. 15]

Cotinus to Thygodorus ^a

The vintage is near, and I have need of baskets. Please lend me what you can spare of these. I will

^a "Corn-Vahant to Wine-Sip."

^b Cf. Aristophanes, *Clouds* 102-103: τοὺς ἀλαζόνας | τοὺς ὠχρῶντας τοὺς ἀνυποδήτους λέγεις, "You mean the impostors, the pale, the barefoot men"

^c Cf. Aristophanes, *Clouds* 225, where Socrates, in the basket, says: ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον, "I walk the air and circumcogitate the sun." In v 228 Socrates uses the phrase τὰ μετέωρα πράγματα

^d "Oliver to Vintner."

ALCIPHRON

εἰς μακράν¹ ἀποδώσονται ἔχω οὖν καὶ γὰρ² πιθάκνια³
πλείονα. εἰ οὖν δέοιο, προθύμως λάμβανε τὸ γὰρ
κοινὰ τὰ⁴ τῶν φίλων οὐκ ἤκιστα τοῖς ἀγροῖς ἐμ-
φιλοχωρεῖν ὀφείλει.

13 [III 16]

Φυλλὶς Θρασωνίδη

Εἰ γεωργεῖν ἐβούλου καὶ νοῦν ἔχειν, ὦ Θρα-
σωνίδη, καὶ τῷ πατρὶ πείθεσθαι, ἔφες ἄν καὶ τοῖς
θεοῖς κιττὸν καὶ δάφνας καὶ μυρρίνας⁵ καὶ ἄνθη ὅσα
σύγκαιρα, καὶ⁶ ἡμῖν τοῖς γονεῦσι πυροὺς ἐκθερίσας
καὶ οἶνον ἐκ βοτρύων ἀποθλίψας καί, βδάλας τὰ
2 αἰγίδια,⁷ τὸν γαυλὸν πλήρη⁸ γάλακτος νῦν δὲ ἀγρόν
καὶ γεωργίαν ἀπαναίνῃ, κράνους δὲ ἐπαινεῖς τρι-
λοφίαν καὶ ἀσπίδος ἐρᾶς, ὥσπερ τις Ἀκαρνὰν ἢ
3 Μαλιεὺς μισθοφόρος μὴ σύγε, ὦ παιδίον, ἀλλ'
ἐπάνιθι ὥς ἡμᾶς καὶ τὸν ἐν ἡσυχίᾳ βίον ἀσπάζου—
καὶ γὰρ ἀσφαλὴς καὶ ἀκίνδυνος ἡ γεωργία, οὐ λό-
χους, οὐκ ἐνέδρας, οὐ φάλαγγας ἔχουσα, ἡμῖν τε
ὁ γηρωκόμος ἐγγύς⁹—ἀντὶ τῆς ἐν ἀμφιβόλῳ ζωῆς
τὴν ὁμολογουμένην ἐλόμενος σωτηρίαν.

B \ (Harl. Ven.) x¹ (Γ Vat 1)

¹ μακρόν B Vat 1.

² καὶ γὰρ B x¹, ἐγὼ x.

³ πιθάκνια Bergler : πιθάκια

⁴ τὸ γὰρ κοινὰ τὰ Bergler : τὰ γὰρ κοινὰ.

B x (Harl. Ven.) x¹ (Γ Vat.1)

⁵ μυρρίνας Γ, μυρίνας cet

⁶ καὶ om B.

⁸ πληρώσας B

⁷ βδάλας τὰ αἰγίδια om B

⁹ ἐγγύς MSS γενοῦ Reiske

II LETTERS OF FARMERS, 12 1—13 3

return them in not too long a time. I myself have more wine jars than I need; if you should need any, you are very welcome to them. The old saying, "Friends have all things in common,"^a ought to be at home in the country, if anywhere.

Letter 13 [in. 16]

Phyllis to Thrasonides^b

If you were willing to be a farmer and to use common sense, Thrasonides, and to obey your father, you would be offering to the gods ivy and laurels and myrtles and all the flowers that are in season; and to us, your parents, you would be bringing wheat that you had harvested, and wine that you had pressed from the grapes, and, having milked your goats, the pail full of milk; but, as it is, you will have nothing² to do with field or farming and are loud in your praise of a triple-crested helmet and are in love with a shield, like a hued soldier from Acarnania or from Malis.^c Don't do it, my boy, but come back to us and be³ content with a life of peace; for farming is safe and free from danger—no armed bands, no ambushes, no phalanxes—and in our old age we shall soon need looking after; choose acknowledged security in preference to your present precarious existence.

^a Cf above, i 7

^b "Leafy to Daredevil"

^c Wilder and ruder parts of Greece. Mercenaries from the former are mentioned as early as Thucydides (vii 31 5).

ALCIPHRON

14 [iii 17]

Χαιρέστρατος Ληρίω¹

Ἐπιτριβείης, ὦ Λήριον,² κακὴ κακῶς, ὅτι με τῇ μέθῃ καὶ τοῖς αὐλοῖς κατακοιμήσασα³ βραδὺν ἀπέφηνας τοῖς ἐκ τῶν ἀγρῶν ἀποπέμψασιν· οἱ μὲν γὰρ ἔωθεν προσεδόκων με⁴ φέροντα αὐτοῖς τὰ κεράμεια
2 σκεύη, ὧν ἔνεκεν ἀφικόμην· ἐγὼ δὲ ὁ χρυσοῦς πάν-
νυχος καταυλούμενος εἰς ἡμέραν ἐκάθειδον. ἀλλ' ἄπιθι, ὦ τάλαινα, καὶ τοὺς ἀθλίους τουτουσὶ θέλγε τοῖς γοητεύμασιν. ἐμοὶ γὰρ ἦν ἔτι⁵ ἐνοχλοίης, κακόν τι παμμέγεθες προσλαβοῦσα ἀπελεύσῃ

15 [iii 18]

Εὐσταχὺς Πιθακνίωνι⁶

Τοῦμοῦ παιδίου γενέσια ἐορτάζων ἤκειν σε ἐπὶ τὴν πανδαισίαν, ὦ Πιθακνίων,⁷ παρακαλῶ, ἤκειν δὲ οὐ μόνον ἀλλ' ἐπαγόμενον τὴν γυναῖκα καὶ τὰ παιδία καὶ τὸν συνέργαστρον⁸. εἰ βούλοιο δέ, καὶ τὴν κύνα, ἀγαθὴν οὖσαν φύλακα καὶ τῷ βάρει τῆς ὑλακῆς ἀποσοβοῦσαν τοὺς ἐπιβουλεύοντας τοῖς ποι-

B x (Harl. Ven.) x¹ (Γ Vat 1)

¹ Ληρίωνι B Harl. Λειρίω Reiske

² Ληρίων B Harl. Λείριον Reiske

³ κατακηλήσασα x¹

⁴ ἔωθεν προσεδόκων με x x¹, ἔωθέν με προσεδόκων B.

⁵ ἦν ἔτι x Vat.1, ἦν τι B, εἰ ἔτι Γ.

B x (Harl. Ven.) x¹ (Γ Vat.1).

⁶ Πιθακνίωνι Bergler. Πιθακίωνι

II. LETTERS OF FARMERS. 14 1—15 1

Letter 14 [iii. 17]

Chaerestratus to Lerium^a

Curses on you, Lerium—wicked woman. wicked end—for putting me to sleep with your strong drink and with the music of your flute and making me late in getting back to my friends who had sent me on an errand from the farm! They were expecting me back at dawn, bringing with me the earthenware dishes—that's what I came for, you know, and I, ² precious fool that I am,^b enchanted by your flute all the night long, slept until daylight. Off with you, wretched girl, and beguile these poor lads hereabouts with your spells! If you bother *me* any more, you won't get off without being badly hurt.

Letter 15 [iii 18]

Eustachys to Pithacnion^c

I am celebrating the birthday of my son, and I invite you to our big banquet, Pithacnion; and not you alone but with you your wife and your children and your hired man; yes, and your dog too if you like, for she is a good watchdog and by her deep-mouthed barking she frightens away those who have designs

^a "Jolly Campaigner to Chatterbox."

^b Cf. Lucian, *Pro Lapsu inter Salutandum* 1

^c "Eustace (= Good-Sheaf) to Jugson." This and the next letter are connected

⁷ Πιθακνίων Bergler Πιθακίων

⁸ σύργαστρον Reiske, συνεργάτην Seiler

ALCIPHRON

2 μνίοις. ἡ δὲ τοιαύτη οὐκ ἂν ἀτιμάζοιτο¹ δαιτυμῶν
εἶναι σὺν ἡμῖν ἑορτάσομεν δὲ μάλ'² ἡδέως, καὶ
πιόμεθα εἰς μέθην καὶ μετὰ τὸν κόρον ἄσόμεθα, καὶ
ὅστις ἐπιτηδείος κορδακίζειν εἰς μέσους παρελθὼν
τὸ κοινὸν³ ψυχαγωγήσει. μὴ μέλλε οὖν, ὦ φίλ-
τατε καλὸν γὰρ ἐν ταῖς κατ' εὐχὰς⁴ ἑορταῖς ἐξ
ἐθνοῦ συντάττειν τὰ συμπόσια

16 [iii 19]

Πιθακνίων⁵ Εὐστάχι⁶

Κοινωνικὸς ὢν καὶ φιλέταιρος ὄναιο σαυτοῦ καὶ
τῆς γυναικὸς καὶ τῶν παιδίων,⁷ ὦ Εὐσταχῦ. ἐγὼ
δὲ τὸν κλῶπα φωράσας, ἐφ' ᾧ πάλοι ἡσχαλλον τὴν
ἐχέτλην ὑφελομένῳ καὶ δύο δρεπάνας, ἔχω παρ'
2 ἐμαυτῷ τοὺς κωμήτας ἀναμένων ἐπικούρους νῦν
γὰρ οὐκ ἔδοκίμαζον ἀσθενέστερος ὢν καὶ μόνος τῷ
χεῖρει ἐπιβάλλειν αὐτῷ ὁ μὲν γὰρ δριμὺ βλέπει
καὶ τοξοποιεῖ τὰς ὀφρῦς καὶ σφριγῶντας ἔχει τοὺς
3 ὦμους καὶ ἀδρὰν τὴν ἐπιγουνίδα φαίνει ἐγὼ δὲ
ὑπὸ τῶν πόνων καὶ τῆς δικέλλης κατέσκληκα, καὶ
τύλους μὲν ἐν ταῖς χερσὶν ἔχω, λεπτότερον δέ μοι

B λ (Harl. Ven) λ¹ (Γ Vat 1)

¹ ἀτιμάζοι τὸ Γ

² δὲ μάλ' Γ, δὲ μάλλ' Vat 1, μάλλον B, ἀλλ' ἀμμ' ἀλλ' x
δ' ἅμα μάλ' Meineke ³ τὸ κοινὸν om B

⁴ κατ' εὐχὰς om. γ. κατ' εὐχὴν Bergler.

B λ (Harl. Ven) λ¹ (Γ Vat 1)

⁵ Πιθακνίων Bergler Πιθακίων

⁶ Εὐσταχίῳ x

⁷ παίδων λ¹

II LETTERS OF FARMERS, 15 2—16 3

on the flocks. A dog like that would not be held ² ineligible to be a partaker of our feast. We are going to have a very gay party—we shall drink until we are drunk, and after we can hold no more we shall sing; and whoever is able to dance the cordax ^a will step into the midst and entertain the company. So then, my dear friend, come early, for at perfect celebrations it is a good idea to get the drinking bout organized betimes in the morning.

Letter 16 [in 19]

Pithacnion to Eustachys

You're a sociable fellow and good to your friends, Eustachys, blessings on you, your wife, and your children! ^b For myself, I've discovered the thief I've been worrying about for so long—the fellow who stole my plough-handle and two sickles; I've got him here in the house, and I'm waiting for my fellow-villagers to help me. Not being very strong, and being alone, ² I thought I'd better not lay hands on him just now. He has a fierce look and arching eyebrows, his shoulders are brawny, and he shows a sturdy thigh ^c; whereas I am worn to a skeleton from hard work and ³ the use of the mattock, and my hands are calloused,

^a Cf. Athenaeus *ΔΙΝ.* 631 d: ὁ μὲν κόρδαξ παρ' Ἑλλήσι φορτικός

^b Or "may you enjoy yourself and your wife and your children!"

^c From *Odyssey* *χνι* 74: οἶνον ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει

ALCIPHRON

τὸ δέρμα λεβηρίδος ἡ μὲν οὖν γυνή καὶ τὰ παιδιά
εἰς σοῦ¹ βαδιοῦνται καὶ τῆς εὐωχίας μεθέξουσιν, ὁ
δὲ σύργαστρος μαλακῶς ἔχει τὰ νῦν ἐγὼ δὲ καὶ ἡ
κύων τὸν μιὰρὸν οἴκοι φυλάζομεν

17 [III 20]

Ναπαῖος Κρηνιαδῆ

Οἶσθά με ἐπισάξαντα τὴν ὄνον σῦκα καὶ² παλά-
θας³ καταγαρόντα οὖν ἕως οὗ⁴ ταῦτα ἀπεδόμην
τῶν τιμῶν γνωρίμων, ἄγει μέ τις λαβὼν⁵ εἰς τὸ
θέατρον καὶ καθίσας ἐν καλῶ διαφόροις ἐψυχαγώγει⁶
2 θεωρίας. τὰς μὲν οὖν ἄλλας οὐ συνέχω τῇ μνήμῃ,
εἰμὶ γὰρ τὰ τοιαῦτα καὶ εἰδέναι καὶ ἀπαγγέλλειν
κακός· ἐν δὲ ἰδὼν ἀχανὲς ἐγὼ σοι καὶ μικροῦ δεῖν
ἄναυδος. εἰς γάρ τις⁷ εἰς μέσους παρελθὼν καὶ
στήσας τρίποδα τρεῖς μικρὰς ἐπετίθει⁸ παροψίδας·
εἶτα ὑπὸ ταύταις ἔσκεπε λευκά τινα καὶ μικρὰ⁹ καὶ
στοργγύλα λιθίδια, οἷα ἡμεῖς ἐπὶ ταῖς ὄχθαις τῶν
3 χειμάρρων ἀνευρίσκομεν ταῦτα ποτὲ μὲν ἐν¹⁰ κατὰ
μίαν ἔσκεπε παροψίδα, ποτὲ δὲ οὐκ οἶδ' ὅπως ὑπὸ
τῇ μιᾷ ἐδείκνυ, ποτὲ δὲ παντελῶς ἀπὸ τῶν παρ-
4 οψίδων ἠφάνιζε καὶ ἐπὶ τοῦ στόματος ἔφαινεν εἶτα

B x (Harl Ven) x¹ (Γ Vat.1)

¹ εἰς σοῦ Eichstätt gloss, εἰς σέ Berglei εἶσω

B x (Harl Ven) x¹ (Γ Vat 1)

² σῦκα καὶ om x x¹

³ παλάθας B, πάλαθα cet παλάθια Meineke

⁴ οὖν ἕως οὗ x¹, ἕως οὖν B Harl, ἕως οὗ Ven

⁵ λαβὼν om x x¹.

⁶ ἐψυχαγωγούμεν B.

⁷ τις om x Vat I

⁸ ἐπετίθει B, παρτίθει cet

· II LETTERS OF FARMERS, 16. 3—17 3

and my skin is more delicate than the slough of a snake.^a So my wife and children will go to your house and partake of your good cheer, but my belly-trailer is feeling feeble to-day. I and the dog will stay at home and guard that dirty scoundrel

Letter 17 [m. 20]

Napaeus to Creniades^b

You remember I loaded my donkey with figs and fruit cakes. Well, I put the donkey up until such time as I could sell my wares to one of my customers; and then a fellow took me and carried me off to the theatre, where he gave me a good seat and entertained me by various shows. Most of the shows I² don't recall, for I'm a poor hand at remembering and telling such things; but I can tell you that one thing I saw made me almost speechless with astonishment. A man came forward, and, setting down a three-legged table, placed three little cups on it. Then under these cups he hid some little round white pebbles, such as we find on the banks of rapid streams. At one moment he would hide them one under each³ cup; and at another moment (I don't know how) he would show them all under a single cup, and then again he would make them entirely disappear from under the cups and exhibit them between his lips.

^a Proverbial; see Tsirimbas, pp. 51-52.

^b "Glenn to Fountson."

⁹ μικρά τινα καὶ λευκὰ x¹

¹⁰ ἐν added by Beaudoin.

ALCIPHRON

καταβροχθίσας τοὺς πλησίον ἐστῶτας ἄγων εἰς μέσον¹ τὴν μὲν ἐκ ῥινός τινος τὴν δὲ ἐξ ὠτίου τὴν δὲ ἐκ κεφαλῆς ἀνηρεῖτο, καὶ πάλιν ἀνελόμενος ἐξ ὀφθαλμῶν ἐποίει κλεπτίστατος ἄνθρωπος ὑπὲρ ὃν ἀκούομεν Εὐρυβάτην τὸν Οἰχαλιέα μὴ γένοιτο κατ' ἀγρὸν τοιοῦτον θηρίον οὐ γὰρ ἀλώσεται ὑπ' οὐδενός, καὶ πάντα ὑφαيروύμενος τᾶνδον φροῦδά μοι τὰ κατ' ἀγρὸν³ ἀπεργάσεται

18 [III 21]

Εὐνάπη Γλαύκη

Ὁ μὲν ἀνὴρ ἀπόδημός ἐστί μοι τρίτην ταύτην ἡμέραν ἔχων ἐν ἄστει, ὃ δὲ θητεύων παρ' ἡμῖν Παρμένων³ ζημία καθαρὰ, ῥάθυμος ἄνθρωπος καὶ
2 τὰ πολλὰ καταπίπτων εἰς ὕπνον ὃ δὲ λύκος ἀργαλέος πάροιχος βλέπων⁴ φονῶδές τι καὶ αἰμοβόρον⁵ Χιόνην γὰρ τὴν καλλιστεύουσιν⁶ τῶν αἰγῶν ἐκ τοῦ φελλέως ἀρπάσας οἴχεται καὶ ὃ μὲν δειπνεῖ ἀγαθὴν αἶγα καὶ εὐγάλακτον, ἐγὼ δὲ δάκρυα τῶν
3 ὀφθαλμῶν ἀπολείβω⁷ πέπυσται δὲ τούτων οὐδὲν ὃ ἀνὴρ εἰ δὲ μάθοι, κρεμήσεται μὲν ἐκ τῆς πλησίον

B x (Harl Ven) x¹ (Γ Vat 1)

¹ μέσους B

² τὰ κατὰ τὸν ἀγρὸν x¹. Deleted by Hercher

B x (Harl Ven) x¹ (Γ Vat 1)

³ Παρμένων Bergler · καὶ παραμένων B, παραμένων x x¹

⁴ βλέπων x x¹, καὶ βλέπων B.

⁵ αἰμοβόρον B

⁶ καλλίστην x x¹

⁷ ἀποθλίβω B.

^a Eurybates (or "Eurybatus") was a proverbial scoundrel, sometimes mentioned in connection with the Ceicopes See above, II 7 2, Tsirimbas, pp 15-16

II. LETTERS OF FARMERS, 17 4—18 3

Then he would swallow them, and, drawing forward 4 the spectators who stood near him, he would take one pebble from a man's nose, another from a man's ear, and the third from a man's head, and after picking them up he would make them disappear from sight again. A very light-fingered gentleman! Eurybates^a the Oechalian, of whom we hear tell, wasn't in his class. I hope no creature like him ever gets on to my farm. No one would ever catch him; and he would steal everything in the house and make off with all the goods on the place.

Letter 18 [iii 21]

Eunapê to Glaucê^b

This is the third day in succession that my husband has been away from home and tarrying in town, and our hired man Parmenon^c is a total loss, an easy-going fellow who is forever falling asleep. Meanwhile the wolf is a pestiferous neighbour,^d with murder and a thirst for blood in his eye. Indeed, he has seized on Chionê,^e the finest she-goat we had, from the stony patch,^f and made off with her; and, while he is dining on a fine goat and a good milker, I am shedding tears. My husband knows nothing of this: but if he finds out, the hired man will hang

^b "Della to Blue-Eyes."

^c "Stand-by"

^d This phrase probably refers to the proverb, Ἀπτικοὺς πάροικος, for which see *PG* 1 pp 40, 330

^e "Snow White"

^f Scholium on Aristophanes, *Acharnians* 273 φελλεῖς ἔλεγον οἱ Ἀπτικοὶ τοὺς πετρῶδεις τόπους

ALCIPHRON

πίτυος ὁ μισθωτός, αὐτὸς δέ¹ οὐ πρότερον ἀνήσει
πάντα² μηχανώμενος, πρὶν τὰς παρὰ τοῦ λύκου
δίκας εἰσπράξασθαι

19 [iii 22]

Πολύαλος³ Εὐσταφύλῳ

Πάγην ἔστησα ἐπὶ τὰς μιὰς⁴ ἀλώπεκας κρεῖ-
διον τῆς σκανδάλης⁵ ἀπαρτήσας.⁶ ἐπεὶ γὰρ ἐπο-
λέμουν τὰς σταφυλάς, καὶ οὐ μόνον τὰς ῥᾶγας⁷
ἔκοπτον ἀλλ' ἤδη καὶ ὀλοκλήρους ἀπέτεμνον τῶν
2 οἰνάρων τοὺς βότρυς, ὁ δεσπότης δὲ ἐπιστήσε-
σθαι κατηγγέλλετο—ἀργαλέος ἄνθρωπος καὶ δριμύς,
γνωμίδια καὶ προβουλενμάτια συνεχῶς ἐπὶ τῆς
Πνυκὸς Ἀθηναίους⁸ εἰσηγούμενος, καὶ⁹ πολλοὺς
ἤδη διὰ σκαιότητα τρόπου καὶ δεινότητα ῥημάτων
ἐπὶ τοὺς ἔνδεκα ἀγαγὼν—δείσας μή τι πάθοιμι
κἀγὼ καὶ¹⁰ ταῦτα τοιούτου τοῦ¹¹ δεσπότης ὄντος, τὴν
κλέπτειν ἀλώπεκα συλλαβὼν ἐβουλόμην παραδοῦ-
3 ναι ἀλλ' ἡ μὲν οὐχ ἦκε· Πλαγγὼν¹² δὲ τὸ Μελι-

B x (Harl. Ven) x¹ (Γ Vat.1)

¹ δέ om x x¹

² ἀνήσει πάντα B, ὀνησιν x x¹.

B x (Harl. Ven) x¹ (Γ Vat.1)

³ Πολύαλος Seiler

⁴ μικρὰς x Γ.

⁵ σκανδάλας x x¹.

⁶ ἐφάψας x, ἀφάψας x¹.

⁷ ῥᾶγας Seiler ῥάγας

⁸ Ἀθηναίους B, πρὸς Ἀθηναίους x x¹

⁹ καὶ om B x

¹⁰ καὶ mss διὰ Herwerden

¹¹ τοῦ added by Seiler.

¹² Πλαγγὼν B, Πλάγγων x Vat 1 Κλαγγὼν Seiler

^a To receive a flogging, if we are to judge from the parallel passage in Longus iv 8 4-9 1 See C Bonner in *CPh* 4 (1909), 287-288 The striking detail in the parallelism is the

II. LETTERS OF FARMERS, 18. 3—19 3

from the near-by pine,^a and the master will go on trying every trick until he exacts punishment from the wolf

Letter 19 [m. 22]

Polyalsus to Eustaphylus^b

I set a trap for those cursèd foxes, with a bit of meat tied to the trigger. They were raiding the vines, not only chewing at^c the grapes but going so far as to bite off from the vines their clusters entire; and it was reported that my master was about to² arrive—he is a harsh and bitter man, who is continually proposing trifling decrees and resolutions to the Athenians on the Pnyx and who, by his rough ways and his skilful oratory, has before now sent many a man to the Eleven^d. So, since I was afraid, especially considering what sort of man my master is, that something might happen to me too, I wanted to catch the thieving fox and turn it over to him. But the fox never came near the trap. Little³ Plangon,^e however, the Maltese puppy that we

pine (see Apollodorus, *Library* i 4. 2, with J. G. Frazer's note [L C L]), unless it is in point to compare the Pentheus story (Euripides, *Bacchae* 1061, J. G. Frazer, *Adonis, Attis, Osiris* ii [London, 1914], 98-99) or pine-bending (Apollodorus, *Library* iii 16 2, with Frazer's note). G. Dalmeyda, in *Melanges Gustave Glotz* i (Paris, 1932), 285-286, argues, not very convincingly, that Parmenon was to be hanged.

^b "Grover to Vinelander"

^c Or "knocking off"

^d Police-Commissioners

^e Πλαγγών occurs as a common noun in Callimachus, *Hymn* vi. 91, where it is said to mean *wax puppet* or *doll*.

ALCIPHRON

ταῖον κυνίδιον, ὃ ἐτρέφομεν¹ ἄθυρμα τῇ δεσποίνῃ
προσηνές, ὑπὸ τῆς ἄγαν λιχνείας ἐπὶ τὸ κρέας
ὀρμήσαν κεῖται σοι τρίτην ταύτην ἡμέραν ἐκτάδην
νεκρὸν ἤδη μυδῆσαν ἔλαθον οὖν ἐπὶ κακῷ κακὸν
ἀναρριπίσας. καὶ τίς παρὰ τῷ² σκυθρωπῷ τῶν
4 τοιούτων συγγνώμη; φευξόμεθα ἢ ποδῶν ἔχομεν,
χαιρέτω δὲ ὁ ἀγρός καὶ τὰμὰ πάντα ὥρα γὰρ
σώζειν ἑαυτόν,³ καὶ μὴ⁴ παθεῖν ἀναμένειν ἀλλὰ πρὸ
τοῦ παθεῖν φυλάσσει

20 [III. 23]

Θαλλὸς Πιτυῖσκω⁵

Πάντα φιλῶ τρυγᾶν—ἔστι γὰρ τὸ καρπῶν⁶ ἀπο-
δρέπεσθαι πόνων ἀμοιβὴ δίκαιος—ἐξαίρετως δὲ
2 ἐθέλω βλῖττειν τὰ σμήνη. ἔχων⁷ οὖν σίμβλους ὑπὸ
τῇ πέτρᾳ, ἀποκλάσας⁸ κηρία νεογενῇ, πρῶτον μὲν⁹
τοῖς θεοῖς ἀπηρξάμην, ἔπειτα¹⁰ τοῖς φίλοις ὑμῖν
3 ἀπάρχομαι. ἔστι δὲ λευκὰ ἰδεῖν καὶ ἀποστάζοντα
λιβάδας Ἀττικοῦ μέλιτος, οἷον¹¹ αἱ Βριλήσσαι λα-
γόνες ἐξανθοῦσι. καὶ νῦν μὲν ταῦτα πέμπομεν, καὶ
εἰς νέωτα δὲ δέχοιο παρ' ἡμῶν μείζω τούτων ἢ¹²
καὶ ἡδίονα.

B x (Harl. Ven) x¹ (Γ Vat 1)

¹ ἐτρέφομεν Herwerden. τρέφομεν

² περὶ τῷ x, παρ' ἀνθρώπων B παρ' ἀνθρώπῳ Wagner.

³ αὐτόν B Ven, ἑμαυτόν x¹

⁴ Cobet adds τὸ before παθεῖν

B x (Harl. Ven) x¹ (Γ Vat.1)

⁵ Πιτυῖσκω Schepers · Πιτυῖστω B, Τιτυῖστω x x¹

⁶ κακὸν x, κακῶν x¹

⁷ ἔχω x x¹

⁸ ἀποκλάδας x, ὑποκλάσας x¹ ⁹ μὲν B, μὲν οὖν x x¹

II LETTERS OF FARMERS. 19 3—20. 3

were raising as a pet to please my mistress, rushed over-greedily at the bait, and now, as you see, it lies outstretched, a mouldering corpse already, two days dead. So, unawares, I heaped trouble on trouble. And what mercy will be found in the old churl's heart for such offences? I will run away⁴ as fast as my feet can carry me. Good-bye to the farm and to all my possessions! It's high time to save my own skin, and, instead of waiting for trouble, to take measures before trouble comes.

Letter 20 [iii 23]

Thallus to Pityiscus^a

The gathering in of any kind of harvest I love—for the reaping of crops is a just return for toil—and especially I like to take the honey from the hives. So² then, since I have some hives under the cliff, I have broken off new combs, and, having offered some of these as first fruits to the gods, I now offer some to you who are my friends. They are white to look at³ and are dripping streams of Attic honey, of the sort with which the flanks of Brilessus^b burst forth in profusion. This year this is my present; and I hope that next year again you will receive from me combs, but bigger and sweeter than these.

^a "Twig to Little-Pine" In the first name there is perhaps a play on the secondary meaning of *θαλλός*, "an annual gift to a landlord."

^b An old name for Pentelicus

¹⁰ ἔπειτα B, ἔπειτα δὲ x x¹

¹¹ οἶνον B

¹² τούτων ἦ B x, τούτων x¹. τούτωνι Meineke

ALCIPHRON

21 [iii 24]

Φιλοποίμην Μοσχίωνι

Λύκον ἔοικα¹ τρέφειν τὸ μιαρὸν ἀνδράποδον ἐμ-
 πεσῶν² γὰρ εἰς τὰς αἰγας οὐκ ἔστιν ἦντινα οὐκ
 ἀπολώλεκε, τὰς μὲν ἀποδόμενος τὰς δὲ καταθύων
 2 καὶ τῷ μὲν ἡ γαστήρ τῆς κραιπάλης ἐμπίπλεται,
 καὶ τὰ λοιπὰ τῇ τευθείᾳ³ δαπανᾶται καὶ ψάλλε-
 ται⁴ καὶ καταυλεῖται καὶ πρὸς⁵ τοῖς μυροπωλίοις
 φιληδεῖ, τὰ δὲ αὐλῖα ἔρημα, αἰγες δὲ ἐκείναι αἱ
 3 πρότερον οἷχονται. τέως μὲν οὖν ἡσυχίαν ἄγω, μὴ
 προαισθόμενος ψύττα κατατείνας⁶ φύγη⁷. εἰ δὲ ἀν-
 υπόπτως λαβοίμην αὐτοῦ καὶ ἐγκρατῆς γενοίμην,
 δεδήσεται τὼ πόδε⁸ χοίνικας παχείας ἐπισύρων,⁹
 καὶ τῇ σκαπάνῃ προσανέχων ὑπὸ τῇ δικέλλῃ καὶ
 τῇ σμινύῃ τῆς μὲν τρυφῆς ἐπιλήσεται, παθὼν δὲ
 γνώσεται οἷον ἦν¹⁰ τὸ τὴν ἄγροικον σωφροσύνην
 ἀσπάσασθαι¹¹

22 [iii 25]

Ὑλη Νομίου

Θαμίζεις εἰς ἄστνυ κατιών, ὦ Νόμιε, καὶ τὸν ἄγρον

B x (Harl Ven) x¹ (Γ Vat 1)

¹ ἔοικας x x¹ ² ἐμπεσόν x¹, ἐμπεσόν ὦν B

³ ταθεία Vat 1, τωθεία x, πενθεία B

⁴ πάλλεται x x¹ ⁵ πρὸς deleted by Hercher

⁶ ψύττα κατατείνας Berglei · ψύττα κατά τινος B, ψύττας
 παρά τινος Vat 1, ψύττας παρά τινος Γ, ψύπτας περί τινος x.

⁷ φεύγη B. ⁸ χεῖρε x x¹ ⁹ ἐπιφέρων B.

¹⁰ γνώσεται οἷον ἔστι x, οἷον ἔστι γνώσεται x¹

II LETTERS OF FARMERS, 21 1—22 1

Letter 21 [III 24]

Philopoemen to Moschion^a

A wolf is what I am keeping,^b so it seems to me—this cursèd slave of mine. Why, he fell afoul of the goats and has made away with every blessèd one—some he sold and others he slaughteied. And while his belly is gorged with his booze, and what he has left is spent on fine victuals to the accompaniment of harp and flute, and he has a good time around the perfume shops, yet the folds are desolate and the old familiar goats are no more. Well, for the present I lie low for fear that he will see me coming and will be off like a shot; but if I catch him unawares and get him in my power, he'll find his feet fettered by thick shackles that he drags around, and as he minds his spade work to the tune of fork and hoe he'll forget his old luxurious life, and through sad experience he'll come to realize^c what it means to say good-bye to honest country ways.

Letter 22 [III 25]

Hylê to Nomius^a

You're forever going down to the city, Nomius,

^a "Herdlover to Bullock."

^b Reminiscent of Aesop's "Wolf in Sheep's Clothing."
Cf. Tsimbas, pp. 48-49.

^c *πάθει μάθος*. See Tsimbas, p. 38.

^d "Silva to Shepherd."

¹¹ ἀσπάζεσθαι x x¹

B x (Harl. Ven.) x¹ (T Vat.1)

ALCIPHRON

οὐδ' ἀκαρῇ¹ θέλεις ὀρᾶν· ἀργὸς² δὲ ἡ γῆ χηρεύουσα
 τῶν ἐμπονούντων,³ ἐγὼ δὲ οἰκουρῶ μόνη μετὰ τῆς
 2 Σύρας⁴ ἀγαπητῶς τὰ παιδία βουκολοῦσα⁵ σὺ δὲ
 ἡμῖν αὐτόχρημα μεσαιπόλιος⁶ ἄνθρωπος μειράκιον
 ἀστικὸν⁷ ἀνεφάνης. ἀκούω γάρ σε τὰ πολλὰ ἐπὶ
 Σκίρου καὶ Κεραμεικοῦ⁸ διατρίβειν, οὗ φασι τοὺς
 ἐξωλεστάτους σχολῇ καὶ ῥαστώνῃ τὸν βίον κατ-
 αναλίσκειν

23 [III. 26]

Ληναῖος Κορύδωνι

Ἄρτι μοι τὴν ἄλλω διακαθήραντι καὶ τὸ πτύον
 ἀποτιθεμένῳ ὁ δεσπότης ἐπέστη καὶ ἰδὼν ἐπήγει⁹
 τὴν φιλεργίαν ἐφάνη δέ μοι ποθεν ὁ Κωρυκαῖος¹⁰
 δαίμων, Στρόμβιχος¹¹ ὁ παμπόνηρος ἰδὼν γάρ με
 ἐφεπόμενον τῷ δεσπότη, κειμένην τὴν σισύραν ἣν
 ἀποθέμενος εἰργαζόμην ὑπὸ μάλης ὥχετο φέρων,
 ὥς¹² ὁμοῦ ζημία¹³ καὶ τὸν ὑπὸ τῶν ὁμοδοῦλων
 προσοφλήσαι γέλωτα

B x (Harl Ven) x¹ (Γ Vat 1)

¹ ἀκαρεῖ B

³ ἐκπονούντων Hercher

⁵ βαυκαλῶσα Hemsterhuys

⁷ ἀστικὸν Ruhnken · ἀπτικὸν

⁸ Σκίρου καὶ Κεραμεικοῦ x x¹, Σκιεροῦ Κεραμικοῦ B

B λ (Harl Ven.) x¹ (Γ Vat 1)

⁹ ἐφίλει x x¹.

¹⁰ Κωρυκαῖος Meineke Κωρύκεος B, Κωρύκιος x, Κωρύ-
 κιος x¹.

¹¹ Στρόχνος x x¹

¹² ὥς MSS ὥστε με Hercher

¹³ ζημία Memeke ζημία

II LETTERS OF FARMERS, 22. 1—23. 1

and you don't want to give even a glance to our farm. The land lies idle, bereft of the men who work on it ; and I am keeping house alone with Syra and doing my utmost merely to tend the children. Meantime ² you at your age, a man whose hair is actually grizzled already, have turned up, we find, as a young man about town. For I hear that you are passing your time mostly at Scirum ^a and at the Cerameicus,^b where they say the worst wasters spend their lives in idleness and luxurious ease.

Letter 23 [iii 26]

Lenaeus to Corydon ^c

I had just finished sweeping the threshing floor and was putting my winnowing fan away when my master came suddenly upon me, saw what I had done, and proceeded to commend my industry. Then, from somewhere or other, up bobbed that deep-dyed scoundrel Strombichus, Corycian ^d devil that he is. He saw that I was in attendance on my master and that my goatskin cloak was lying there (I had put it down to work), and he made off with the cloak under his arm, so that I not only lost some property but at the same time got laughed at by my fellow-slaves as well.

^a A disreputable quarter in the north-west part of Athens (Judeich, p. 177) ; see below, iii. 5. 1

^b The "Potter's Field", see below, iii. 12. 3, 28. 3.

^c "Wine-Press to Lark."

^d For Corycus, city of pirates, see above, p. 55, note *b*

ALCIPHRON

24 [III 27]

Γέμελλος Σαλακωνίδι¹

Τί ταῦτα, ὦ Σαλακωνίς,² ὑπερηφανεῖς τάλαινα
τὸν δεσπότην,³ οὐκ ἐγὼ σε εἰς τοῦργαστήριον
καθημένην παρὰ τὸν ἀκεστήν⁴ τὸν ἑτερόποδα ἀνει-
λόμην, καὶ ταῦτα λάθρα⁵ τῆς μητρός, καὶ καθάπερ
2 τινὰ ἐπὶ κληρον ἐγγυητὴν ἀγαγόμενος ἔχω, σὺ δὲ
φρυάττη, παιδισκάριον εὐτελές, καὶ κιχλίζουσα καὶ
μωκωμένη με διατελεῖς οὐ παύσῃ, τάλαινα, τῆς
ἀγερωχίας; ἐγὼ σοι τὸν ἑραστήν δειξω δεσπότην
καὶ κάχρυσ⁶ ἐπὶ τῶν ἀγρῶν⁷ φρύγειν ἀναγκάσω,⁸ καὶ
τότε εἴσῃ⁹ παθοῦσα¹⁰ οἱ κακῶν σαυτὴν ἐνέσεισας.¹¹

25 [III. 28]

Σαλακωνίς Γεμέλλω¹²

Πάντα ὑπομένειν οἷα τέ εἰμι πλὴν τοῦ σοὶ συγκαθ-
εῦδειν,¹³ δέσποτα καὶ τὴν νύκτα οὐκ ἔφυγον οὐ-
δὲ ὑπὸ τοῖς θάμνοις ἐκρυπτόμην, ὥς ἐδόκεις, ἀλλὰ

B x (Harl. Ven) x¹ (Γ Vat.1).

¹ Σαλακωνίδι Reiske : Σαλαμωνίδι

² Σαλαμωνίς B, Σαλμωνίς x¹.

³ τὸν δεσπότην om x x¹

⁴ ἀκεστήν B Ven x¹ Ἀκεστήν Bergler

⁵ λαθραίως x x¹

⁶ κάχρυσ Bergler : τὰς κάχρυσ B, κέχρυσ x, κέγχρυσ x¹

⁷ τὸν ἀγρὸν B ⁸ ἀναπέισω x x¹

⁹ τότε εἴσῃ x x¹, τοῦτο οἴσῃ B

¹⁰ παθοῦσα Bast μαθοῦσα

II LETTERS OF FARMERS, 24 1—25 1

Letter 24 [III 27]

Gemellus to Salaconis^a

Why pray, my Salaconis, are you so disdainful of your master, you wretch? When you were sitting in the shop beside the lame tailor, didn't I carry you off, and that too without mother's knowing? Didn't I bring you here and am I not now keeping you as if you were an heiress duly betrothed? But you, a cheap little wench, puff yourself up and are constantly tittering and mocking me. Will you not stop your insolence, you wretch? I'll show you that your lover is your master too, and I'll make you roast bailey at our place in the country, and then by sad experience you'll come to know what trouble you've plunged yourself into

Letter 25 [III 28]

Salaconis to Gemellus

I can stand anything except sleeping with you, master. And last night I did not run away and I was not hiding under the shrubbery, as you thought, but

^a "Twilet to Vantatrice." This letter and the next are connected

¹¹ οἱ κακῶν σαντὴν ἐνέσεισας B, οἶον κακὸν σαντὴν ἔνδον ἔθηκας x, οἶων κακῶν σεαντὴν ἔνδον ἔθηκας x¹.

B x (Harl Ven) x¹ (Γ Vat 1)

¹² Σαλακωνίς Γεμέλλω Reiske. Σαλαμωνίς Γεμέλλω x, Σαλμωνίς Γεμέλλω B, ἀμοιβαία x¹

¹³ σοὶ συγκαθεύδειν B, συγκαθεύδειν μετὰ σοῦ x x¹

ALCIPHRON

τὴν κάρδοπον ὑπείσελθοῦσα ἐκείμην ἀμφιθεμένη τὸ
 2 κοῦλον τοῦ σκεύους εἰς κάλυμμα ἐπειδὴ δὲ κέ-
 κρικα βρόχῳ τὸν βίον ἐκλιπεῖν, ἄκουε λεγούσης¹
 ἀναφανδόν, πάντα γάρ μου² περιαιρεῖ φόβον ἢ πρὸς
 τὸ τελευτᾶν³ ὁρμή ἐγὼ σε, ὦ Γέμελλε, στυγῶ,
 τοῦτο μὲν βδελυττομένη τὸ δάσος⁴ τοῦ σώματος
 3 καὶ ὥσπερ τι κίναδος⁵ ἐκτρεπομένη, τοῦτο δὲ τὴν
 δυσχέρειαν τοῦ στόματος ἐκ τοῦ μυχαιτάτου τῆς
 φάρυγγος τὴν δυσσομίαν ἐκπέμποντος. κακὸς
 κακῶς ἀπόλοιτο τοιοῦτος ὢν. βάδιζε παρά τινα
 λημῶσαν⁶ ἄγροικον γραῦν ἐπὶ ἐνὶ γομφίῳ σαλεύου-
 σαν, ἀληλιμμένην τῷ ἐκ⁷ τῆς πίττης ἐλαίῳ.

26 [III 29]

Ὅριος⁸ Ἀνθοφορίωνι

Ἦπιστάμην σε, ὦ Ἀνθοφορίων, ἀπλοικὸν⁹ ἄν-
 θρωπον καὶ αὐτόχρημα τὸν¹⁰ ἀπὸ τῆς ἀγροικίας
 ἄγροικον, ὄζοντα¹¹ στεμφύλων καὶ κόνιν¹² πνέοντα,
 ἡγνόουν δὲ ὅτι δεινὸς εἰρήτῳ ὑπὲρ τοὺς ἐν Ἡλῑαίᾳ¹³
 2 τῶν ἀλλοτρίων ἔνεκεν ἀδικομαχοῦντας¹⁴ κινήσας¹⁵
 γὰρ ἐπὶ τοῦ κωμάρχου δίκας ἑναγχος, οὐκ ἔστιν

B x (Harl Ven) x¹ (Γ Vat 1)

¹ λέγουσ' B Deleted by Bergler, λέγω σοι Wagner.

² γάρ μου x x¹, γὰρ ὁμοῦ B ³ τελευταῖον Harl Γ

⁴ βάθος x, βάρος x¹ ⁵ τι κίναδος x, τις κίναδος B

⁶ ληρώσαν x, ληρούσαν x¹ ⁷ ἐκ om. x Vat.1

B x (Harl Ven) x¹ (Γ Vat 1)

⁸ Ὅριος Γ.

⁹ ἀπλοικὸν x x¹, ἀπλοϊκὸν εἶναι B

¹⁰ αὐτόχρημα τὸν B, ἀφιλοχρήματον x, ἀθλοχρήματον x¹
 αὐτόχρημα Bergler

II LETTERS OF FARMERS, 25. 1—26. 2

I had crawled under the kneading trough and was lying there covered by its hollow shell Since I have² decided to end my life with a noose, listen while I speak out plainly, for my eager desire to die divests me of all my fear. I loathe you, Gemellus ; first, I abhor your shaggy body and shy away from you as I would from a fox ; again, I abhor your disgusting³ mouth with its horrid reek from the depth of your throat You wretch, may you die like the wretch that you are ! Off with you to some blear-eyed country crone who has just one shaky grinder and who has dressed her skin with pine oil !^a

Letter 26 [III 29]

Orius to Anthophorion^b

I was sure, Anthophorion, that you were an honest man and were really and truly the farmer from farmland, reeking of olive mash and with the dust of the soil on your breath ; but I did not know that you were a more skilful orator than those who fight unfair battles in the Heliastic courts for other men's property Why, you brought several suits before the 2 village headman lately, and there wasn't one that

^a Possibly Pliny's pisselacon (*Natural History* XLIV. 5. 11 ; 7. 24), used for some skin disease.

^b " Hillman to Florio "

¹¹ ἄγροικον ὄζοντα B, ἀγροικίζοντα x x¹. ¹² κόνεως x x¹.

¹³ Ἡλιαία Hemsterhuys : Μιλιαίω B, Μηλίω κατὰ x x¹

¹⁴ ἔνεκεν ἀδικομαχούντων B ἔνεκα δικομαχούντας Bergler

¹⁵ νικήσας B.

ALCIPHRON

ἦντινα οὐχὶ νικήσας ἀπηλλάγης μακάριε τῆς
γλώττης καὶ λαλίστερε τρυγόνος ἐγὼ δὲ ἔρμαιω
σοι χρώμαι, τοῦτο δὴ τὸ¹ τοῦ λόγου ἔκκειμαι γὰρ
τοῖς βουλομένοις τὰμὰ σφετερίζεσθαι καὶ ἀγαπῶ
τὴν ἡσυχίαν, καὶ ταῦτα εἰδὼς ὅτι μοι² πολλάκις ἐκ
τῆς ἀπραγμοσύνης φύεται πράγματα

27 [m. 30]

Ἀμπελίων Εὐέργω

Πολὺς ὁ χειμὼν τὸ τῆτες³ καὶ οὐδενὶ ἐξιτητόν.⁴
πάντα γὰρ⁵ ἢ χιὼν κατείληφε,⁶ καὶ λευκανθίζουσιν
οὐχ οἱ λόφοι μόνον ἀλλὰ καὶ τὰ κοῖλα τῆς γῆς,
ἀπορία δὲ ἔργων, ἀργὸν δὲ καθίζειν⁷ ὄνειδος. προ-
κύψας δῆτα τῆς καλύβης οὐκ ἔφθην παρανοίξας τὸ
θύριον καὶ ὁρῶ σὺν τῷ νιφετῷ δῆμον ὅλον ὀρνέων
² φερόμενον, καὶ κοψίχους⁸ καὶ κίχλας. εὐθέως οὖν
ἀπὸ τῆς λεκάνης ἀνασπάσας ἰξὸν ἐπαλείφω τῶν
ἀχράδων τοὺς κλάδους, καὶ ὅσον οὕτω τὸ νέφος
ἐπέστη τῶν στρουθίων καὶ πᾶσαι ἐκ τῶν ὀροδά-
μνων ἐκρέμαντο, θέαμα ἡδύ, πτερῶν ἐχόμεναι⁹ καὶ
³ κεφαλῆς καὶ ποδῶν εἰλημμέναι¹⁰ ἐκ τούτων λάχος
σοι¹¹ τὰς πίονας καὶ εὐσάρκους ἀπέσταλκα πέντε

B x (Harl. Ven) x¹ (Γ Vat 1).

¹ χρώμαι, τοῦτο δὴ τὸ Meineke χρώμαι κατὰ τοῦτο δὴ τὸ B,
κατὰ τοῦτο δὴ τὸ x, χρώμαι, τὸ x¹. χρώμαι, τὸ δὴ Hercher

² μοι deleted by Meineke.

B x (Harl. Ven) x¹ (Γ Vat.1).

³ τὸ τῆτες B, τοῖς θήταις Harl, ταῖς θήταις Ven x¹.

⁴ ἐξιτητόν Bergler ἐξίτητον B, ἐξίτητον x x¹

⁵ γὰρ om Ven x¹. ⁶ κατείληχε B.

II LETTERS OF FARMERS, 26 2—27 3

you didn't win before you got through. What a wonderful tongue is yours! You talk faster than a turtledove.^a For me you're a windfall, as the saying goes ^b, for I'm a mark for men who want to take my property for their own, and I love quiet—though I'm aware that my desire to avoid trouble often brings down trouble on my head ^c

Letter 27 [iii 30]

Ampelion to Euerghus ^d

The winter is severe this year, and nobody can walk abroad. For everything is wrapped in snow; and not only the hills but also the valleys blossom with white. There is no work that can be done, and yet it is a shame to sit idle. Well, I peeped out from my cabin, and I had hardly opened my door a crack when I saw along with the snow a whole tribe of birds soaring aloft, both blackbirds and thrushes. So at 2 once I dipped birdlime from the pot and smeared the wild pear branches; and almost before the cloud of buds settled, there they were all hanging from the boughs—a lovely spectacle—adhering by their wings, and caught head and foot. Five-and-twenty 3 of them I have sent to you as your share, the fat and

^a See Tsirimbas, pp 50-51

^b See Tsirimbas, pp 4-5.

^c See Tsirimbas, pp 38-39

^d "Vinson to Goodman."

⁷ ἀργῶς δὲ καταζῆν B

⁹ ἐχόμενα x.

¹¹ λάχος σοι B, λαχός ων μοι Harl, λαχών μοι x¹, λεχόμεν μοι Ven

⁸ κοσσύφους B

¹⁰ εἰλημμένοι B, εἰλημμένα x.

ALCIPHRON

καὶ¹ εἴκοσι. κοινωνεῖν² γὰρ³ ἀγαθὸν τοῖς ἀγαθοῖς,
φθονοῦσι⁴ δὲ οἱ πονηροὶ τῶν γειτόνων

28 [III 31]

Φιλόκωμος⁵ Ἀστύλλω⁶

Οὐπόποτε εἰς ἄστν καταβὰς οὐδὲ εἰδὼς ὃ τί ποτε
ἐστὶν ἡ λεγομένη πόλις, ποθῶ τὸ καινὸν τοῦτο
θέαμα ἰδεῖν, ὑφ' ἐνὶ περιβόλῳ⁷ κατοικοῦντας ἀν-
θρώπους, καὶ τὰλλα ὅσα διαφέρει πόλις ἀγροικίας
² μαθεῖν. εἰ οὖν σοι πρόφασις ὁδῶν ἄστνδε γένοιτο,⁸
ἦκε ἀπάξων νῦν καμέ καὶ γὰρ ἔγωγε⁹ ἄγειν οἶμαι
ῶραν¹⁰ τοῦ πλείον τι μαθεῖν, ἥδη μοι βρύειν θριξὶ
τῆς ὑπῆνης ἀρχομένης. τίς οὖν δὴ με τὰκεῖθι¹¹
μυσταγωγεῖν ἐπιτήδειος ἢ σὺ ὁ τὰ πολλὰ εἶσω
πυλῶν ἀλινδούμενος;

29 [III 73]

Κωμαρχίδης¹² Εὐχαίτη

Ἡ ὅς ἡ πρώην ἐπίτεξ εἶναι νομιζομένη ἀρτίως
τέτοκε, καὶ ἔχῳ δελφάκων ἀφθονίαν γρύζουσι δὲ

B x (Harl Ven) x¹ (Γ Vat 1)

¹ καὶ om x Vat 1.

³ δὲ B.

² κοινὸν x x¹.

⁴ φθονούντων x x¹

B x (Harl Ven) x¹ (Γ Vat 1)

⁵ Φιλόκωμος x x¹.

⁶ Ἀστύλλω Reiske Θεστύλλω.

⁷ προβόλῳ x x¹

⁸ γένηται x¹.

⁹ ἔγω x, ἔγῳ x¹.

¹⁰ ἄγειν οἶμαι ῶραν Fobes on basis of Meiser's ἔχειν οἶμαι
ῶραν δεῖν οἶμαι x¹, ἄγειν οἶμαι B x.

¹¹ τὰκεῖθι Schepers κάκεῖθι B, κακεῖν x, κάκεῖ x¹

II LETTERS OF FARMERS, 27 3—29 1

well-fleshed birds , for it's good for good neighbours to share their possessions, though bad neighbours begrudge them.

Letter 28 [iii 31]

Philocomus to Astyllus^a

I have never yet gone down to town, and I don't even know what that which men call a city is like ; so I'm eager to see this new sight—men dwelling within one enclosing wall—and to learn all the other ways in which a city differs from country life. If, ² therefore, you should have any excuse for a trip to town, come and take me along with you this time. Yes, I really think it's time I learnt something more, now that my upper lip begins to show a luxuriant growth of hair. So then, who is better suited to initiate me into the mysteries of city life than you who spend most of your time knocking about inside the gates ?

Letter 29 [iii 73]

Comarchides to Euchaetes^b

The sow that I thought the other day was near her time has just got her litter, and I have an abundance of little porkers , their grunting is quite unpleasing,

^a " Hamletfond to Townikins "

^b " Headmanson to Fairfax "

B x (Harl. Ven)

¹² Κομαρχίδης E. H. Warmington

ALCIPHRON

2 μάλ' ἀηδές, ἀλλ' ἐδώδιμοι¹ μεταδίδωμι δῆτα καὶ
 σοὶ δύο τούτων ἔχειν. οὔτε γὰρ πάντας οἶός τέ
 εἶμι τρέφειν τῶν κριθῶν² ὀλίγων οὐσῶν καὶ ἅμα
 τοῖς φίλοις κοινωνεῖν τοὺς ἐν περιουσίαις ὄντας
 ἀγροικικῇ πρέπον ἐπιεικείᾳ, οἷους ἡμᾶς ἡ φιλτάτη
 γῇ ἀπλοικοὺς καὶ φιλαλλήλους τοὺς ἐαυτῆς τροφί-
 μους ἀνεθρέψατο.

30 [III. 32]

Σκοπιάδης³ Κοτίωνι

Βάλλ'⁴ ἐς μακαρίαν, οἷον κακόν ἐστιν, ὦ Κοτίων,
 ἡ μέθη. ἐμπεσὼν γὰρ εἰς συμπόσιον κακοδαι-
 μόνων ἀνθρώπων (οἰνόφλυγες⁵ πάντες ἦσαν, καὶ
 οὐδεὶς τὸ μέτρῳ⁶ πίνειν ἔστεργε), συνεχῶς δὴ
 περιφερομένης τῆς κύλικος (ἦν' τοῖς ἀρνουμένοις
 τοῦπιτίμιον⁸ εἰς τὴν ὑστεραίαν ἐστιᾶν, εἴ τις ἡρ-
 νεῖτο τὴν⁹ κύαθον), πίων οὖν ὅσον οὐπω πρότερον
 ἐν ἀσκῷ βαστάσας¹⁰ οἶδα,¹¹ τρίτην ταύτην ἡμέραν
 ἔχω καὶ ἔτι σοι κεραιβάρῳ¹² καὶ τὴν κραιπάλην
 ἀπερυγγάνω¹³

B x (Harl Ven.)

¹ ἐδώδιμοι Cobet · ἐδώδιμον

² κριθῶν Bast · κριθίων

B x (Harl Ven) x¹ (Γ Vat 1)

³ Σκορπιάδης x.

⁴ βάλλ' x x¹

⁵ οἰνόφλυγεις B, οἰνόφλυγες δὲ x¹.

⁶ τὸ μέτρῳ Reiske τῷ μέτρῳ τὸ

⁷ ἦν x x¹ ἦν γὰρ Hermann, βαρὺ ἦν Castiglioni.

II LETTERS OF FARMERS, 29 2—30 1

but they are good to eat. So I am offering two of ² them to you also to keep. For I am unable to feed them all, since my stock of barley is low ; and at the same time it suits the farmer's sense of fairness that those who have a superfluity should give their friends a share , that's the kind of people we are whom dearest earth has nurtured—a simple folk loving one another, her own foster-children

Letter 30 [in 32]

Scopiades to Cotion ^a

Well I'll be blest, Cotion ! What a curse drunkenness is ! I got into a drinking party with some poor devils (they were winebibbers, all of them, and not one of them was content to drink in moderation), the cup was going around all the time, you can be sure (the penalty for those who declined, if anyone did decline the cup, was to give a party the next day), well anyway I drank more than I can remember having ever carried in my paunch before, and here I am two days later, and let me tell you that my head still aches and that I'm still belching stale wine.

^a " Bergson to Rancousson."

⁸ τοῦπιτίμιον Schepers · τοῦπιτίμιον ἔδει γὰρ αὐτοὺς B, ἐπέχεον ἔδει γὰρ αὐτοὺς x, ἐπέχεον ἔδει γὰρ αὐτοὺς καὶ x¹.

⁹ εἴ τις—κύαθον om x x¹.

¹⁰ πῶν—βαστάσας om x x¹.

¹¹ οἶδα B, οἶδα δ' ἐγὼ x x¹

¹² καρῆβαρων x x¹

¹³ ἀπερυγάνων x x¹.

ALCIPHRON

31 [iii. 33]

Ἀνθυλλα Κορίσκῳ

Ἔοικε καὶ τὰ νάματα εἰς τὰ ἄνω ῥύθσεσθαι, εἴ γε οὕτως, ὦ Κορίσκει, ἀφηλικέστερος¹ γεγονώς, ὅτε ἤδη² υἱοῦς καὶ θυγατριδοῦς³ ἔχομεν, ἐρᾶς κιθαρωδοῦ γυναικὸς καὶ κνίξεις ἄχρι τοῦ καὶ αὐτὴν² ἐκρινῆσαι τὴν καρδίαν. ἐγὼ μὲν γὰρ ἀτιμάζομαι τριακοστὸν ἔτος ἤδη συνοῦσά σοι, Παρθένιον⁴ δέ, ἡ⁵ ἱππόπορνος, μεθ' ὑποκορισμῶν ἐκθεραπεύεται ὅλον σε αὐτοῖς⁶ ἀγροῖς καταπιούσα. γελῶσι δὲ οἱ νέοι, καὶ σὺ τοῦ γέλωτος ἀναισθήτως ἔχεις ὦ γῆρας, ἐταίρας παίγνιον

32 [iii. 34]

Γνάθων· Καλλικωμίδη⁸

Τίμωνα οἶσθα, ὦ Καλλικωμίδη,⁹ τὸν Ἐχεκρατίδου τὸν Κολλυτέα, ὃς ἐκ πλουσίου, σπαθήσας τὴν

B

¹ ἀφηλικέστερος Bergler. ἀφηλικέστερον

² λοιπὸν after ἤδη deleted by Cobet

³ θυγατριδοῦς Seiler θυγατρίδοις

⁴ Παρθένιον Seiler παρθενίαν mss παρθένιον Toup.

⁵ ἡ added by Toup ⁶ σε αὐτοῖς Bergler σεαυτὸν

B

⁷ Γνάθων Bergler · Γνάδων

⁸ Καλλικομίδη Hercher

⁹ Καλλικομίδη Hercher

^a " Blossom to Laddie "

^b For this proverbial expression see Tsimbas, pp 57-58.

II LETTERS OF FARMERS, 31 1—32 1

Letter 31 [iii 33]

Anthylla to Coriscus^a

Apparently even the streams are going to flow uphill,^b since you, my Coriscus, well along in years as you are, when we already have sons' and daughters' sons, are enamoured of a harp-girl and are vexing me to the point of tearing out my very heart. For I am held of no account—I who have been your wife going on thirty years now; whereas Parthemum,^c the dirty whore, after swallowing you whole, farm and all, is being courted with endearing names. And the young fellows are laughing, and you are insensible to their laughter. Alas! Old Age, you harlot's toy!^d

Letter 32 [iii 34]

Gnathon to Callicomides^e

You know Timon,^f Callicomides, Timon of Collytus,^g the son of Echekratides. He was once rich;

^a "Virginia." Cf. the woman from Hermione in 1. 6.

^b The last four words of the Greek suggest iambic or hexameter verse.

^c "Jowl to Belleville." This letter, from a parasite to a farmer, is placed by Schepers among the farmer letters on the authority of MS. B. See above, p. 5, note b.

^f Cf. Lucian's *Timon* and Shakespeare's *Timon of Athens*. Capps points out (*Hesperia* 11 [1942], 326) that frag. 18 of Phrynichus's *Μονότροπος* (*CAF* 1 p. 375) proves that the Timon theme goes back to the age of Aristophanes.

^g A city deme in the southern part of Athens, see Judeich, p. 169.

ALCIPHRON

οὐσίαν εἰς ἡμᾶς τοὺς παρασίτους καὶ τὰς εἰσέτιρας,
εἰς ἀπορίαν συνηλάθη, εἴτ' ἐκ φιλανθρώπου μισ-
άνθρωπος ἐγένετο καὶ τὴν Ἀπημάντου¹ ἐμιμήσατο
2 στύγα. καταλαβὼν γὰρ τὴν ἐσχατιὰν ταῖς βώλοις
τοὺς παριόντας βάλλει, προμηθεύμενος μηδένα αὐ-
τῷ καθάπαξ ἀνθρώπων ἐντυγχάνειν οὕτως τὴν
3 κοινὴν φύσιν ἀπέστραπται οἱ λοιποὶ δὲ τῶν
Ἀθηνησι νεοπλούτων² Φεῖδωνές εἰσι καὶ Γνίφωνες
μικροπρεπέστεροι. ὥρα μοι μετανίστασθαι καὶ
πονοῦντι ζῆν δέχου δὴ οὖν με μισθωτὸν κατ'
ἀγρόν, πάντα ὑπομένειν ἀνεχόμενον ὑπὲρ τοῦ τὴν
ἀπλήρωτον ἐμπλῆσαι γαστέρα.

33 [iii 35]

Θαλλίσκος Πετραίῳ

Αὐχμὸς τὰ νῦν· οὐδαμοῦ νέφος ὑπὲρ γῆς αἴρεται·
δεῖ δὲ ἐπομβρίας. διψῆν γὰρ τὰς ἀρούρας αὐτὰς³
τὸ κατὰ ξηρον τῆς βώλου δείκνυσι. μάταια ἡμῖν,
ὥς ἔοικε, καὶ ἀνήκοα τέθνται τῷ Ὑετίῳ, καίτοι γε
ἐξ ἀμίλλης ἐκαλλιερέσαμεν πάντες οἱ τῆς κώμης
οἰκῆτορες, καὶ ὥς ἕκαστος δυνάμεως ἢ περιουσίας
εἶχε⁴ συνεισηνέγκατο,⁵ ὁ μὲν κριὸν ὁ δὲ τράγον ὁ

B

¹ Ἀπημάντου Bergler · ἀπήμαντον

² νεοπλούτων Hemsterhuys μεσοπλούτων

B

³ αὐτὸ Reiske

⁴ εἶχε added by Bergler.

⁵ συνεισηνέγκαμεν Cobet

^a Mentioned also by Diogenes Laertius i 9 107, Plutarch, Antony 70 (948)

II LETTERS OF FARMERS, 32 1—33 1

squandering his property on us parasites and on his courtesans he was reduced to penury ; then from a kind-hearted man he became a misanthrope and took as his pattern Apemantus's ^a abhorrence of the race. Yes, he has retired to his up-country farm and pelts ² the passeis-by with clods of earth, as a precaution that once for all no human being shall come his way. So utterly has he turned against our common nature. And the other Athenian *nouveaux riches* ³ are Pheidons ^b and Gniphons ^c of the more niggardly sort. It's high time for me to change my way of life and to work for my living. So then, do take me on as a hired farm hand, ready to endure anything at all to sate my insatiate maw.

Letter 33 [iii 35]

Thalliscus to Petraeus ^d

There's a drought here now not a cloud hovering anywhere above the earth, and we must have heavy rain. Yes, that the arable fields themselves are thirsty is shown by the parched surface of the soil. All in vain, it seems, were our sacrifices to Zeus Hyetius ^e he did not harken. And yet we villagers all vied with one another in sacrificing for favourable signs, and each contributed according to his ability and the abundance of his additional store, one a ram,

^b Pheidon = "Thrifty," a figure of the New Comedy.

^c Gniphon = "Niggard," the name of a money-lender in Lucian.

^d "Sprig to Rocky"

^e Iuppiter Pluvius

ALCIPHRON

δὲ καρπὸν,¹ ὁ πένης πόπανον ὁ δὲ ἔτι πενέστερος
 λιβανωτοῦ χόνδρους εὖ μάλα εὐρωτιῶντας, ταῦρον
 2 δὲ οὐδεὶς· οὐ γὰρ εὐπορία βοσκημάτων ἡμῖν τὴν
 λεπτόγεων τῆς Ἀττικῆς κατοικοῦσιν ἀλλ' οὐδὲν
 ὄφελος τῶν δαπανημάτων ἔοικε γὰρ πρὸς ἑτέροις
 ἔθνεσιν ὁ Ζεὺς ὦν τῶν τῇδε ἀμελεῖν

34 [III 36]

Πρατῖνος² Μεγαλοτέλει

Χαλεπὸς ἦν ἡμῖν ὁ στρατιώτης, χαλεπὸς ἐπεὶ
 γὰρ ἦκε δειλῆς ὀψίας καὶ κατήχθη οὐ κατὰ τύχην
 ἀγαθὴν εἰς ἡμᾶς, οὐκ ἐπαύσατο ἐνοχλῶν τοῖς διηγῆ-
 μασι, δεκάδας τινὰς καὶ φάλαγγας ὀνομάζων, εἶτα
 2 σαρίσας³ καὶ καταπέλτας καὶ δέρρεις⁴ καὶ νῦν μὲν
 ὡς ἀνέτρεψε τοὺς Θρᾷκας τὸν προηγούμενον βαλὼν
 μεσαγκύλῳ, νῦν δὲ ὡς κοντῷ διαπείρας τὸν Ἀρ-
 μένιον ἀπώλεσεν ἐπὶ πᾶσί τε αἰχμαλώτους παρῆγε
 καὶ ἐδείκνυ γυναῖκας, ὥς ἔλεγεν ἐκ τῆς λείας ὑπὸ τῶν
 3 στρατηγῶν ἀριστείας αὐτῷ γέρας δεδόσθαι⁵ τῷ
 δὲ⁶ ἐγκανάξας κύλικα εὐμεγέθη φλυαρίας φάρμακον
 ὠρεγον, ὁ δὲ καὶ ταύτην καὶ πλείονας ἐπὶ ταύτῃ καὶ
 ἀδροτέρας ἐκπιῶν οὐκ ἐπαύσατο τῆς ἀδολεσχίας.

B

¹ λάπρον Bergler

B

² Meineke suggests Κρατῖνος

³ σαρίσας Hercher on basis of Bergler's σαρίσσας σισάρας

⁴ δέρρεις Bergler δέρρας

⁵ δεδόσθαι Bergler : διδόσθαι

⁶ τῷ δὲ B τῷ δ' ἐγὼ Eichstadt gloss, ὡς δὲ Hercher.

II LETTERS OF FARMERS. 33 1—34 3

another a goat, another produce, the poor man a cake, and the yet poorer man grains of frankincense, good and mouldy,^a but nobody a bull; for we who ² live on the thin soil of Attica have no great amount of cattle. But our expenditure was of no avail; apparently Zeus is engaged with other peoples and is giving no thought to us here

Letter 34 [III 36]

Pratinus to Megaloteles^b

He bored us, that soldier, he bored us. For, after arriving late in the afternoon, and, as bad luck would have it, putting up in our house, he never ceased making himself a nuisance to us with his yarns—using the words “squads” and “coops” and then “lancias” and “catapults” and “mantelets”; and ² now he told us how he had routed the Thracians by hitting their leader with a javelin^c, and now again how he had killed the Armenian by running him through with a pike. And on top of all he was intent on dragging in prisoners and making a display of women who, he said, had been given him out of the booty by the generals as a prize for his prowess. I ³ filled a good big gurgling cup and handed it to him to cure his nonsense, and he drained it and after it he drained more cups and stronger, but still he didn’t stop his prating

^a So below, III 17. 3, Lucian, *Juppiter Tragoedus* 15.

^b The name Pratinus seems to occur nowhere else and to have no special significance. Megaloteles = “Bigwig”

^c *μεσάγκυλον*, a javelin with a thong to throw it by

ALCIPHRON

35 [III 37]

Ἐπιφυλλίς¹ Ἀμαρακίνη

Εἰρεσιώνην ἐξ ἀνθῶν πλέξασα ἦεν ἐς ἔρμα Φαι-
δρίου τοῦ² Ἀλωπεκῆθεν ταύτην ἀναθήσουσα εἰτά
μοι λόχος ἐξαίφνης ἀναφαίνεται νέων ἀγερώχων
ἐπ' ἐμέ συντεταγμένων ὁ λόχος δὲ τῷ Μοσχίῳ
2 συνέπραττεν. ἐπεὶ γὰρ τὸν μακαρίτην ἀπέβαλον
Φαιδρίαν, οὐκ ἐπαύσατό μοι πράγματα παρέχων
καὶ γαμησείων ἐγὼ δὲ ἀνηνάμην ἅμα μὲν τὰ
νεογνὰ παιδιά κατοικτείρουσα ἅμα δὲ τὸν ἥρω
Φαιδρίαν ἐν ὀφθαλμοῖς τιθεμένη ἐλάνθανον δὲ
ὑβριστὴν ὑμέναιον ἀναμένουσα καὶ θάλαμον νάπην
3 εὕρισκον εἰς γὰρ με τὸ συνηρεφὲς ἀγαγόν, οὗ τὸ
πύκνωμα συνεχὲς ἦν τῶν δένδρων, αὐτοῦ που κατὰ
τῶν ἀνθῶν καὶ τῆς φυλλάδος, αἰδοῦμαι εἰπεῖν, ὦ
φιλάτῃ, τί³ παθεῖν ἐπηνάγκασε καὶ ἔχω⁴ τὸν ἐξ
ὑβρεως ἄνδρα, οὐχ ἔκοῦσα μὲν ὅμως δὲ ἔχω καλὸν
μὲν γὰρ ἀπείραστον εἶναι τῶν ἀβουλήτων, ὅτῳ
δὲ οὐχ ὑπάρχει τοῦτο, κρύπτειν τὴν συμφορὰν
ἀναγκαῖον

B

¹ Ἐπιφυλλίς Bergler. Ἐπιφυλῖς

² ἔρμα Φαιδρίου τοῦ Meineke. Ἐρμαφροδίτου τῷ

³ τί Bergler. τὸ ⁴ ἔχω Bergler. ἔξω

II. LETTERS OF FARMERS, 35 1-3

Letter 35 [III 37]

Epiphyllis to Amaracinê^a

I had planted a harvest-wreath of flowers and was on my way to lay it on the cairn of Phaedrias, late of Alopecê^b. Then all of a sudden there rose up before me a troop of high-spirited young fellows, banded together to molest me^c; confederates of Moschion they were. For after I lost Phaedrias, of blessed² memory, Moschion never stopped pestering me and trying to marry me, but I refused him, partly out of pity for my young children and partly because I had the noble image of my departed Phaedrias constantly before my eyes. I didn't know that, in refusing him, I was to bring upon myself a forced bridal and to find my marriage chamber in a wooded dell. He brought³ me to the shaded grove—trees with thick foliage everywhere—and there, down among the blossoms and the leaves—modesty forbids me to tell, dearest, what he forced me to endure. So I have a husband won of outrage, against my will indeed, but yet I have him. It is well not to experience undesired things; but whoever has not that good fortune must needs keep his affliction to himself.

^a Epiphyllis means literally "small grapes," metaphorically "small potatoes", but here it is probably intended to suggest ἐπὶ φυλλάδος (§ 3). Amaracinê = "Marjoram."

^b A city deme east of Athens.

^c Kock (*CAF* iii. p. 440) suggests that we have here an echo of New Comedy.

λόχος δ' ἐμοί τις ἐξαπίνης ἀναφαίνεται
νέων ἀγερώχων ἐπ' ἐμέ συντεταγμένω

ALCIPHRON

36 [III 38]

Εὐδικος Πασίωνι

Φρύγα οἰκέτην ἔχω πονηρόν, ὃς ἀπέβη τοιοῦτος ἐπὶ τῶν ἀγρῶν ὡς γὰρ τῇ ἔνῃ¹ καὶ νέα κατ' ἐκλογὴν τοῦτον ἐπριάμην, Νουμήνιον μὲν εὐθὺς ἐθέμην καλεῖσθαι, δόξαντα δὲ² εἶναι ῥωμαλέον καὶ ἐργηγορὸς³ βλέποντα μετὰ περιχαρίας ἡγον ὡς ἐπὶ² τῆς ἐσχατιᾶς μοι ἐσόμενον ἦν δὲ οὗτος μάλα⁴ λαμπρὰ ζημία ἐσθίει μὲν γὰρ τεσσάρων σκαπανέων σιτία, ὑπνοὶ δὲ ὅσον ἤκουσα τετυφωμένου⁵ σοφιστοῦ λέγοντος Ἐπιμενίδην τινὰ Κρήτα κεκοιμηθῆναι, ἣ ὡς ἀκούομεν τὴν Ἡρακλέους τριέσπερον.⁶ τί ἂν οὖν ποιοίην, ὦ φίλτατε ἐταίρων καὶ συγγεωργῶν, ἴθι φράσον,⁷ ἐπὶ τοιούτῳ θηρίῳ καταβαλὼν ἀργυρίδιον,

B

¹ ἔνῃ Cobet ἔνῃ

² δόξαντα δὲ B δόξας τε Bergler.

³ ἐργηγορὸς Bergler ἐργηγορῶς

⁴ μάλα Ruhnken ἄμα B ἄρα Bergler

⁵ ἤκουσα τετυφωμένου Bergler ἠκούσατε τυφωμένου

⁶ ἣ ὡς ἀκούομεν τὴν Ἡρακλέους τριέσπερον Bergler ἣ ὡς ἀκούομεν τὴν Ἡρακλέως τριέσπερον mss Deleted by Meineke

⁷ φράσον Bergler · φράσειν

II LETTERS OF FARMERS, 36 1-2

Letter 36 [III 38]

Eudicus to Pasion^a

I have a Phrygian slave, a rascal, who turned out to be such on the farm. As I selected and bought him on the very last day of the month,^b I at once gave him the name Numenius^c; and as he seemed to be robust and had a wide-awake look, I rejoiced exceedingly and led him away to live on my farm up-country. But the fellow has proved a brilliant loss.² For he eats as much as any four ditch-diggers; and he sleeps as long as I have heard a windbag of a sophist say a certain Epimenides^d of Crete slept, or as long as that famous three-twilight night^e of Heracles of which we hear. What, then, shall I do, my dearest comrade and fellow-farmer, come tell me, now that I have paid down good silver for such a beast?

^a "Just to Richman."

^b The sale of slaves and cattle took place preferably on the *νουμηνία*, i.e. on the first day of the month. See Aristophanes, *Knights* 43. *Wasps* 169-171.

^c "Newmoon" or "Newmonth."

^d Epimenides' fifty-seven-year sleep (Diogenes Laertius 1. 10. 109) became proverbial. Cf. Lucian, *Timon* 6 *ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοίμησαι*. Tsirimbis, p. 20.

^e A reference to the prolongation of the wedding-night of Heracles' parents, Zeus and Alcmenê. Cf. Lucian, *Dialogi Deorum* 10, Tsirimbis, p. 8.

ALCIPHRON

37 [III 39]

Φιλομήτωρ¹ Ἐπιφανίω

Πρὸς θεῶν καὶ δαιμόνων, ὦ μῆτερ, πρὸς ὀλίγον καταλιποῦσα τοὺς σκοπέλους καὶ τὴν ἀγροικίαν, θέασαι πρὸ τῆς τελευταίας ἡμέρας τὰ κατ' ἄστυ καλά. οἶα γὰρ οἶά σε λανθάνει, Ἀλῶα καὶ Ἀπατούρια καὶ Διονύσια καὶ ἡ νῦν ἐστῶσα σεμνοτάτη
 2 τῶν Θεσμοφορίων ἑορτὴ ἥ μὲν οὖν² Ἄνοδος κατὰ τὴν πρώτην γέγονεν ἡμέραν, ἡ Νηστεία δὲ τὸ τήμερον εἶναι παρ' Ἀθηναίους³ ἑορτάζεται, τὰ Καλλιγένεια⁴ δὲ εἰς τὴν ἐπιούσαν θύουσιν εἰ οὖν ἐπειχθείης⁵ ἔωθεν πρὸ τοῦ τὸν ἑωσφόρον ἐξελθεῖν,
 3 συνθύεις ταῖς Ἀθηναίων γυναιξίν αὖριον ἦκε οὖν, μὴ μέλλε, ναὶ⁶ πρὸς ἐμῆς καὶ τῶν αὐταδέλφων τῶν ἐμῶν σωτηρίας. τὸ γὰρ ἄγευστον πόλεως καταλῦσαι τὸν βίον ἀποτρόπαιον, ὥς ὃν θηριῶδες καὶ δύστροπον⁷ ἀνέχου δὴ,⁸ ὦ μῆτερ, τῆς ἐπὶ τῷ συμφέροντι παρρησίας καλὸν ἅπασιν ἀνθρώποις ἀνυποστόλως ὁμιλεῖν, οὐχ ἥκιστα δὲ ἀναγκαῖον τὸ πρὸς τοὺς οἰκείους ἀληθίζεσθαι

B

¹ Φιλομήτωρ Bergler Εὐθύδικος Cf the following letter

² οὖν B γὰρ Bergler

³ παρ' Ἀθηναίους deleted by Heichei

⁴ τῇ Καλλιγενείᾳ Bergler.

⁵ ἐπειχθείης Cobet: ἐπειχθείης ἔρχη

⁶ ναὶ Bergler · καὶ

⁷ Heichei suggests omitting ὥς—δύστροπον

⁸ δέ Bergler

II. LETTERS OF FARMERS, 37 1-3

Letter 37 [III. 39]

Philometor to Epiphanius ^a

By the gods and heavenly powers, mother, leave the country and its crags for a little while, and before your last day comes have a look at the beautiful sights of the city. My, my! What splendours you are missing! The Haloa,^b and the Apaturia,^c and the Dionysia,^c and the most holy festival of the Thesmophoria^d which is now in progress. The Anodos² indeed has already taken place on the first day; the Nesteia is being celebrated by the Athenians to-day; and to-morrow they celebrate with sacrifices the Calligeneia. If, then, you make haste and set out early in the morning before the rising of the morning star, you will be sacrificing to-morrow with the women of Athens. So do come, don't delay—yes, by my³ own life and by the life of my brothers and sisters Heaven forbid that you should depart from this life without having had a taste of the city! That would be a poor way to do—brutish and unsociable! Please don't mind my speaking out plainly in your own interest, mother; it's well to deal without restraint with all men, but above all must we speak the truth to our own kin

^a "Mother-Lover to Epiphany"

^b A threshing festival in honour of Demeter and Persephonê

^c See above, I. 9. 3.

^d A festival in honour of Demeter and Persephonê, celebrated by women only. It lasted for three days, called ἡ Ἀνοδος ("the Ascent"), ἡ Νηστεία ("the Fast"), and τὰ Καλλιγένεια (ἡ Καλλιγένεια = "the Giver of Fair Children"), for which last see scholium on Aristophanes, *Thesmophoriazousae* 80

Εὐθύδικος¹ Φιλίσκῳ²

Ἐγὼ μὲν τὸν παῖδα ἀποδόσθαι εἰς ἄστὺ ξύλα
καὶ κριθὰς ἀπέπεμψα, ἐπανήκειν τὴν αὐτὴν τὰ κέρ-
ματα κομίζοντα παρεγγυῶν. χόλος δέ, ἐμπεσὼν ἐξ
οὔτου δαιμόνων εἰς αὐτὸν οὐκ ἔχω λέγειν, ὅλον
παρήμειψε καὶ φρενῶν ἔξω κατέστησε. θεασά-
μενος γάρ ἕνα τουτωνὶ τῶν μεμνηνόντων, οὓς διὰ τὸ
μανιώδες πάθος, λύτταν,³ κύνας ἀποκαλεῖν εἰώθα-
σιν, ὑπερέβαλε τῇ μιμήσει τῶν κακῶν τὸν ἀρχ-
2 ηγέτην καὶ ἔστιν ἰδεῖν θέαμα ἀποτρόπαιον καὶ
φοβερόν, κόμην αὐχμηρὰν ἀνασεῖων, τὸ βλέμμα
ἰταμός, ἡμίγυμνος ἐν τριβωνίῳ, πηρίδιον ἐξερτη-
μένος καὶ ῥόπαλον ἐξ ἀχράδος πεποιημένον μετὰ
χεῖρας ἔχων, ἀνυπόδητος, ῥυπῶν, ἄπρακτος, τὸν
ἀγρόν καὶ ἡμᾶς οὐκ εἰδὼς τοὺς γονεῖς, ἀλλ' ἀρνού-
μενος, φύσει λέγων γεγονέναι τὰ πάντα καὶ τὴν τῶν
στοιχείων σύγκρασιν αἰτίαν εἶναι γενέσεως, οὐχὶ
3 τοὺς πατέρας εὐδηλον δέ ἐστι καὶ χρημάτων
περιορᾶν καὶ γεωργίαν στυγεῖν ἀλλὰ καὶ αἰσχύνης
αὐτῷ μέλει οὐδέν καὶ τὴν αἰδῶ τῶν προσώπων
ἀπέξυσται. οἴμοι οἶόν σε, ὦ γεωργία, τὸ τῶν
ἀπατεῶνων τουτωνὶ φροντιστήριον ἐξετραχίλισε

B

¹ Εὐθύδικος Beigler · Φιλομήτωρ Cf the preceding letter² Φιλίσκῳ Meineke · Φιλισκῷ³ λύτταν Vahlen λυττάναν B τὴν λύτταν Beigler.^a "Fairdeal to Freund"^b Literally "dogs," which suffer from rabies

II. LETTERS OF FARMERS, 38. 1-3

Letter 38 [in 40]

Euthydicus to Philiscus^a

I sent my son to town to sell wood and barley, charging him to return the same day with the coins they brought. But a fit of anger—sent by what evil spirit I cannot say—came upon him, utterly transformed him, and drove him out of his mind. The fact is that he gazed on one of those madmen who, because they are affected by the madness of rabies, are ordinarily called Cynics,^b and that, by imitating, he surpassed the founder of that evil sect. And now² you may witness a revolting and terrible sight, as he tosses back his filthy locks, a bold, insolent look in his eye, half naked in a ragged old cloak, with a little wallet suspended from his girdle, and holding in his hands a club of wild-pear wood, barefoot, dirty, a man of no occupation, not recognizing the farm or us, his parents, but denying us and saying that all things are the work of nature and that birth is occasioned, not by parents, but by the mixture of the elements.^c And³ it's quite clear that he disdains money and that he hates farming. Furthermore, he cares not a whit for shame, and modesty he has erased^d from his cheeks. Alas, O Husbandry, how has the "thinking shop"^e of these deceivers sent you off your head! I blame

^a Cf. Diogenes, *Letter 21*, especially the opening sentence *γονεῦσι χάριτας οὐχ ἐκτέον οὔτε τοῦ γενέσθαι, ἐπεὶ φύσει γέγονε τὰ ὄντα, οὔτε τῆς ποιότητος ἢ γὰρ τῶν στοιχείων σύγκρασις αἰτία ταύτης*

^d Cf. above, i. 12 1

^e The reference is probably to the "thinking shop" of Socrates in Aristophanes' *Clouds*.

ALCIPHRON

μέμφομαι τῷ Σόλωνι καὶ τῷ Δράκοντι, οἱ τοὺς μὲν κλέπτοντας σταφυλὰς θανάτῳ ζημιοῦν ἐδικαίωσαν, τοὺς δὲ ἀνδραποδίζοντας ἀπὸ τοῦ φρονεῖν τοὺς νέους ἀθώους εἶναι τιμωρίας ἀπέλιπον

39 [III. 41]

Δρυάδης Μηλιώνη¹

Ἐπεμψά σοι τῶν Δεκελειᾶσι προβάτων ἀπο-
 κείρας τὰ ῥωμαλέα τοὺς πόκους ὅσα γὰρ ψώρας
 ὑπόπλεα, ταῦτα τῷ ποιμένι Πυρρίᾳ παρέδωκα
 χρῆσθαι ἐς ὃ τι ἂν θέλῃ, πρὶν φθάσαι διαφθαρῆναι
 2 παντελῶς ὑπὸ τῆς νόσου. ἔχουσα οὖν ἀφθονίαν
 ἐρίων ἐξύφηνον ἡμῖν ἐσθήματα πρόσφορα ταῖς
 ὥραις, ὥς εἶναι τὰ μὲν τῷ θέρει προσαρμόζοντα
 λεπτοφῆ, τὰ δὲ χειμέρια ἐχέτω περιττῶς τῆς
 κρόκης καὶ πεπαχύνθω πλέον, ἵνα τὰ μὲν τῇ μανό-
 τητι σκιάζῃ μόνον καὶ μὴ καταθάλλῃ τὰ σώματα,
 τὰ δὲ τῇ βαρύτητι ἀπείργῃ τὸν κρυμὸν καὶ ἀλεξά-
 3 νεμα τυγχάνῃ καὶ ἡ παρθένος δὲ ἡ παῖς, ἣν ἔχομεν
 ἐν ὥρᾳ γάμου, συλλαμβανέτω τῆς ἱστουργίας ταῖς
 θεραπαινίσιν, ἵνα εἰς ἀνδρὸς ἐλθοῦσα μὴ κατα-
 σχύνη τοὺς πατέρας ἡμᾶς. καὶ ἄλλως δὲ εἰδέναι
 σε χρή, ὥς αἱ ταλασίαν ἀγαπῶσαι καὶ τὴν Ἑργάνην
 θεραπεύουσαι κόσμῳ βίου καὶ σωφροσύνη² σχο-
 λάζουσιν.

B

B

¹ Μηλιώνη Fobes Μηλιώνι

² σωφροσύνη Bergler σωφροσύνης

II. LETTERS OF FARMERS, 38 3—39. 3

Solon and Draco, who deemed it right to punish with death the men who steal grapes while they left unscathed the men who rob young people of their sense and make them slaves

Letter 39 [III. 41]

Dryades to Melionê ^a

I have sheared the vigorous sheep in the flock at Deceleia and have sent you their fleeces ; all that were full of scab I turned over to the shepherd Pyrrhias ^b to treat as he pleases before they are utterly destroyed by the disease. You have therefore an abundance of wool ; so please weave for us clothing adapted to the seasons weave some thin, suited to the summer time, but let the winter garments have an abundant nap and be woven thicker—so that the summer garments, being loose in texture, may offer shade only and may not heat the body, while the winter garments, being heavy, may ward off the cold and give protection from the wind And let our maiden daughter, who is of marriageable age, take hold and help the maidservants with the work of the loom, so that she may not shame us, her parents, when she enters a husband's house And, moreover, you must know that women that are content to spin wool and that serve Erganê ^c are being schooled in propriety and modesty.

^a " Oakson to Applecheek."

^b " Rufus "

^c " Worker," an epithet of Athena.

LIBER III

ΑΛΚΙΦΡΟΝΟΣ ΡΗΤΟΡΟΣ

ΕΠΙΣΤΟΛΑΙ ΠΑΡΑΣΙΤΩΝ¹

1 [iii 4]

Τρεχέδειπνος Λοπαδεκθάμβω²

‘Ο γνώμων οὔπω σκιάζει τὴν ἔκτην, ἐγὼ δὲ ἀπο-
σκληῆναι³ κινδυνεύω τῷ λιμῷ κεντούμενος. εἶεν,
ώρα σοι βουλευματος, Λοπαδέκθαμβε,⁴ μᾶλλον δὲ
²μοχλοῦ καὶ καλωδίου ἀπάγξασθαι⁵. εἰ γὰρ καὶ
ὅλην καταβαλοῦμεν τὴν κίονα τὴν τὸ πικρὸν τοῦτο
ῥολόγιον ἀνέχουσιν, ἢ τὸν γνώμονα τρέψομεν
ἐκεῖσε νεύειν οὐ τάχιον δυνήσεται τὰς ὥρας ἀπο-
σημαίνειν,⁶ ἔσται τὸ βούλευμα Παλαμῆδειον ὥς νῦν
ἐγὼ σοι αἶδος ὑπὸ λιμοῦ καὶ αὐχμηρός Θεοχάρης⁹
δὲ οὐ πρότερον καταλαμβάνει τὴν στιβάδα πρὶν

¹ Ἀλκίφρωνος ῥήτορος ἐπιστολαὶ παρασίτων N, Ἀλκίφρωνος
ῥήτορος ἐπιστολαὶ παρασίτων α’-λη’ Ven, ἐπιστολαὶ παρασίτων
Neap^a, τοῦ αὐτοῦ ἐπιστολαὶ παρασιτικά Γ Title lacking in
Harl Vat 1

x (Harl Ven) Neap^a N x¹ (Γ Vat 1).

² Τρεχέδειπνος Λοπαδεκθάμβω N x¹, title lacking in x Neap^a.

³ ἀπεσκληκέναι x Neap^a

BOOK III

ALCIPHRON THE RHETOR'S

LETTERS OF PARASITES

Letter 1 [in 4]

T'rechedeipnus to Lopadecthambus^a

THE pointer doesn't mark the sixth hour^b yet, and I am in danger of withering away, so goaded am I by hunger. So now, Lopadecthambus, it's time for you to produce a scheme, or better still a crowbar and a rope to hang ourselves with. For if we throw down² the whole column which supports this hateful sundial, or bend the gnomon this way where it will be able to mark the hours sooner, that will be a scheme worthy of Palamedes!^c As matters stand I'm parched, if you please, and dried up from hunger. And Theochares doesn't take his place on his mattress

^a "Dinnerchaser to Dish-Crazy"

^b Noon, dinner-time.

^c The great Nauphan inventor (παλάμη device). For the use of his name in proverbial expressions see Tsirimbis, p. 12.

⁴ Λοπαδέχθαμβε N x¹.

⁶ καὶ om x Neap^a

⁸ x Neap^a insert καὶ

⁵ ἀπάγξασθαι deleted by Herel.

⁷ μισρὸν Stanger

⁹ Θεοχάρης Neap^a, Θεόχαρις x¹.

ALCIPHRON

αὐτῷ τὸν οἰκέτην¹ δραμόντα φράσαι τὴν ἔκτην
 3 ἑστάναι δεῖ οὖν ἡμῖν τοιούτου σκέμματος, ὃ κατα-
 σοφίσασθαι καὶ παραλογίσασθαι² τὴν τοῦ Θεο-
 χάρους³ εὐταξίαν δυνήσεται τραφεῖς γὰρ ὑπὸ
 παιδαγωγῷ βαρεῖ καὶ ὠφρυωμένῳ οὐδὲν φρονεῖ
 νεώτερον, ἀλλ' οἶά τις Λάχης ἢ Ἀπόληξις⁴ αὐστη-
 ρός ἐστι τοῖς τρόποις καὶ οὐκ ἐπιτρέπει τῇ γαστρὶ
 πρὸ τῆς ὥρας⁵ τοῦμπίπλασθαι⁶

2 [III. 5]

Ἐκτοδιώκτης Μανδαλοκολάπτῃ⁷

Χθὲς δείλῃς ὀψίας Γοργίας ὁ Ἐτεοβουτάδης⁸
 συμβαλὼν μοι κατὰ τύχην χρηστῶς ἡσπάσατο καὶ
 κατεμέμφετο ὅτι μὴ θαμίζοιμι παρ' αὐτόν. καὶ
 μικρὰ προσπαίξας, “ἴθι πρὸς Διός,” εἶπεν, “ὦ
 βέλτιστε, καὶ μετὰ βραχὺ λουσάμενος ἦκε Ἀη-
 δόνιον ἡμῖν τὴν ἑταίραν ἄγων ἔστι δέ μοι συνήθης
 ἐπιεικῶς καὶ μένει, πάντως⁹ οὐκ ἀγνοεῖς, μικρὸν
 2 ἄπωθεν¹⁰ τοῦ Λεωκορίου¹¹ δεῖπνόν τε¹² ἡμῖν ἡντρέ-

x (Harl Ven) Neap.^a N x¹ (Γ Vat 1).

¹ ἰκέτην Neap.^a, οἰκέϊον x¹.

² παραλογίσασθαι καὶ κατασοφίσασθαι x

³ τοῦ Θεοχάριδος x¹, Θεοχάρους N.

⁴ οἶά τις Λάχης ἢ Ἀπόληξις Hemsterhuys · οἶά τις Λάχης ἢ
 Ἀποληξίας N x¹, om. x Neap.^a ⁵ N x¹ insert ἢ ἐκείνοι

⁶ τοῦμπίπλασθαι Bergler · ἐμπίπλασθαι x Neap.^a, τοῦ πίμ-
 πλασθαι ἔρρωσο N x¹.

x (Harl Ven) Neap.^a N x¹ (Γ Vat.1)

⁷ Μανδαλοκολάπτῃ Sondag: Μανδυλοκολάπτῃ Neap.^a x¹,
 Μανδυλικολάπτῃ x, Μανδυλοκολάπτῃ N Κανδυλοκολάπτῃ Seiler,
 Μαγδαλιοκολάπτῃ Hercher.

⁸ Ἐτεροβουτάδης Ven, Ἐτεοβουτάδου N

III. LETTERS OF PARASITES, 1. 3—2 2

until his boy runs up and tells him that it's six So 3
we need some such plan as this to outwit him and
upset his routine Brought up as he has been by a
severe and frowning pedagogue, he has no youthful
ideas, but like a Laches ^a or an Apolexis ^b he is strict
in his ways and doesn't let his stomach take its fill
until the dinner hour has arrived

Letter 2 [III 5]

Hectodiotetes to Mandalocolaptes ^c

Yesterday, late in the afternoon. Gorgias the
Eteobutade ^d met me by chance, greeted me affection-
ately, and found fault with me for not coming oftener
to see him After a little playful talk, "By Zeus,"
said he, "off with you, my good friend, and after a bit,
when you've had your bath, come to my house and
bring with you the courtesan Aedonium ^e She's a
rather close friend of mine, and she stops, as you
certainly are not unaware, a short distance from the
Leocorium ^f I have had a splendid dinner prepared 2

^a Perhaps the Laches whom Lucian mentions slightly
along with the toadies Blepsias and Gniphon in *Timon* 58.

^b Perhaps the Apolexis whom Demosthenes mentions as
unhelpful (xlv. 64)

^c "Hour-of-Six-Chaser to Doorbolt-Pecker."

^d "Genuine son of Butes, one of the family which supplied
the hereditary priests of Athena Polias." (*LSJ*)

^e "Nightingale."

^f A sacred precinct in the Cerameicus, near the Painted
Porch and the entrance to the Agora, see Judeich, p. 338.
For the reputation of the Cerameicus see above, II. 22 2

⁹ πάντως Neap ^a, πάντως ὡς cet.

¹⁰ ἀπῶθεν Γ, ἀποθεν cet

¹¹ νεωκορίου N x¹

¹² τε deleted by Bergler.

ALCIPHRON

πισται¹ γεννικόν, ἰχθὺς τεμαχίτης² καὶ σταμνία τοῦ Μενδησίου νέκταρος, εἴποι τις ἄν,³ πεπληρωμένα” καὶ ὁ μὲν ταῦτα εἰπὼν ὥχετο· ἐγὼ δὲ παρὰ τὴν Ἀηδόνιον δραμὼν καὶ φράσας παρ’ οὗτο³ καλοῖτο, ἐδέξασα κινδύνῳ περιπεσεῖν. ἀγνώμονος γάρ, ὥς ἔοικε, πειραθεῖσα τοῦ Γοργίου καὶ μικροπρεποῦς περὶ⁴ τὰς ἀντιδόσεις, τὴν ὀργὴν ἔναυλον⁵ ἔχουσα, πλήρη τὴν κακάβην ἀποσπάσασα⁶ τῶν χυτροπόδων ἐδέξέ μου κατὰ τοῦ βρέγματος καταχέαι ζέοντος τοῦ ὕδατος, εἰ μὴ φθάσας ἀπεπήδησα παρὰ βραχὺ φυγὼν τὸν κίνδυνον οὕτως ἡμεῖς ἐλπίσιν ἀπατηλαῖς βουκολούμενοι πλείους τῶν ἡδονῶν τοὺς προπηλακισμοὺς ὑπομένομεν.

§ [III 6]

Ἀρτεπίθυμος Κνισοζώμῳ

Ἀγχόνης μοι δεῖ, καὶ ὅψει με σὺ μετὰ μικρόν⁷ ἐν βρόχῳ τὸν τράχηλον ἔχοντα οὔτε γὰρ τὰ ραπίσματα οἷός τέ εἰμι φέρειν καὶ τὴν ἄλλην παροινίαν τῶν κάκιστ’ ἀπολουμένων⁸ ἐρανιστῶν, οὔτε τῆς² μιαρᾶς καὶ ἀδηφάγου⁹ γαστροῦς κρατεῖν ἢ μὲν γὰρ αἰτεῖ, καὶ οὐ πρὸς κόρον μόνον ἀλλ’ εἰς τρυφήν τὸ

x (Harl Ven) Neap^a N x¹ (Γ Vat 1)

¹ ἡντρέπισται Bergler ἡντρέπιστο

² ἰχθύες τεμμαχίται N x¹

³ ἄν om. x.

⁴ πρὸς N x¹

⁵ ἐγκεκμημένην after ἔναυλον deleted by Hemsterhuys.

⁶ ἀνασπάσασα N x¹

x (Harl Ven) Neap^a N x¹ (Γ Vat 1).

⁷ σὺ μετὰ μικρόν Meineke · οὐ μετὰ μικρόν MSS. μετὰ μικρόν Bergler, οὐ μετὰ μακρόν Reiske

III LETTERS OF PARASITES. 2 2—3 2

for us. sliced fish and jars filled with Mendesian^a—Mendesian nectar. you might say” With these words he was gone; and I ran to the house of Aedonium and told her who had invited her, and in the process I almost got into serious trouble. Previously, you see, she had found Gorgias ungrateful, and niggardly about her remuneration, and with her resentment fresh in mind she removed the pot full of water from its grill and all but succeeded in pouring some of the boiling water down upon the top of my head, but I was too quick for her, and jumping away I narrowly escaped the danger. So are we fed on deceptive hopes, and end by getting more insults than pleasures

Letter 3 [III 6]

Artepithymus to Cnisozomus^b

Strangling is what I need, and shortly you will see me with my neck in a noose. For I am able neither to endure the cuffs and the general maudlin behaviour of the shot-payers (the devil take them!) nor to control my disgusting and gluttonous belly; for it keeps demanding, and not for the attainment of satiety merely but to satisfy its craving for delicacies.

^a Alciphron apparently intends *Μενδήσιος* as the adjective, not of *Μένδης* (or *Μένδη*) in Egypt, but of the Greek town *Μένδη* (in Chalcidicè), the excellence of whose wine is attested by Athenaeus i 29 e

^b “Loaf-Lust to Savoury-Soup”

⁸ ἀπολουμένων Γ, ἀπολλυμένων *cet*

⁹ ἀδηφάγου Γ, ἀδδηφάγου *cet*

ALCIPHRON

πρόσωπον δὲ τὰς ἐπαλλήλους πληγὰς οὐκ ἀνέχεται,
καὶ κινδυνεύω τοῖν ὀφθαλμοῖν¹ ἕτερον συσταλῆναι
3 ὑπὸ τῶν ραπισμάτων ἐνοχλούμενος. ἰοὺ ἰοὺ τῶν
κακῶν, οἷα ὑπομένειν ἡμᾶς ἀναγκάζει ἡ παμφάγος
αὕτη καὶ παμβορωτάτη γαστήρ ἔκρινα οὖν πολυ-
τελοῦς τραπέζης ἀπολαύσας ἀποπτύσαι τὸ ζῆν,
κρείττονα ὀδυνηροῦ βίου² τὸν καθ' ἡδονὴν θάνατον
ἡγησάμενος

4 [iii 7]

Ἑτοιμόκοσμος Ζωμεκπνέοντι

Ἰατταταιάξ, τίς ἦν ἡ χθὲς ἡμέρα, ἢ τίς δαίμων
ἢ θεὸς ἀπὸ μηχανῆς ἐρρύσατό μ' ἐν ἀκαρεῖ³ μέλ-
2 λοντα παρὰ τοὺς πλείονας ἰέναι, εἰ μὴ γὰρ ἀνα-
ζεύξαντά με τοῦ συμποσίου κατὰ τινα ἀγαθὴν
τύχην Ἀκεσίλαος ὁ ἱατρὸς ἡμιθνήτα μᾶλλον δὲ
αὐτόνεκρον⁴ θεασάμενος, ἕνα τῶν κάτω, τοῖς⁵
μαθηταῖς ἐπιτάττων⁶ φοράδην ἀνελεῖν⁷ ἡγάγεν⁸ ὡς
ἑαυτὸν οἴκαδε καὶ ἀπερᾶν ἀπηνάγκασεν,⁹ ἔπειτα
ῥύηται φλέβα διατεμὼν¹⁰ τὸ πολὺ τοῦ αἵματος
ἐποίησεν, οὐδὲν ἂν ἐκώλυσεν ἀνεπαισθήτῳ με τῷ

χ (Harl. Ven) Neap.¹ N x¹ (Γ Vat 1)

¹ Γ inserts τὸν

² κρείττονα ὀδυνηροῦ βίου χ Neap^a, ὀδυνηροῦ βίου κρείττονα
N, ὀδυνηροῦ βίου κρείττω χ¹

χ (Harl. Ven) Neap^a N x¹ (Γ Vat 1)

³ μ' ἐν ἀκαρεῖ Cobet με ἀκαρεῖ Harl., με ἀκαρῇ cet

⁴ αὐτόνεκρον Meineke · αὐτονεκρὸν

⁵ τοῖς added by Hercher.

⁶ ἐπέταττεν Bergler

⁷ ἀνελεῖν Arnaud ἀνελών mss ἀνελcῖν καὶ Bergler, ἀνε-
λόντας Castiglioni

III. LETTERS OF PARASITES, 3. 2—4. 2

And my face cannot stand the continuous blows, and, pestered as I am by the repeated cuffings, I am in danger of having one of my two eyes bunged up. Alack and alas! The evils that we are compelled to suffer by this gluttonous and all-devouring belly of ours! Well, I have decided to enjoy a sumptuous dinner and then to throw up my life in disgust^a; I believe that an agreeable death is better than a painful life

Letter 4 [III. 7]

Hetoemocossus to Zomecpneon^b

Ah! Woe is me! What a day was yesterday! Did my good angel rescue me, or was it a god from a machine, when I was on the very point of joining the great majority? For, if it had not luckily so² happened that, after I had withdrawn from the drinking-bout, the physician Acesilaus^c caught sight of me, half dead or rather a veritable corpse, a denizen of the world below, and, giving directions to his student-apprentices to pick me up litter-fashion, brought me to his own house, then compelled me to vomit, and after that cut a vein and caused the greater part of my blood to stream out, nothing would have prevented my giving up the ghost and perishing

^a Cf. below, III. 13 3, C Bonner in *CP* 4 (1909), 282-283.

^b "Ready-for-Cuffing to Brothy-Breath."

^c "Heal-people."

⁸ ἀγαγεῖν Castiglioni

⁹ ἐπηνάγκασεν Meineke

¹⁰ διατεμὼν φλέβα ρυῆναι N x¹.

ALCIPHRON

3 θανάτῳ διαφθαρέντα ἀπολωλέναι οἷα γὰρ οἷα οἱ¹
 λακκόπλουτοι εἰργάσαντό² με ἄλλος ἄλλοθεν περιτ-
 τὰ πίνειν καὶ πλείῳ ἢ κατὰ τὸ κύτος τῆς γαστρὸς
 4 ἐσθίειν ἀναγκάζοντες. ὁ μὲν γὰρ ἀλλᾶντα ἐνέσατ-
 τεν,³ ὁ δὲ κόπαιον⁴ εὐμέγεθες παρώθει ταῖς γνάθοις,
 ὁ δὲ κῤᾶμα οὐκ οἶνον ἀλλὰ νᾶπυ καὶ γάρον καὶ
 5 ὄξος ἐργασάμενος⁵ καθάπερ εἰς πίθον ἐνέχει αὐ-
 τικά⁶ λέβητας πιθάκνας⁷ ἀμίδας ἐμῶν⁸ ἀπεπλή-
 ρωσα, ὥστε αὐτὸν τὸν Ἀκεσίλαον θαυμάζειν ποῦ⁹
 καὶ τίνα τρόπον ἐχώρησα τοσοῦτον βρωμάτων φο-
 ρυτόν¹⁰ ἀλλ' ἐπειδὴ θεοὶ σωτῆρες καὶ ἀλεξίκακοι
 προὔπτου με κινδύνου φανερώς¹¹ ἐξείλοντο, ἐπ' ἐρ-
 γασίαν τρέφομαι καὶ Πειραιεῖ βαδιοῦμαι τὰ ἐκ τῶν
 νεῶν φορτία ἐπὶ τὰς ἀποθήκας μισθοῦ μετατιθεῖς.¹²
 6 ἄμεινον γὰρ ἐπὶ θύμοις καὶ ἀλφίτοις διαβόσκειν
 τὴν γαστέρα, ὁμολογουμένην¹³ ἔχοντα τὴν τοῦ ζῆν
 ἀσφάλειαν, ἢ πεμμάτων ἀπολαύοντα καὶ φασιανῶν
 ὀρνίθων τὸν ἄδηλον ὀσημέραι θάνατον ἀπεκδέ-
 χεσθαι

x (Harl Ven) Neap^a N x¹ (Γ Vat.1)

¹ οἱ Bergler· πάσχει τὰ δίκαια

² ἐργάσατο Ven Neap^a

³ ἐνέσαττεν Ven, ἐνέσαττεν Vat 1₁, ἐνέταττεν Neap^a N Γ

⁴ κώπαιον x Neap^a κόπανον Beigler, πόπανον Reiske

III LETTERS OF PARASITES. 4 3-6

by a death I did not feel Alack the day! What 3
 didn't those lousy-rich fellows do to me, now one and
 now another forcing me to drink to excess and to eat
 more than my belly's hollow would hold? Why! One 4
 of them would stuff me with sausage, another would
 thrust a huge cutlet between my jaws, another would
 prepare a mixed drink—no wine, but mustard, fish
 sauce, and vinegar all together—and pour it in as if
 I'd been a wine-jar. Immediately I filled Acesilaus's 5
 kettles, jars, and chamber-pots with my vomit, so
 that he himself wondered where and how I had had
 room for such a muck of food But since the gods
 —saviours and warders off of evil—clearly rescued me
 from manifest danger, I shall turn to work and walk
 the streets of the Peiraeus earning money by trans-
 ferring ship-cargoes to the warehouses. For it is 6
 better to feed my belly^a on thyme^b and barley,
 enjoying undeniable certainty of keeping alive, than,
 feasting on cakes and pheasants, to be daily antici-
 pating the death that lurks unseen

^a διαβόσκειν τὴν γαστέρα seems to be a reminiscence of
 βόσκειν γαστέρα in *Odyssey* xvii 228; xviii 364.

^b Perhaps not the simple herb but a "mixture of thyme
 with honey and vinegar" (LSJ)

⁵ κερασάμενος Seiler

⁶ ἄτινα N x¹.

⁷ πιθάκνα N, πιθαίκας Vat 1

⁸ ἐμμηκεῶς N x¹.

⁹ πῶς Hercher

¹⁰ ἐχώρησα τοσοῦτον βρωμάτων φορυτόν Bergler ἐχώρησε
 τοσοῦτων βρωμάτων φορυτόν Ven Neap.^a, ἐχώρησε τοσοῦτων
 βρωμάτων φορυτός Harl, ἐχώρησε τοσοῦτον ὁ τῶν βρωμάτων
 φορυτόν N, ἐχώρησε τοσοῦτον ὁ τῶν βρωμάτων φορυτός Γ,
 ἐχώρησε τοσοῦτον τὸ σῶμα βρωμάτων φορυτόν Vat.1.

¹¹ φανέντες x Neap.^a.

¹² μεταθοῖς Ven, μετατεθείς Harl, μεταθείς Neap.^a N.

¹³ ὁμολογημένην Harl. Neap.^a, ὁμολογημένην Ven

Οἰνοπνίκτης¹ Κοτυλοβροχθίσω

Ἰθι, λαβὼν τὴν σύριγγα καὶ τὰ κύμβαλα ἦκε
περὶ πρώτην φυλακὴν τῆς νυκτὸς ἐπὶ τὸν χρυσοῦν
στενωπὸν² ἐπὶ τὸν ἄγνον,³ ἔνθα συμβαλεῖν ἡμῖν
ἐξέσται καὶ τὸ ἐντεῦθεν ἀπὸ Σκίρου λαβοῦσι Κλυ-
μένην τὴν ἑταῖραν⁴ ἀγαγεῖν⁵ παρὰ τὸν νεόπλουτον,
² τὸν⁶ Θηριππίδην τὸν⁷ Αἰζωνέα. διακαῶς δὲ αὐτῆς
οὗτος ἔρᾳ πολὺς ἐξ οὗ χρόνος, καὶ δαπανᾶται οὐκ
ὀλίγα μάτην ἡσθημένη γὰρ τὸν ἔρωτα ἐκκεκαυ-
μένον τοῦ μεираκίου, θρύπτεται καὶ συνεχῶς ἀκ-
κίζεται, καὶ πλείονα ἐπὶ πλείοσιν ἀποφερομένη οὗ
φησιν ἑαυτὴν ἐπιδώσειν,⁸ εἰ μὴ τὸ χωρίον πρὸς τοῖς
ἀργυρίοις λάβοι ὥρα οὖν καὶ βία ταύτην, εἰ
συνήθως ἀντιτείνοντο⁹ ἡμῖν, ἀποσπᾶν δύο δὲ ὄντε
καὶ ἔρρωμένω τάχιστα αὐτὴν καὶ ἄκουσαν ἀπάξαι-
³ μεν.¹⁰ Θηριππίδης δὲ εἰ τοῦτο αἰσθοῖτο καὶ τοῦργον
ἐπιγνοίῃ τῆς ἡμετέρας ἀγρυπνίας κατόρθωμα, λη-
ψόμεθα χρυσοὺς τοῦ νέου σκέμματος¹¹ οὐκ ὀλίγους
καὶ λαμπρὰν ἐσθήτα, καὶ προσέτι τὴν οἰκίαν εἰσ-
ιέναι ἐπ' ἀδείας ἔξομεν καὶ τὸ¹² χρῆσθαι τὸ λοιπὸν

x (Harl. Ven.) N (through ἐξ οὗ [§ 2]) x¹ (Γ Vat 1)

¹ Οἰνοπνίκτης N x¹

² στενωπὸν Bergler στεφνωπὸν

³ τὸν ἄγνον Γ, τὸν ἄγνον cet τὴν ἄγνον Bergler

⁴ ἑταῖραν Seiler ἑταῖραν

⁵ ἀγαγεῖν x, ἀγειν ἀγαγεῖν Vat 1, ἀγειν cet

⁶ τὸν om x.

⁷ τὸν om x

⁸ ἐπιδούναι x

⁹ ἀντιτείνοντο Vat 1, ἀνατείνοντο cet

¹⁰ ἀπάξαιμεν Bergler · ἀπάξαι δυνησόμεθα Harl., ἀπάξαι δυνη-
σόμεθα Ven., ἀπάξαι cet

¹¹ κόμματος Hemsterhuys

¹² τὸ deleted by Meineke

III. LETTERS OF PARASITES, 5. 1-3

Letter 5 [iii 8]

Oenopnictes to Cotylobrochthisus ^a

Go, take your shepherd's pipe and cymbals, and come about the first watch of the night to the chaste tree in Golden Alley,^b where we can meet—and can then take from Scirum ^c the courtesan Clymenê and conduct her to the house of our newly-rich acquaintance, Therippides ^d of Aexonê ^e He has been passionately enamoured of her for a long time now, and he is spending no little money—all in vain. For since she has become aware that the youth's love is blazing hot, she looks languishing and continually affects coyness ^f; and although she is getting no end of rich gifts she says she won't bestow her favours unless she gets that landed estate in addition to the cash. So it's high time for us to drag her away—forcibly if she puts up her usual resistance. Two strong men like us will very quickly carry her off, even against her will. Once Therippides discovers this and finds that the achievement was a successful result of our sleepless night's work, we shall receive, as payment for the unexpected coup, no small number of gold pieces and some splendid clothes, and besides we shall be able to walk into his house at will and to enjoy it

^a "Wine-Choker to Cup-Guzzler"

^b Mentioned also below in iv. 14 7.

^c See above, ii 22 2

^d Apparently a sporting name, "Wildhorseson"; cf *Xanthippus*, *Charippus*, and *Callippides* in Aristophanes, *Clouds* 64

^e A coastal deme south of Mt Hymettus

^f Cf Aelian, *Letter* 9 · ἀκκίζονται καὶ θρῦπτονται ἑαυτάς.

ἀνεπικωλύτως τάχα δὲ οὐδὲ παρασίτους ἡμᾶς
ἀλλὰ φίλους ἡγήσεται· οἱ γὰρ παράκλησιν εἰς
εὐποιίαν μὴ ἀναμείναντες¹ οὐκέτι κόλακες ἀλλὰ
φίλοι λογίζονται

6 [III 42]

‘Ραγοστράγγισος² Στεμφυλοδαίμονι³

“ Ἀρδην ἀπόλωλά σοι ὁ γὰρ χθὲς εὐπάρυφος, πινα-
ροῖς, ὡς ὄρᾳς,⁴ καὶ τρυχίνοις⁵ ῥακίοις τὴν αἰδῶ
περισκέπω⁶ ἀπέδυσσε γάρ με Παταικίων ὁ παμ-
πόνηρος, ὃς τὰ κέρματά με (εἶχον δέ, ὡς οἶσθα,
ὑπόσυχνον ἀργύριον) δεξιαῖς χρώμενος ταῖς καλιν-
δήσεσι τῶν κύβων ἄχρι δραχμῶν καὶ ὀβολῶν
² ἀπεσύλησεν ἐξὸν δέ’ μοι παριδεῖν ὅσον ἐξήμιώ-
θην, εἴτ’ ἀθῶν γενέσθαι τοῦ πλείονος, ἐκ τῆς κατ’
ὀργὴν ἔριδος τὴν εἰς τοῦσχατον ὑπέμεινα βλάβην
καθ’ ἓν γὰρ ἕκαστον τῶν ἱματίων ἐκ προκλήσεως
ἀποτιθεῖς, τέλος ἀπάντων ἐψιλώθην τῶν ἐνδυμά-
των. ποῖ δὴ οὖν βαδιστέον, χαλεπῶς γὰρ καὶ
λάβρως ἐπαιγίζων ὁ βορρᾶς δῖεσί μου⁸ τῶν πλευ-
ρῶν ὥσπερ βέλος ἐς Κυνόσαργες ἴσως οἰχητέον
³ ἢ γάρ τις τῶν ἐκεῖ νεανίσκων κατοικτεῖρας⁹ ἀμ-

x (Harl Ven) N through ἐξ οὗ [§ 2]) x¹ (Γ Vat I)

¹ ἐπιμείναντες x.

x (Harl Ven) Neap^a x¹ (Γ Vat I)

² ‘Ραγαστράγγισος Γ, ‘Ραγγοστράγγισος Vat I

³ Σταφυλοδαίμονι Vat I

⁴ εὐπάρυφος—ὄρᾳς] ὡς ὄρᾳς εὐπάρυφος πιναροῖς x¹. ὡς ἑώρας
εὐπάρυφος πιναροῖς Seilei

⁵ τρυχίνοις Maehly · τριχίνοις

III. LETTERS OF PARASITES, 5 3—6. 3

unhindered And perhaps too he will look on us as friends instead of parasites ; for those who do not wait for an invitation to do a kindness are no longer counted as flatterers but as friends

Letter 6 [in 42]

Rhagostrangisus to Stemphylodaemon^a

I am utterly ruined, let me tell you Yesterday I was magnificently arrayed, to-day, as you see, I am covering my nakedness with dirty rags and tatters I was stripped bare by that filthy scoundrel Pataecion,^b who robbed me of my cash, even to my drachmas and obols (I had a good bit of money, as you know), by rolling the dice so cleverly At the² beginning I could have overlooked my losses and so got away safe with most of my money, but I was so worked up and angry over the game that I kept on until I had lost my last obol, on a dare I staked each article of clothing, one by one, and finally I was stripped of everything I had on So where am I to go now? With keen, raw blasts the North Wind pierces my sides like a dart Perhaps I'd better go off to the Cynosarges^c, one of the young fellows there³ will take pity on me and put some clothes around me.

^a "Grape-Press to Olive-cake-Hound."

^b Cf above, II 2 2

^c A gymnasium in the southern suburbs of Athens and used by those who were not of pure Attic blood See Judeich, pp 422-424

⁶ ῥάκεσι καλύπτω τὴν αἰδῶ x¹.

⁸ μοι Neap^a x¹.

⁷ δέ om Neap.^a x¹.

⁹ ἐποικτείρας x¹

ALCIPHRON

φιάσει με ἱματίοις, ἥ καταλήψομαι ἐγγύθεν τὰς
καμίνοὺς καὶ τῷ πυρὶ ὃ δύστηνος θάλλωμαι· τοῖς
γὰρ γυμνοῖς σισύρα καὶ ἐφειστρὶς ἡ φλόξ καὶ τὸ ἐκ
τῆς εἰλησ¹ θέρεσθαι

7 [iii 43]

Ψυχολάστης² Βουκίωνι

Τῇ προτεραίᾳ ξυράμενοι τὰς κεφαλὰς ἐγὼ καὶ
Στρουθίας³ καὶ Κύναιθος οἱ παράσιτοι,⁴ λουσάμενοι
εἰς τὸ ἐν Σηραγγίῳ⁵ βαλανεῖον, ἀμφὶ τὴν⁶ πέμπτην
ᾧραν δρόμον ἀφέντες εἰς τὸ προάστειον τὸ Ἀγ-
κυλῆσι⁷ τὸ⁸ Χαρικλέους τοῦ μειρακίου⁹ ὠχόμεθα,
2 ἔνθα αὐτὸς τε ἀσμένως ὑπεδέξατο¹⁰ φιλόγελως τε ὦν
καὶ φιλαναλωτής,¹¹ ἡμεῖς τε διατριβὴν αὐτῷ¹² καὶ
τοῖς συμπόταις παρέσχομεν, παρὰ μέρος¹³ ἀλλήλους
ἐπιρραπίζοντες καὶ ἀνάπαιστα εὐκροτα ἐπιλέγον-

λ (Harl Ven) Neap.^a x¹ (Γ Vat 1)

¹ εἰλησ Neap.^a, εἰλησ x¹.

x (Harl Ven) Neap.^a x¹ (Γ Vat 1)

² Ψυχολαύστης Neap.^a, Ψυχολαύστης x Neap.^a (super-
script) Ψυχολάστης Metropulos

³ Στρουθίων x¹.

⁴ οἱ παράσιτοι Harl.₁ x¹, οἱ παρασίτοι os Ven, ὁ παράσιτος
Harl. (superscript) Neap.^a.

⁵ Σηραγγίῳ Neap.^a, Σηραγγεῖῳ x¹.

⁶ τὴν om x¹

⁷ Ἀγκυλῆσι Seller · Ἀγγύλης Ven, Ἀγκύλης cet.

III. LETTERS OF PARASITES, 6. 3—7 2

or if he doesn't I'll install myself at the furnaces nearby and warm my wretched frame by the fire, for to naked men the flame of fire and the heat of the sun are coat and overcoat

Letter 7 [III. 43]

Psichoclastes to Bucion^a

Yesterday we parasites, Struthias,^b Cynaethus,^c and I, after having our heads shaved, took a bath in the pool at the Serangium,^d and then, about the fifth hour, raced to young Charicles' suburban place at Ancyлъ.^e There he welcomed us gladly, for he is a 2 merry and spendthrift youth; and we furnished amusement to him and his dinner guests. slapping one another in turn to the accompaniment of sonorous

^a "Crumb-Breaker to Stuff-Cheek"

^b The name of a flatterer-parasite in Menander's lost *Kolar* ("Toady")

^c Lucian, *Pro Imaginibus* 20 and 22, mentions a Cynaethus who was a flatterer of Demetrius Poliorcetes

^d A seaside establishment at the Peiraeus, see Judeich, pp 435-436 C Graux, "Supplement au *Corpus Paraemio-graphorum Graecorum*," *RPh* 2 (1878), 222, quotes from the collection of proverbs in Scorialensis Σ-I-20 'Εκ Σηραγγίου (τόπος καὶ οὗτος τοῦ Πειραιῶς, ἐν ᾧ οἱ κακοῦργοι ἐκρύπτοντο)

^e A deme lying between Athens and Mount Hymettus.

⁸ τὸ MSS εἰς Hirschig.

⁹ μειρακίσκου x¹.

¹⁰ ἐδέξατο x.

¹¹ φιλαναλωτῆς Ven, φιλαναλωτῆρ Neap.^a

¹² x¹ inserts τε

¹³ παρὰ μέρους Neap.^a, παραμέρος cet

ALCIPHRON

τες αὐτοσκωμμάτων¹ ἀλυκῶν καὶ αὐτοχαρίτων
 3 Ἀττικῶν καὶ² αἰμυλίας γέμοντα. ἐν τούτῳ δὲ
 εὐφροσύνης καὶ ἱλαρότητος³ διακειμένου τοῦ συμ-
 ποσίου, ἐπέστη ποθὲν Σμικρίνης ὁ δύστροπος καὶ
 δύσκολος⁴. εἶπετο δ' αὐτῷ πλήθος οἰκετῶν, οἱ δρα-
 4 μόντες ἐφ' ἡμᾶς ὥρμησαν αὐτὸς δὲ ὁ Σμικρίνης
 πρῶτον⁵ μὲν τῇ καμπύλῃ παίει τὸν νῶτον τοῦ
 Χαρικλέους, ἔπειτα δὲ⁶ ἐπὶ κόρρης πατάξας ἤγεν
 ὡς ἔσχατον ἀνδράποδον. ἡμεῖς δὲ νεύματι μόνῳ
 τοῦ πρεσβύτου εἰς τοῦπίσω τὰς χεῖρας ἐστρεβλού-
 μεθα⁷. τὰ δὲ μετὰ ταῦτα ξήνας ἡμᾶς ὑστριχίδι⁸ οὐκ
 ὀλίγας οὐδ' εὐαριθμήτους,⁹ τέλος ἀγαγὼν εἰς τὸ
 5 δεσμωτήριον ἀπέθετο ὁ¹⁰ ἄγριος γέρων καὶ εἰ μὴ
 συνήθης ὢν καὶ πολλὰ καθηδυνασθήσας μεθ' ἡμῶν
 ὁ χαρίεις Εὐθύδικος,¹¹ ἀνὴρ ἐν τοῖς πρώτοις τοῦ
 συνεδρίου¹² τῶν Ἀρεοπαγιτῶν, ἀνέωξεν ἡμῖν τὸ
 δεσμωτήριον, τάχ' ἂν καὶ τῷ δημίῳ παρεδόθημεν
 οὕτως ὁ δριμύς γέρων καὶ πικρὸς ἐπίμπρατο καθ'
 ἡμῶν, καὶ πάντα ἔπραττεν ὡς ἂν τὴν ἐπὶ θανάτῳ¹³
 ἴσα τοῖς ἀνδροφόνοις καὶ ἱεροσύλοις ἀπαχθείημεν

λ (Harl Ven) Neap^a λ¹ (Γ Vat 1)

¹ αὐτῷ σκωμμάτων λ¹

² ἄττικὴν καὶ Ven, ἄττικῶν λ¹ ἀσπεῖσμων Meineke.

³ δέ, ἱλαρότατα καὶ εὐφροσύνως Γ, δι' ἱλαρότητος καὶ εὐφροσύνης
 Vat.1 δέ, ἱλαρῶς τε καὶ εὐφροσύνως Capps

⁴ καὶ δύσκολος om λ Neap^a

⁵ πρῶτα λ¹

III LETTERS OF PARASITES. 7 2-5

anapaests crammed full of real salty jests, true Attic witticisms, and sly innuendo. While the party was 3 at this pitch of merriment and gaiety the surly and ill-natured Smicrines^a turned up from somewhere or other accompanied by a crowd of menials, who pounced on us at a run. First of all Smicrines himself 4 hit Charicles over the back with his crooked staff; then he smacked his face and led him away as if he had been the meanest slave. As for us, at a bare nod from the old fellow our arms were twisted behind our backs; next he gave us no small number of lashes with a bristle-whip^b—too many lashes to count easily; and finally the savage old fellow dragged us off and lodged us in the gaol. And if that jolly 5 Euthydicus (he is one of the foremost of the court of the Areopagites), a good friend of ours and a man who had been on many a costly carouse with us, had not opened the prison door for us, we might have been actually handed over to the public executioner. So hot was the wrath of the harsh and bitter old man against us, and he did his best to have us haled off on the path to execution like murderers and temple-robbers.

^a Charicles was evidently so young that he still had a "pedagogue."

^b Cf. Aristophanes, *Frogs* 619

⁶ δὲ om. x

⁷ ἐδεσμούμεθα x Neap.^a

⁸ ὑστρίχινδι Harl., ὑστρίχισιν Neap.^a

⁹ ὀλίγας οὐδ' ἐναριθμήτους Meineke. ὀλίγας οὐδ' ἐναριθμή-

τοῖς

¹⁰ δ added by Bergler.

¹¹ Εὐδημος x¹

¹² συμποσίου x¹

¹³ θάνατον Vat. 1, τῷ θανάτῳ x.

ALCIPHRON

8 [III 44]

Γνάθων Λειχοπίνாகι¹

Ἡμῶν ὡς Μεγαρέων ἢ Αἰγυγίων οὐδεὶς λόγος,
 εὐδοκιμεῖ δὲ τὰ νῦν Γρυλλίων μόνος καὶ κατέχει
 τοῦ ἄστεος,² καὶ πᾶσα αὐτῷ καθάπερ Κράτητι τῷ
 Θήβηθεν κυνὶ³ ἀνέωγεν⁴ οἰκία. ἐμοὶ δοκεῖν, Θετ-
 ταλῖδα τινὰ γραῦν ἢ Ἀκαρνανίδα⁵ φαρμακεύτριαν
 πεπορισμένος καταγοητεύει⁶ τοὺς ἀθλοῦς νεανί-
 2 σκους τί γὰρ καὶ στωμύλον ἔχει; τί δὲ ὀμιλη-
 τικὸν καὶ ἡδὺ φέρει; ἀλλ' ἴσως εὐμενεστέροις
 ὄμμασιν ἐκείνους εἶδον αἱ Χάριτες, ὡς τοὺς μὲν
 ἀπομύττεσθαι⁷ πρὸς αὐτοῦ, ἡμᾶς δὲ ἀγαπᾶν εἰ τὰς
 ἀπομαγδαλίας ὡς κυσί τις παραρρίψειε τάχα δὲ
 3 οὐ γόης, ἀλλὰ τύχῃ κέχρηται δεξιᾷ. τύχῃ γὰρ
 παρὰ πάντα ἐστὶ τὰ τῶν ἀνθρώπων πράγματα.
 οὐδὲν γὰρ ἐν ἀνθρώποις γνώμη, πάντα δὲ τύχῃ, καὶ
 ταύτης ὁ τυχὼν ἡδὺς ἐστὶ καὶ νομίζεται

χ¹ (Γ Vat 1)

¹ Λειχοπίνாகι Bergler Δοχοπίνாகι Γ, Λεισοπίνாகι Vat 1.

² τὸ ἄστυ Bergler

³ κυνὶ Herel · κοινῇ

⁴ ἢ before οἰκία deleted by Cobet.

⁵ Ἀκαρνίδα Vat 1

⁶ καταγοητεύειν Vat 1

⁷ ἀπομάττεσθαι Bergler

^a "Full-Mouth to Lick-Platter." The second name is apparently taken from *Batrachomyomachia* 100. For other evidence of the freedom with which Alciphron drew on the *Batrachomyomachia* see A. Ludwig, *Die homerische Batrachomachia* (Leipzig, 1896), pp. 98-99.

III LETTERS OF PARASITES. 8 1-3

Letter 8 [III. 44]

Gnathon to Leichopinax ^a

We get no more attention than if we came from Megara or Aegium ^b Gryllon ^c is all the rage nowadays and owns the town ; and every house is open to him as though he were Crates, ^d the Theban Cynic. What I think is that he has got hold of some hag from Thessaly ^e or of a sorceress from Acarnania, ^f and so is bewitching the poor young gentlemen. Why ! ² What suavity is there in his speech ? Or what social charm and what merriment does he contribute ? Well, possibly the Graces have looked on him with kinder eyes, ^g so that the Athenians indeed are diddled and fascinated by him, while we are content if somebody tosses us scraps ^h as people do to dogs. Perhaps, however, he isn't a wizard, but simply enjoys good luck. For luck runs throughout human affairs ⁱ : yes, ³ judgement counts for nothing among men, and luck for everything ; and the man who has luck is agreeable and is thought agreeable.

^b Proverbial, see Tsirimbis, pp. 32-33.

^c Cf above, II 2. 2.

^d Proverbial, see Tsirimbis, pp 20-21.

^e Proverbial ; see Tsirimbis, pp 26-27.

^f For other evidence associating Acarnania with the magic arts Seiler refers to Lobeck, *Aglaophamus*, p 310, note m.

^g Cf. below, IV. 9. 4, Aristaeonetus I. 11 (143. 25-26 Hercher).

^h ἀπομαγδαλία, "the crumb or inside of the loaf, on which the Greeks wiped their hands at dinner, and then threw it to the dogs" (LSJ)

ⁱ Cf Demosthenes II. 22 : μεγάλη γὰρ ῥοπή, μᾶλλον δ' ὅλον ἡ τύχη παρὰ πάντ' ἐστὶ τῶν ἀνθρώπων πράγματα

Τραπεζολαίκτης¹ Ψιχοδιαλέκτη

Ἦλγησα, ὦ καλὲ Ψυχίων, ἀκούσας τὴν συμβᾶσάν σοι περὶ τὸ πρόσωπον συμφοράν. εἰ δὲ καὶ τοῦτον ἐγένετο τὸν τρόπον ὃν διηγῆσατο ἡμῖν ἐπανελθοῦσα τοῦ συμποσίου ἢ Λειριόνη² (λέγω δὴ τὴν³ παιδίσκην Φυλλίδος τῆς ψαλτρίας), πόλεμον ὑπέστης καὶ πόρ-
 2 θησιν ἱκανὴν⁴ ἄνευ μηχανῆς καὶ ἐλεπόλεως. ἀκούω γὰρ τὸν καταπύγονα⁵ καὶ θηλυδρίαν περικατεάξαι σοι⁶ τὴν φιάλην, ὥς τὰ θραύσματα⁷ λωβήσασθαί σου⁸ τὴν τε ῥῖνα καὶ τὴν δεξιὰν σιαγόνα, καὶ τοῦ αἵματος ἐνεχθῆναι⁹ κρουνοὺς, οἷους ὕδατος αἵ¹⁰ ἐν
 3 Γερανεῖα¹¹ πέτραι σταλάττουσι¹² τίς ἔτι ἀνέξεται¹³ τῶν κακοδαιμόνων τουτωνί,¹⁴ τοσούτου τὸ γαστρί-
 ζεσθαι πωλούντων, ὠνούμεθα γὰρ¹⁵ κινδύνου τὸ ζῆν, καὶ τὸν ἐκ λιμοῦ θάνατον δεδιότες τὴν μετὰ κινδύνου πλησμονὴν ἀσπαζόμεθα.

χ (Harl Ven) Neap^a χ¹ (Γ Vat 1)

¹ Τραπεζολαίχων Γ, Τραπεζολαίων Vat 1

² ἢ Λειριόνη Schepers ἢ Ληριόνη Harl., Ληριόνη Ven, Ἠλεκτριόνη Neap^a, Λειριόνη χ¹. ³ τὴν om χ

⁴ καινὴν Reiske

⁵ καταπύγονα Lobeck καταπύγωνα

III LETTERS OF PARASITES, 9 1-3

Letter 9 [III. 45]

Trapezoleictes to Psychodialectes ^a

It grieved me, my darling Psychion,^b to hear of the accident that befell your face. And if it actually happened in the way that was reported to us by Leirionê^c on her return from the party (I mean the little attendant of Phyllis the harpist), you must have been up against a war and a regular siege, even though artillery and siege-tower were lacking. For² I hear that that effeminate bugger smashed his wine cup over your face, so that the fragments disfigured your nose and your right cheek, and your blood ran in streams, like the streams of water from the dripping of the Geraneian cliffs^d. Who will any longer endure³ these wretched men who sell their belly-ware at so high a price? Why? We are buying our living at the price of danger, and in our fear of death from starvation we are ready to fill ourselves up even if danger does attend.

^a "Table-Licker to Crumb-Discusser."

^b "Crummy"

^c "Lilian"

^d In the Megarid

⁶ σοι Bergler: σου ⁷ τραύματα x Neap^a.
⁸ λογίσασθαι σου Neap^a, σου λωβήσασθαι Harl, σου λωβίσασθαι Ven ⁹ ἀναχθῆναι x¹.
¹⁰ αἱ om. x Neap^a ¹¹ Γερανεία x Neap^a, γὰρ ἀνία x¹
¹² σταλάζουσι x ¹³ ἀνέχεται x, ἀνθέξεται x¹
¹⁴ τούτων Hemsterhuys: τούτων εἰ x¹, τούτων x Neap^a
¹⁵ γὰρ om. x¹

Στεμφυλοχαίρων Τραπεζοχάροντι¹

Ὡς εὐτυχῶς, ὡς μακαρίως πέπραγα.² ἐρήση με ἴσως³ τίνα τρόπον, ὦ βέλτιστε⁴ Τραπεζοχάρον ἐγὼ δῆτά⁵ σοι φράσω καὶ πρὶν ἐρέσθαι.⁶ ἦγε μὲν ἡ πόλις, ὡς οἶσθα, τὴν Κουρεῶτιν ἐορτήν⁷ ἐγὼ δέ, παραληφθεὶς ἐπὶ δεῖπνον τέρπειν, ὠρχοῦμην τὸν² κόρδακα. οἱ δαιτυμόνες δὲ ἐκ φιλονεικίας ἔπινον, ἔως, τῆς ἀμίλλης⁸ εἰς ἄπειρον προχωρούσης, κῶμα⁹ κατέσχε τὸ συμπόσιον καὶ πάντας ὕπνος ὑπειλήφει³ νυστακτῆς ἄχρι καὶ αὐτῶν τῶν οἰκετῶν ἐγὼ δὲ περιέβλεπον μὲν εἴ τι τῶν ἀργυρῶν σκευῶν ὑφελέσθαι δυναίμην ὡς δὲ ταῦτα ἔτι νηφόντων ἐξ ὀφθαλμῶν ἐγεγόνει καὶ ἦν ἐν ἀσφαλεί, τὸ χειρόμακτρον ὑπὸ μάλης λαβὼν ἐξηλλόμην ὡς ἐν τῇ φυ⁴ γῇ τοῖν διαβάθρουν¹⁰ θάτερον¹¹ ἀποβαλεῖν¹² ὅρα¹³ δέ, ὡς ἐστι πολυτελές, ὀθόνης Αἰγυπτίας καὶ ἀλουργοῦ πορφύρας τῆς Ἑρμιονίδος λεπτὸν εἰς¹⁴ ὑπερβολὴν καὶ πολύτιμον¹⁵ ὕφασμα¹⁶ εἰ τοῦτο ἀδεῶς ἀπεμπο-

λ (Harl. Ven) Neap^a λ¹ (Γ Vat 1).

¹ Τραπεζοχάρωντι x (superscript), Τραπεζοχάρητι Neap^a.

² πέπραχα λ¹ ³ ἴσως ἐρήση με λ¹

⁴ βέλτιστε om λ¹

⁵ δῆ Vat 1, δέ Γ

⁶ ἐρεσθαι λ¹, ἐρεῖσθαι Neap^a

⁷ ἐορτήν mss ἡμέραν Bergler, deleted by Schepers

⁸ ἀμύνης λ¹ ⁹ κόμα Ven, κῶμος λ¹

¹⁰ τοῖν διαβάθρουν Ven, τῶν διαβάθρων λ¹

¹¹ θάτερον Reiske ἄτερον λ¹, ἕτερον x Neap^a

¹² ὡς ἐν τῇ φυγῇ—ἀποβαλεῖν deleted by Hercher

¹³ ἄρα Ven., ὅσα Vat 1

¹⁴ ἐπὶ x Neap^a

¹⁵ πολυτίμητον λ

¹⁶ ὕφασμα om x Neap^a.

III LETTERS OF PARASITES. 10 1-4

Letter 10 [iii. 46]

Stemphylochaeron to Trapezocharon ^a

How fortunately, how happily have I fared ! ^b Perhaps, my excellent Trapezocharon, you will ask me in what respect. Well, I will tell you even before you ask. As you know, the city was celebrating the festival of the Cureotis ^c ; I had been invited to a dinner to provide entertainment and was dancing the cordax ^d The banqueters were trying to outdrink ² one another, and the contest bade fair to go on indefinitely, but finally the company fell sound asleep—drowsy slumber ^e had crept upon all, even the very servants I for my part began to look around to see ³ if I could lift any of the silverware ; but since this had all been put out of sight while people were still sober and was in safe storage, I tucked my napkin under my arm and made for the door ^f so fast that I lost one of my slippers as I ran. Just see how valu- ⁴ able it is, Egyptian linen and dyed in sea-purple from Hermionê, an exceedingly delicate and expensive weave If I manage to sell it without getting caught.

^a " Olivecake-Lover to Death-on-Vittles."

^b Reminiscent of Aristophanes, *Plutus* 629 · ὡς εὐτυχεῖθ', ὡς μακαρίως πεπράγατε

^c The third day of the Apaturia was called Κουρεῶτις because on it the names of boys and girls were entered on the lists of the phratries See Deubner, *Attische Feste*, p. 232.

^d Cf above, ii 15 2

^e Apparently a reminiscence of Aristophanes, *Wasps* 12 νυστακτῆς ὕπνος

^f This sentence (from τὸ χειρόμακτρον through ἐξηλλόμην) appears to have been based on comic trimeters, as was pointed out by Kock, *CAF* iii p 675.

ALCIPHRON

λήσαιμι, γαστριῶ σε ἀγαγὼν ἐπὶ τὸν πανδοκέα
Πιθακνίωνα¹ πολλὰς γὰρ ὁμοῦ πολλάκις παρ-
οινίας ἀνέτλημεν, καὶ χρή σε τὸν κοινωνὸν τῶν
δυστυχημάτων μερίτην γενέσθαι καὶ τῆς εὐτυ-
χοῦσης ἡμέρας.

11 [iii 47]

ᾠρολόγιος Λαχανοθαυμάσῳ

Ἑρμῇ κερδῶε καὶ ἀλεξίκακε Ἡράκλεις, ἀπ-
εσώθην. οὐδέν ἂν² δεινὸν ἔτι γένοιτο. προχόην
ὑφελόμενος ἀργυρᾶν³ Φανίου τοῦ πλουσίου δρόμῳ
δοὺς φέρεσθαι⁴ (ἦν γὰρ ἁωρία τῆς νυκτὸς μεσοῦσης⁵)
2 κατηπειγόμεν⁶ σώζειν ἑαυτόν⁷ κύνες δὲ ἐξαίφνης
οἰκουροὶ περιχυθέντες ἄλλος ἀλλαχόθεν χαλεποὶ καὶ
βαρεῖς τὴν ὑλακὴν ἐπήεσαν⁸ Μολοττοὶ⁹ καὶ Κνώσιοι,
ὑφ' ὧν οὐδέν ἐκώλυε¹⁰ με ὥς ἡδίκηκότα τὴν Ἄρ-
τεμιν¹¹ διεσπᾶσθαι¹² μέσον, ὥς μηδὲ τὰ ἀκρωτήρια¹³
εἰς τὴν ὑστεραίαν¹⁴ περιλειφθῆναι πρὸς¹⁵ ταφὴν τοῖς

χ (Harl Ven) Neap^a χ¹ (Γ Vat 1).

¹ Πιθακνίωνα Cobet Πιθακίωνα

χ (Harl. Ven) Neap^a χ¹ (Γ Vat 1).

² οὐδέν ἂν Meineke · οὐδέ χ, οὐδέν Neap^a χ¹

³ ἀργυρᾶν om χ Neap^a

⁴ δρόμῳ δοὺς φέρεσθαι om. χ Neap^a

⁵ μεσοῦσης om χ Neap^a

⁶ κατηπειγόμεν Meineke ἡπειγόμεν χ¹, καὶ ἡπειγόμεν χ
Neap^a

⁷ ἑμαυτόν χ¹

⁸ τὴν ὑλακὴν ἐπήεσαν χ¹, τὴν ὑλακὴν χ, om Neap^a

⁹ Μολοττικοὶ χ

¹⁰ ἐκώλυε χ¹

¹¹ ὥς ἡδίκηκότα τὴν Ἄρτεμιν deleted by Herwerden.

III LETTERS OF PARASITES, 10. 4—11 2

I will take you and stuff you with belly-ware at mine host Pithacnion's. For many a time and oft have we put up with drunken insolence together, and it is only fair that you, my partner in misfortunes, should share in my lucky day also.

Letter 11 [m. 47]

Horologius to Lachanothaumasus ^a

O Hermes giver of gain and Heracles warder off of ill, I escaped in safety. There can no longer be any danger. I had appropriated a silver pitcher belonging to the rich Phamas, and taking to my heels ('twas the untimely hour of midnight) I made all speed to save myself. All of a sudden watch-dogs surrounded ² and attacked me, one on this side, another on that; they were savage and deep-throated, Molossians ^b and Cnosians, ^c and there was nothing to hinder me from being rent asunder by their jaws (as if I had offended Artemis ^d) so thoroughly that not even my hands and feet would remain next day for burial by those who might be prepared to pity and commiser-

^a "Clock-Watcher to Greens-Gazer."

^b Largest of Greek dogs, used as shepherd dogs and watch-dogs

^c Cretan dogs were known for their speed and for their endurance

^d Reminiscent of the punishment of Actaeon.

¹² δισεπάσθαι Γ, δισεπᾶσθαι cet

¹³ ἀκρωτήρια Bergler: ἀκροθίνια

¹⁴ εἰς τὴν ὑστεραίαν x¹, τῇ ὑστεραίᾳ x Neap.^a

¹⁵ εἰς x Neap.^a

III LETTERS OF PARASITES. 11 3—12 1

ate Well, I found a conduit with the top open. not ³
a deep conduit but one near the surface. and I slipped
into it and hid. Even as I tell you this I am trembling
and quaking When the day-star rose I noticed that
the dogs had ceased their howling (evidently they
had been tied up at home) and I ran to the Peiraeus,
where I happened upon a Sicilian ship about to cast
off her stern-cables and sold the pitcher to the ship-
master. And now that I've got the price of it I'm ⁴
loaded down with cash and I've returned to town—a
nabob now ; and I'm so fanned by hope that I want
to keep flatterers and to have parasites in attendance
on me—no longer a parasite myself Well, suppose
I do spend all this money I've acquired ; I'll return
to my old occupation ; for not even a dog that has
once learnt to gnaw leather will ever forget the trick.^a

Letter 12 [iii 48]

Ethelogyptes to Mappaphanisus ^b

I hope that Lacymnus the tragedian may lose his
voice and come to the wretched end that he deserves

^a Cf. Lucian, *Adversus Indoctum* 25: οὐδὲ γὰρ κύων ἀπαξ
παύσαιτ' ἂν σκυτοτραγεῖν μαθοῦσα There appear to be under-
lying iambs

^b "Willy Scraper to Napkin-Filcher."

⁹ Ἐθελογλύπτης L. A. Post. Ἐφελογλύπτης

¹⁰ Μαπαφανίσω Ven, Ματταφανίσσω Neap.^a, Μαππαφασίω Γ
Ματταφανίσω Hercher

¹¹ κακηγκάκως x Γ (corr.) Vat.1, κακηγκάκως Γ₁, κακεγκάκως
Neap.^a

¹² ἄχωρος x, ἄχωρος Neap.^a.

ALCIPHRON

τοὺς ἀντιτέχνους Κριτίαν τὸν Κλεωναῖον καὶ Ἴπ-
 πασον τὸν Ἀμβρακιώτην τοὺς Αἰσχύλου¹ Προ-
 πομποὺς τορῶ τινι καὶ γεγωνοτέρῳ² φωνήματι
 χρῆσάμενος, γαῦρος ἦν καὶ κιττοστεφής καὶ³ ἦγε
 2 συμπόσιον ἔνθα παραληφθεὶς φεῦ τῶν κακῶν
 οἶα ὑπέμεινα, τοῦτο μὲν πιττούμενος τὴν κεφαλὴν
 καὶ γάρῳ τοὺς ὀφθαλμοὺς ῥαίνόμενος, τοῦτο δὲ
 ἀντὶ πλακοῦντος, τῶν ἄλλων ἄμητας ἐσθιόντων
 καὶ σησαμούντας, αὐτὸς μέλιτι δεδευμένους λίθους
 3 ἀπέτρωγον⁴ ἢ πασῶν δὲ ἰταμωτάτῃ, τὸ ἐκ
 Κεραμεικοῦ πορνίδιον, ἢ μέτοικος ἢ Φενεάτις,⁵
 Ὑακινθίς,⁶ κύστιν αἵματος πληρώσασα⁷ καταφέρει
 μου τῆς κεφαλῆς, καὶ ὁμοῦ τῷ κτύπῳ λελούμην
 4 τῷ αἵματι καὶ τῶν μὲν εὖωχουμένων πολλὺς καὶ
 καπυρὸς ἐξεχύθη γέλως,⁸ ἐγὼ δὲ ὦν ἔπαθον μισθὸν
 οὐκ ἀπηνεγκάμην ἄξιον, ἀλλὰ μοι γέγονε τῶν
 ὕβρεων ἀμοιβὴ τὸ μέτρον τῆς γαστροῦς, πέρα⁹ δὲ
 5 οὐδέν μῆτε οὖν ἐς νέωτα εἴη μῆτε μὴν νικῶν¹⁰ ὁ
 θεοῖς ἐχθρὸς Λικύμνιος, ὃν ἐγὼ τῆς ἀχαρίστου

x (Harl. Ven) Neap^a x¹ (Γ Vat 1)

¹ Αἰσχύλους x

² γεγωνώτερῳ Harl, γετονῶ τῷ Ven, γεγωνῶ τῷ Neap^a.

³ καὶ om x¹

⁴ ἀπέτραγον Neap^a Vat 1

⁵ Φενεάτις Seiler Φενεάτις Harl Neap^a, φενεάτης Ven,
 Φαινεάτις x¹

⁶ Ὑακινθίς Bergler · Ὑακινθός Neap^a, Ὑακινθος cet

⁷ πλήσασα x Neap^a

⁸ καὶ καπυρὸς ἐξεχύθη γέλως x¹, ὑπάρχων ὁ θόρυβος περι-
 εβόμβει τὸ δῶμα x Neap^a

⁹ πέρα Bergler πέρας

III. LETTERS OF PARASITES, 12 1-5

For when, by giving play to a sort of shrill and sonorous voice, he won his victory over his rivals Critias of Cleonae ^a and Hippasus of Ambracia with the *Propompoi* of Aeschylus, ^b he was all airs and graces, and, wreathed in ivy, celebrated a banquet I was invited, ² and O me O my, what miseries I endured ! First I got my head covered with pitch and my eyes spattered with sauce ; next, while the rest were eating milk cakes and sesame cakes, I, instead of getting a flat-cake, was trying to nibble at stones smeared with honey And then that sauciest little harlot of the ³ lot, who lives in the Cerameicus (she's really an outlander from Pheneus ^c), Hyacinthis by name, filled a bladder with blood and brought it down over my head, and along with the sound of the blow I found myself in a blood bath. The revellers broke into ⁴ much loud laughter, but I got no fair return for what I had been through, my recompense for the insults was only what my belly could hold, nothing more Well, I pray that next year Lycymnius, hate- ⁵ ful to the gods, may not be alive or winning victories, and I have decreed that, on account of his disagree-

^a A hill town south-west of Corinth

^b The names of the three actors are " probably fictitious " according to J B O'Connor, *Chapters in the History of Actors and Acting in Ancient Greece* (Princeton diss. Chicago, 1908), pp 105, 113-114 For records of a competition in which three actors brought out three old tragedies (one apiece) see an inscription found in the Athenian Agora in 1935 and published by B D Meritt, *Hesperia* 7 (1938), 116-118, the date, according to Pritchett and Meritt, is 251/0 B C See also notes by A Korte, *H* 73 (1938), 123-127. All these references have been kindly supplied by Professor Capps ^c A town in the wilds of northern Arcadia.

¹⁰ εἴη μήτε μὴν νικῶη Meineke μήτε μὴν νικῶη x Neap ^a, εἴη μήτε μὴν βιώη x¹ μήτε μὴνα βιώη Blaydes

φωνῆς ἔνεκεν ὀρθιοκόρυζον¹ καλεῖσθαι² πρὸς³ ἡμῶν
καὶ τοῦ χοροῦ τῶν Διονυσοκολάκων ἔκρινα.⁴

13 [III 49]

Καπνοσφράντης Ἀριστομάχῳ

ὦ δαῖμον, ὅς με κεκλήρωσαι καὶ εἴληχας, ὡς
πονηρὸς εἶ καὶ λυπεῖς ἀεὶ τῇ πενίᾳ συνδέων. ἦν γὰρ
ἀπορία τοῦ καλοῦντος γένηται, ἀνάγκη μὲ⁵ σκάνδι-
κας ἐσθίειν καὶ τήθεα ἢ πόας ἀναλέγειν καὶ τῆς
Ἑννεακρούνου πίνοντα⁶ πίμπλασθαι τὴν γαστέρα
2 εἶτα, ἕως μὲν τὸ σῶμα τὰς ὕβρεις⁷ ὑπέμενε καὶ ἦν
ἐν ᾧρα τοῦ πάσχειν νεότητι καὶ ἀκμῇ νευρούμενον,
φορητὸς ἢ ὕβρις ἐπειδὴ δὲ τὸ λοιπὸν⁸ ἐγὼ σοι
μεσαίπολος,⁹ καὶ τὸ λειπόμενον τοῦ βίου πρὸς γῆρας
ὀρᾶ,¹⁰ τίς ἴσας τῶν κακῶν; Ἀλιαρτίου σχοινίου

χ (Harl Ven) Neap^a x¹ (Γ Vat 1)

¹ ὀρθιοκόρυζον Fobes on basis of Meiser's ὀρθιοκόρυζαν
ὀρθοκόρυζον mss ὀρθοκόρυδον Bergler.

² καλεῖσθαι most mss, καλὸν ἀσθαῖ Ven. καλῶν χάριν οἶσε-
σθαι Meineke

³ παρ' x Neap^a

⁴ ἔκρινον x, ἔκρινα ἔρρωσο Vat 1.

χ (Harl Ven) Neap^a x¹ (Γ Vat 1).

⁵ γένηται, ἀνάγκη μὲ om. x Neap^a

⁶ ἀναλέγειν—πίνοντα om. x Neap^a

⁷ τὰς ὕβρεις τὸ σῶμα x¹

⁸ τὸ λοιπὸν om x Neap^a.

⁹ μεσαίπολος Fobes μεσαίπονος mss μεσαιπόλιος Bergler.

¹⁰ ἔρπει Kock.

^a Cf Aristotle, *Rhetoric* 1405 a 23 "And some call actors

III LETTERS OF PARASITES, 12 5—13 2

able voice, our crowd and the company of the Flatterers of Dionysus ^a shall call him "Snuffletenor."

Letter 13 [iii. 49]

Capnosphrantes to Aristomachus ^b

My guardian angel, who hast won me by lot and who claimest me for thine own, how malicious art thou and how dost thou grieve me, always binding me to poverty ! For if there is a scarcity of invitations, I must eat chervil and sea-squirts, or gather grasses, and fill my belly by drinking the water of Enneaciunus ^c Moreover, as long as my body could ² take hard knocks and was at the right age for rough handling, nerved with youth at its prime, hard knocks were endurable ; but now that I am half-way on my journey, as you know, and the course that yet awaits me verges on old age, what remedy is there for my ills ? What I need is a rope from Haliartus, and I

flatterers of Dionysus, whereas they call themselves 'artists' " (Trans J H Freese, L C L)

^b "Smoke-Sniffer to Breakfast-Fighter." T Kock (*H* 21 [1886], 403-404) points out that this is not a letter at all but the *ῥῆσις* of a parasite, he reconstitutes the comic trimeters See also *CAF* iii pp. 675-676

^c Called also Callirrhoe, a fountain at Athens Its site has been much disputed, Dorpfeld thought that he had found it in the valley between the Pnyx and the Areopagus For reviews of the evidence see Frazer on Pausanias i 14. 1 ; Judeich, pp 193-201 There is possibly a reminiscence of Lucian, *Timon* 56

χρεία· καὶ κρεμήσομαι πρὸ τοῦ Διπύλου, ἣν μὴ τι
 3 δεξιὸν ἢ τύχη βουλευέσθαι. εἰ δὲ καὶ τοῖς αὐτοῖς
 ἐπιμείνειεν, οὐ πρότερον στραγγαλίσω τὸν τράχη-
 λον πρὶν τραπέζης ἀπολαῦσαι πολυτελοῦς οὐκ εἰς
 μακρὰν¹ δὲ ὁ περιβλεπτος οὗτος καὶ αἰοιδίμος ἔσται²
 γάμος Χαριτοῦς καὶ Λεωκράτους, μετὰ τὴν ἔννην
 καὶ νέαν τοῦ Πυανεψιῶνος, εἰς ὃν πάντως ἢ παρὰ³
 τὴν πρώτην ἡμέραν ἢ τοῖς ἐπαυλίοις κεκλήσομαι
 δεῖ γὰρ θυμηδίας καὶ παρασίτων τοῖς γάμοις, καὶ
 ἄνευ ἡμῶν ἀνέορτα πάντα καὶ συῶν οὐκ ἀνθρώπων
 πανήγυρις.

14 [iii. 50]

Βουκοπνίκτης⁴ Ἀρτοπύκτης⁵

Οὐκ ἀνέχομαι ὄρων Ζευξίππην⁶ τὴν ἱππόπορον
 ἀπηνῶς τῷ μεираκίῳ χρωμένην. οὐ γὰρ δαπανᾶται
 εἰς αὐτὴν χρυσίον μόνον καὶ ἀργύριον, ἀλλὰ⁷ καὶ
 συνοικίας⁸ καὶ ἀγρούς⁹ ἢ δέ, ἐπὶ πλεον ἐκτύφεσθαι
 τὸν ἔρωτα τούτῳ μηχανωμένη, τοῦ Εὐβοέως ἐρᾶν
 προσποιεῖται τοῦ νεανίσκου, ἵνα¹⁰ τὰ¹¹ τούτου κατα-
 σπαθήσασα οὕτως¹² ἐπ' ἄλλον τρέψῃ τὸν¹³ ἔρωτα.

λ (Harl Ven) Neap ι x¹ (Γ Vat 1).

¹ μακρὰν Neap^a, μακρόν cet

² ἔσται om λ¹

³ μετὰ x

λ (Harl. Ven) λ¹ (Γ Vat 1)

⁴ Βουβοπνίκτης x

⁵ Ἀντοπήκτη Γ, Ἀντοπύκτη Vat 1.

⁶ Ζευγίππην x

⁷ ἀλλὰ λ, ἀλλ' ἢ λ¹ ἀλλ' ἤδη Bergler ⁸ συνοικίαι λ¹.

⁹ ἀγράς Ven, ἀγροί x¹ ¹⁰ Ven Vat.1 insert καὶ.

¹¹ τὰ added by Bergler

¹² κατασπαθήσασα οὕτως λ, σπαθήσασα λ¹

III LETTERS OF PARASITES, 13 2—14 1

will hang myself in front of the Dipylon,^a unless Fortune resolves upon some kindly stroke But even ³ if she stays just as she is, I shall not put my neck in the noose until I have enjoyed one more sumptuous banquet ^b It won't be long now before that fashionable wedding of Charito and Leocrates of which people are talking,^c directly after the last day of Pyanepsion, and I shall surely be invited either for the first day or for the day after A wedding has to have merry-making and parasites Without us a wedding wouldn't be any festivity at all; it would be a gathering not of men but of swine.

Letter 14 [iii 50]

Bucopnactes to Antopyctes ^d

I cannot endure to see that dirty whore Zeuxippê ^e treating the youngster unkindly For he is spending on her, not gold and silver alone, but even apartment houses and lands ^f, while she, scheming to inflame his love the more, pretends to have a passion for the man from Euboea, the young fellow, so that when she has squandered Philebus's money she may transfer

^a The great Dipylon gate was in point because of its location in the Cerameicus, see above, ii. 22 2 and iii 12 3

^b Cf above, iii 3 3

^c Apparently a reminiscence of Lucian, *Timon* 38.

^d "Gobble-and-Choke to Bread-Boxer."

^e For the possible implications of this name see Sondag, p. 55.

^f Possibly a reminiscence of Lucian, *Toxaris* 15

¹³ τρέφεται Castiglioni

ALCIPHRON

2 ἐγὼ δὲ ὀδυνῶμαι τὴν καρδίαν ὁρῶν ὑπορρέοντα
 τοσοῦτον πλοῦτον, ὃν οἱ μακαρίται¹ αὐτῷ Λυσίας²
 καὶ Φανοστράτη³ κατέλιπον ἃ γὰρ ἐκεῖνοι κατ'
 ὀβολὸν συνήγαγον,⁴ ἀθρόως ἀναλοῖ τὸ πολύκοινον
 τοῦτο καὶ αἰσχροτάτον γύναιον. πάσχω μὲν οὖν
 τι καὶ ἐπὶ τῷ μεираκίῳ κύριος γὰρ γενόμενος
 τῆς οὐσίας πολλὴν τὴν εἰς ἡμᾶς φιλανθρωπίαν
 3 ἐνεδείξατο· ὁρῶ δὲ καὶ τὰ ἡμέτερα σκάζοντα εἰ
 γὰρ εἰς ταύτην ἅπαντα τεθείη⁵ τὰ προσόντα τούτῳ⁶
 τῷ βελτίστῳ, καλῶς, ὧ θεοί, καλῶς ἀπολαύσομεν
 τῆς πλησμονῆς⁷ ἔστι⁸ γάρ, ὥς οἶσθα, ἀπλοικὸς ὁ
 Φίληβος καὶ πρὸς ἡμᾶς τοὺς παρασίτους ἐπιεικὴς
 καὶ μέτριος τὸν τρόπον,⁹ ὥδαῖς μᾶλλον καὶ γέλῳτι
 ἢ ταῖς εἰς ἡμᾶς ὕβρεσι θελγόμενος.⁸

15 [iii 51]

Λαιμοκύκλωψ Κρεολώβη¹⁰

Ἴδου μετὰ τὸν Εὐρώταν καὶ τὸ Λερναῖον ὕδωρ
 καὶ τὰ Πειρήνης νάματα¹¹ ἔρωτι τῆς¹² Καλλιρρόης

λ (Hail Ven) x¹ (Γ Vat 1)

¹ μακαρίται Seiler μακαρίται.

² Φαννίας Harl, Φανίας Ven

³ Φανοστράτη Bergler Φανοστράτης λ, Φανοστράτη λ¹

⁴ ἀνήγαγον λ

⁵ ἅπαντα ρυεῖη L λ Post, ἀπαναλωθείη Radermacher.

⁶ αὐτῷ x

⁷ καλήν, ὧ θεοί, καλήν ἀπολαύσομεν τὴν πλησμονήν x

⁸ Polak would put ἔστι—θελγόμενος before ὁρῶ δὲ

⁹ ἐπιεικὴς καὶ μέτριος τὸν τρόπον λ¹, μέτριος καὶ ἐπιεικὴς x.

λ (Harl Ven.) x¹ (Γ Vat 1)

¹⁰ Κρεολώβη Meineke · Κλεολάβη x, Κλεολώβη λ¹

¹¹ καὶ τὰ Πειρήνης νάματα om x

III LETTERS OF PARASITES, 14. 2—15 1

her affection to another. I am grieved to the heart 2
to see all these riches melting away—riches that
Lysias and Phanostratê, both of blessed memory, left
to him. What they amassed, obol by obol. this
common and utterly shameless wench is spending all
at once ^a Now, though I am somewhat sorry for the
youngster also, for when he came into his property
the generosity that he showed to us parasites was
considerable; yet I see that our position also is 3
slipping. if all of this excellent fellow's property
should be turned over to the woman, fine gorging we
shall have, fine goiging, heaven knows. in the days
to come ^b Philebus, as you are aware, is a simple
fellow, kind to us parasites and moderate in his ways,
finding his pleasure in songs and laughter rather than
in malicious jokes on us

Letter 15 [iii 51]

Laemocyclops to Creolobes ^c

Behold! After the Eurotas and the waters of
Lerna and the springs of Peirenê ^d I now yearn for
Callirrhoe ^e and I'm hastening back from Corinth to

^a The source of οὐ γὰρ δαπανᾷται—γύναιον is reconstituted
by Kock in comic trimeters (partly in *Rh.M* 43 [1888], 37 and
partly in *H* 21 [1886], 391) See above, pp 8-9

^b The latter part of this sentence, if αὖ θεοὶ be omitted, is a
comic trimeter

^c "Cyclops-Gullet to Meat-Mainer"

^d I.e. after Sparta, Argos, and Corinth.

^e See above, p 179, note c

¹² ἔρωτι τῆς λ, ἐρωτικῆς x¹.

ALCIPHRON

ἐκ Κορίνθου πάλιν Ἀθήναζε κατεπείγομαι οὐ γάρ
 με¹ τῶν τρυφημάτων τῶν ἐν τούτοις οὐδὲν ἤρεσεν,
 ἀλλ' ἔτοιμος ἐντεῦθεν ἀποσοβεῖν καὶ σπεύδειν² ὡς
² ὑμᾶς³ ἀχάριστοι γὰρ ὥφθησαν οἷδε⁴ καὶ ἥκιστα
 συμποτικοί, καὶ πλείους παρ' αὐτοῖς⁵ αἱ παροιναί
 τῶν ἀπολαύσεων. ὡς ἄμεινον ἐμοὶ ὀλύνθους ἢ
 λαπάθας⁶ ἐπιμασᾶσθαι⁷ τῶν Ἀττικῶν ἢ τοῦ παρὰ
³ τούτοις χρυσίου ἀποδρέπεσθαι⁸ οἷα γὰρ καινουρ-
 γεῖν⁹ ἐπιχειροῦσιν ἀναγκάζοντες ἀσκωλιάζοντας¹⁰
 πίνειν, διάπυρόν τε τὸν¹¹ οἶνον καὶ θερμὸν ἄνευ τοῦ
 πρὸς¹² ὕδωρ κράματος καταχέοντες, εἶτα ὀστέα,¹³
 κῶλά τε καὶ ἀστραγάλους, καθάπερ τοῖς κυσὶ
 παραρριπτοῦντες καὶ νάρθηκας ἐπιρρηγνύντες, καὶ
 σκύτεσι¹⁴ καὶ τοῖς¹⁵ ἄλλοις ἱμάσιν ἀντὶ παιδιᾶς πλήτ-
⁴ τοντες ἐμοὶ γένοιτο, πρόμαχε Ἀθηναῖ καὶ πολι-
 οὔχε τοῦ ἄστεος, Ἀθήνησι καὶ ζῆσαι καὶ τὸν βίον
 ἀπολιπεῖν ἄμεινον γὰρ πρὸ τῆς Διομηίδος¹⁶ πύλης
 ἢ πρὸ¹⁷ τῶν Ἰππάδων ἐκτάδην κεῖσθαι¹⁸ νεκρὸν
 τύμβου οὐ¹⁹ περιχυθέντος ἢ τῆς Πελοποννήσου²⁰
 εὐδαιμονίας ἀνέχεσθαι

χ (Harl Ven) χ¹ (Γ V at 1)

¹ με χ¹, μέ τι χ

² φεύγειν χ

³ ἡμᾶς χ

⁴ οἱτοι χ

⁵ ἑαυτοῖς χ

⁶ παλάθας χ¹

⁷ ἐπιμάσασθαι χ

⁸ τὸ παρὰ τούτοις χρυσίον ἀποδρῦπτεσθαι χ¹

⁹ καινουργεῖν χ, καὶ νεοιργεῖν χ¹

¹⁰ ἀσκωλιάζοντας ἀναγκάζοντες χ.

¹¹ τὸν om χ¹

¹² πρὸς χ¹, πυρὸς χ

¹³ ὀστέα deleted by Hercher.

¹⁴ σκύτει χ.

¹⁵ τοῖς deleted by Herwerden

¹⁶ Διομηίδος L Dindorf · Διάμηδος χ, Διομήδους χ¹.

III LETTERS OF PARASITES. 15 1-4

Athens For there wasn't a thing I enjoyed among their luxuries here, and I'm ready to whisk away and to hasten to you The people here proved to be ² ungracious and not jolly fellows at all ^a, among them you get more tipsy tricks than satisfactions. How much better for me to munch green figs or dock at Athens than to take pickings from their gold! Why, what new tricks they do try to introduce! ³ They make a man drink while balancing on greased wine-skins, as at the Ascolia ^b; and the wine that they pour down one's throat is fiery and hot, without any water mixed in; then they throw you bones—ham-bones and knuckles—as they would to dogs, and they break rods over you, and for a fine joke they beat you with leather thongs and with other sorts of whips O Athena, defender and guardian of ⁴ the city, may it be my lot to live and die at Athens! Surely it is better to lie outstretched, a corpse, before the Diomeid gate or the gate of the Knights, ^c without a burial mound, than to endure the opulence of the Peloponnesus

^a Apparently a reminiscence of Lucian, *De Mercede Conductis* 30

^b Ἀσκολιασμός, or dancing on greased wine-skins, was a feature of the Country Dionysia, see Deubner, *Attische Feste*, p. 135

^c Probably the same as the gate of Diochares, somewhere in the eastern wall, see Judeich, pp 142-143 There were apparently potter's fields outside this gate and the Diomeian gate For an echo of this passage see Browning, *Balaustion's Adventure* 27-32, S N Deane, "Robert Browning and Alciphron," *CJ* 9 (1914), 277-278

¹⁷ πρὸ Bergler · παρὰ

¹⁸ κείσθαι Harl, ὑείσθαι Ven., πατείσθαι γ¹ κείμενον πατεῖσθαι Bergler

¹⁹ οὐ added by Meineke.

²⁰ Πελοποννησίων Σ.

ALCIPHRON

16 [III. 52]

Κοπαδίων Εὐκνίσσω¹

Οὐ μοι μέλει². ποιούντων ὅσα καὶ βούλονται
 ῥυψοκίνδυνοι Γρόνθων³ καὶ Σαρδανάπαλλος· ἐμὲ γὰρ
 κοινωνῆσαι τῆς ἀτόπου πράξεως ἀδύνατον, οὐδ' εἰ
 μάντευμά μοι ἐκ τῆς Δωδωναίας δρυὸς ἐπιτρέποι⁴
 2 τὸ δράμα⁵ πάντως οὖν ἀφεκτέον ὑποπειρώσι
 γὰρ τὴν παλλακὴν τοῦ τῆς οἰκίας δεσπότη, καὶ ἤδη
 αὐτοῖς ἢ πρᾶξις εἰς τὴν ἀκμὴν προκεχώρηκε.⁶ καὶ
 οὐκ ἀρκοῦνται τῇ τῶν ἀφροδισίων ἀθέσμῳ πλη-
 σμονῇ, ἀλλὰ γὰρ⁷ τὰ ἐκ τῆς οἰκίας σκευὴ καθ' ἑν⁸
 3 ἐκλαμβάνουσι. καὶ ἴσως μὲν ἄχρι τινὸς λήσεται
 τοῦργον πραττόμενον, πάντως δέ ποτε ἢ λάλος γεί-
 των ἢ ψίθυρος οἰκέτης ἀγορεύσει τὸ πρᾶγμα εἰς
 τοῦμφανές, καὶ ἀνάγκη μετὰ πῦρ καὶ σίδηρον καὶ
 τὰς πολλὰς⁹ βασάνους τέλος αὐτοῖς¹⁰ γενέσθαι τῆς
 ἡδονῆς¹¹ τὸ κώνειον ἢ τὸ βάραθρον. ἀφειδῶς γὰρ
 χρώμενοι τῷ τολμήματι ἰσόρροπον τῇ πράξει τὴν
 τιμωρίαν ἐκτίσουσιν

λ (Harl Ven) Neap^a λ¹ (Γ Vat 1)

¹ Κοπαδίων Εὐκνίσσω Hercher, Λοπαδίων Εὐκνίσσω Schafer,
 Ἀκρατολύμας Χωνοκράτει Schepers Cf the following letter

² μέλλει Harl, μέλοι εἰ Ven, μέλον Vat 1

³ Γρόνθων Bergler Γόρθων λ, Γρόνθων Neap^a, Γρίθων λ¹

⁴ ἐπιτρέπει λ

⁵ After δράμα Bergler deletes ὡς ἔστιν ἐργάζεσθαι χρηστὸν
 φύεται γὰρ σπανίως καὶ ἐν παισὶ τὸ χρηστὸν καὶ [λ Neap^a omit
 τὸ χρηστὸν καὶ, Harl omits χρηστὸν καὶ] πιστὸν ἦθος καὶ ὑγιές

⁶ καὶ ἤδη αὐτοῖς ἢ πρᾶξις εἰς τὴν ἀκμὴν προκεχώρηκε Bergler

III LETTERS OF PARASITES. 16 1-3

Letter 16 [III 52]

Copadion to Eucnissus ^a

It's none of my business, let Gronthon ^b and Sardanapallus do all that they please, dare-devils that they are. Why, I couldn't share in their heinous conduct, no, not even if an oracle from the oak at Dodona should entrust me with the task. No, I certainly must keep my hands off. They are tampering with the concubine of the master of the house, and they have already gone the limit. What's more, they are not content with the unholy satisfaction of their lusts, no, they are actually pilfering the furniture from the house, piece by piece. Possibly ³ up to a certain point their performance will escape notice; but surely some day either a tattling neighbour or a whispering servant will let the matter out; and then, of a certainty, after punishment by fire and knife and the whole gamut of torture, the end of their pleasure will be the hemlock or the Pit ^c. They are playing their bold game recklessly, and they will receive punishment commensurate with their deeds.

^a "Scrapson to Good-Savourer"

^b "Earcuff"

^c From the fourth century this name was given to a low cliff (at the western edge of the Hill of the Nymphs) over which the bodies of criminals were thrown

καὶ ἦδη αὐτοῖς ἡ πράξις εἰς τὴν ἀρχὴν προκεχώρηκε Neap.^a x¹, om. x

⁷ ἀλλὰ γὰρ mss. ἀλλὰ καὶ Bergler, ἅμα γὰρ Meineke, ἀλλὰ γὰρ καὶ Schepers

⁸ x¹ inserts ὥς ἐπέμφωρα

¹⁰ αὐτῷ Γ, om Neap.^a

⁹ ἄλλας Hercher

¹¹ τῆς ἡδονῆς om. x¹

Ἀκρατολύμας Χωνοκράτει¹

Χθές Καρίωνος περὶ τὸ φρέαρ ἀσχολουμένου εἰσ-
 ἔφρησα εἰς τοῦπτάνιον² ἔπειτα³ εὐρών λοπάδα εὖ
 μάλα⁴ κεκαρυκευμένην καὶ ἀλεκτρούνα ὀπτὸν χύ-
 τραν τε⁵ μεμβράδας ἔχουσαν καὶ ἀφύας Μεγαρικὰς⁶
 ἐξήρπασα, καὶ ἀποπηδήσας ποῦ⁷ καταχθείην ἐξή-
 2 τουν καὶ εὐκαίρως⁸ ἐμφάγοιμι⁹ μόνος¹⁰ ἀπορία δέ
 τόπου δραμὼν ἐπὶ τὴν Ποικίλῃν (καὶ γὰρ οὐκ
 ἠνώχλει¹¹ ταύτην οὐδὲ εἰς τῶν ἀδολέσχων τουτωνὶ
 3 φιλοσόφων) κείθι τῶν πόνων ἀπέλαυνον ἀνανεύσας
 δὲ τῆς λοπάδος ὀρῶ προσιόντας τῶν ἀπὸ τῆς τη-
 λίας¹² τινὰς¹³ νεανίσκων, καὶ δείσας τὰ μὲν βρώματα
 ὀπισθεν¹⁴ ἀπεθέμην, αὐτὸς δὲ εἰς τοῦδαφος ἐκείμην
 κρύπτων τὰ κλέμματα εὐχόμενός τε¹⁵ τοῖς Ἀπο-
 τροπαίοις τὸ νέφος παρελθεῖν,¹⁶ χόνδρους ὑποσχό-
 μενος λιβανωτοῦ¹⁷ ἱκανούς,¹⁸ οὓς οἴκοι ἀναλεξάμενος¹⁹
 4 τῶν ἱερῶν ἔχω εὖ μάλα εὐρωτιῶντας καὶ οὐκ

x (Harl Ven) Neap^a x¹ (Γ Vat 1)

¹ Ἀκρατολύμας Χωνοκράτει Seilei · Ἀκρατολύμας Χωνοκράτω
 MSS Λοπαδίων Εὐκνίσσω Schepers Cf the preceding letter

² τοῦπτανεῖον x Neap^a ³ εἴτα x¹

⁴ εὖ μάλα x¹, εὖ Harl Neap^a, οὐκ εὖ Ven

⁵ χύτραν τε x Neap^a, καὶ χύτραν x¹

⁶ Μεγαρικὰς Pierson · μαγειρικὰς Neap^a, μαγειρικὰς cet.

⁷ πῇ x ⁸ εὐκέρως Ven εὐκήλως Meiser.

⁹ ἐμφάγοιμι Reiske · ἂν φάγοιμι

¹⁰ μόνος precedes ἂν φάγοιμι in x

¹¹ ἠνώχλει x¹

¹² τιλίας x¹.

¹³ τινὰ x x¹.

¹⁴ ὀπιθεν x¹.

¹⁵ τε om x

¹⁶ τὸ νέφος ἀπελθεῖν Harl¹, παρελθεῖν τὸ νέφος x¹

¹⁷ ὑποσχόμενος λιβανωτοῦ χόνδρους x¹.

¹⁸ ἱκανούς om x Neap^a.

¹⁹ ἀναδεξάμενος Harl., ἀναδεξαμένους Ven Neap^a

III. LETTERS OF PARASITES, 17 1-4

Letter 17 [III 53]

Acratolymas to Chonocrates ^a

Yesterday, while Carion was busy at the well,^b I made my way into the kitchen, then, having discovered a dish dressed with very rich, savoury sauce, and a roast fowl, and a pot containing anchovies and Megarian sprats,^c I grabbed them and, lighting out, set about considering where I might make port and conveniently devour my meal by myself. For lack ² of a better place I ran to the Painted Porch (and really there wasn't a single one of those garrulous philosophers infesting it ^d) and there I proceeded to enjoy the fruits of my labours. But on looking up ³ from my dish I saw coming towards me some of the young fellows from the gaming tables, and in my fright I set the food behind me and lay down on the ground myself, hiding my plunder and praying to the Averting Gods that the storm cloud might pass by; I vowed an offering of a fair number of grains of frankincense—good and mouldy ^e—that I had picked up from sacrifices and keep at home. And I ⁴

^a "Strong-wine-Spoiler to Funnel-Master." Athenaeus x. 436 e tells of a great drinker who was nicknamed "Funnel" (Χώνη), "for he would insert a funnel in his mouth and drink unceasingly while the wine poured in" (Trans C. B. Gulick, L C L). The source of this letter is reconstituted in comic trimeters by Kock, *H* 21 (1886), 405, and *CAF* iii pp 676-677. See above, pp. 9-10.

^b Carion was a cook's name in comedy, see Athenaeus ix 377 d and Menander, *Epitrepontes* 446 Korte³. The well served as a refrigerator.

^c Cf Plutarch, *Quomodo Quis Suos in Virtute Sentiat Profectus* 12 (83 D)

^d Cf above, i 3 2.

^e Cf above, ii 33 1.

ALCIPHRON

ἡστόχησα· οἱ θεοὶ γὰρ αὐτοὺς ἄλλην ὁδὸν ἔτρεψαν.
καὶ γὰρ σπουδῇ καταβροχθίσας πάνθ' ὅσα ἐνέκειτο
τοῖς σκεύεσι φίλῳ πανδοκεῖ¹ τὴν χύτραν καὶ τὸ
λοπάδιον,² τὰ λείψανα τῶν κλεμμάτων, χάρισμα³
δοὺς ἔχειν⁴ ἀπεχώρησα ἐπιεικῆς τις καὶ δεξιὸς⁵ ἐκ
τῶν δωρημάτων ἀναφανείς.

18 [III. 54]

Χυτρολείκτης Πατελλοχάρωνι⁶

Τί δακρύω,⁷ ἴσως ἐρήση με, ἢ πόθεν κατέαγα τὸ
κρανίον, ἢ πῶς τὸ ἀνθηρόν τοῦτο⁸ εἰς μέρη κατ-
ερρωγὸς ἱμάτιον φορῶ, ἐνίκησα κυβεύων, ὥς μή-
ποτ' ὦφελον τί γὰρ ἔδει με ἀσθενέστερον ὄντα
2 ῥωμαλέοις συνεξετάζεσθαι νεανίας, ἐπεὶ γὰρ εἰς
ἐμαυτὸν ὅλας τὰς ἐκθέσεις συνελεξάμην,⁹ ἀπορία
δὲ ἦν αὐτοῖς παντελὴς ἀργυρίου, ἐπ' ἐμὲ πάντες
ὥρμησαν. καὶ οἱ μὲν πῦξ ἔπαιον, ἄλλοι δὲ λίθοις
3 ἐχρῶντο, οἱ δὲ διέσχίζον τὸ ἱμάτιον. ἐγὼ δ' ἀπρίξ
τῶν κερμάτων εἰχόμεν,¹⁰ ἀποθανεῖν πρότερον ἢ
προέσθαι τι ἐκείνοις τῶν¹¹ μοι πεπορισμένων αἰρού-
μενος καὶ δὴ μέχρι γέ τινος ἀντέστην γεννικῶς¹² καὶ
τὰς φορὰς τῶν πληγῶν ὑπομένων καὶ τὰς ἐκτρο-
φὰς τῶν δακτύλων ἀνεχόμενος, καὶ ἤμην οἷά τις

x (Harl Ven) Neap^a x¹ (Γ Vat.1)

¹ φίλῳ πανδοκεῖ Harl, Φιλοπανδοκεῖ Ven

² χύτραν καὶ τὸ λοπάδιον x Neap^a, λοπάδα καὶ τὸ χυτρί-
διον x¹

³ χάριν x

⁴ ἔχειν om x¹

⁵ μέτριος x¹

x (Harl. Ven) Neap^a x¹ (Γ Vat 1)

III. LETTERS OF PARASITES, 17 4—18 3

didn't miss, for the gods turned them off by another road. As for me, I hastily gulped down all the contents of the dishes, made a present of the pot and the platter—all that remained of the booty—to an inn-keeper friend of mine, and went upon my way, having gained the credit of being a rather decent as well as clever fellow as the result of my gifts

Letter 18 [iii. 54]

Chytroleictes to Patellocharon^a

Why am I crying, perhaps you will ask me, or whence my broken skull, or how does it happen that this showy cloak that I am wearing is torn to shreds? I won at dice, and I wish I hadn't. What occasion was there for a weakling like me to enter the lists with sturdy youngsters? The fact is that, when I had gathered in all the stakes and they were absolutely cleaned out, they all pounced on me. And some pounded me with their fists, while others used stones and others ripped my cloak. But I held on to my money, hard and fast, choosing to die rather than to yield any of my winnings to them. And for a while I resisted manfully, holding up under the rain of blows and standing it while they twisted my fingers

^a "Pot-Licker to Platter-Hound"

⁶ Πατελλοχάρωνι Hercher Πατελλοχάρωντι

⁷ δακρύεις x¹.

⁸ x inserts καί.

⁹ συνεξευξάμην x

¹⁰ εἰχόμεν τῶν κερμάτων x¹.

¹¹ ἐκείνοις τῶν Bergler τῶν ἐκείνοις Ven. x¹, τῶν ἐκείνων cet

¹² γενναίως x¹

Σπαρτιάτης ἀνὴρ¹ ἐπὶ τοῦ βωμοῦ τῆς Ὀρθίας²
 4 τυπτόμενος. ἀλλ' οὐκ ἦν Λακεδαίμων ἐν ἧ³ ταῦτα
 ὑπέμενον, ἀλλ' Ἀθῆναι—καὶ τῶν Ἀθῆνῃσι κυβε-
 τῶν οἱ ἐξωλέστατοι⁴ τέλος δ' οὖν⁵ λειποθυμήσας
 ἀφῆκα τοῖς ἐναγέσι λαμβάνειν. οἱ δὲ καὶ τὸ προ-
 κόλπιον διηρεύνησαν, καὶ τὰ ἐν τούτῳ ἐγκείμενα
 φέροντες ὥχοντο, τοῦτ' ἐμοῦ⁶ λώιον ἡγησαμένον,
 τὸ ζῆν δίχα⁷ χρημάτων ἢ μετὰ χρημάτων τεθνάναι.

19 [III. 55]

Αὐτόκλητος Ἐτοιμαρίστῳ⁸

Ὀλίγα ἢ οὐδὲν διαφέρουσι τῶν ἰδιωτῶν οἱ
 σεμνοὶ καὶ τὸ καλὸν καὶ τὴν ἀρετὴν ἐξυμνοῦντες—
 τούτους λέγω τοὺς ἐργολαβοῦντας τὰ μειράκια
 οἷον γὰρ οἷον ἔλαθέ σε συμπόσιον Σκαμνίδου⁹
 2 γενέσια τῆς¹⁰ θυγατρὸς ἑορτάζοντος. καλέσας γὰρ
 ἑναγχος οὐκ ὀλίγους τῶν προὔχειν δοκούντων
 Ἀθῆνῃσι πλούτῳ καὶ γένει, ᾧ ἦθη δεῖν καὶ τοῖς

λ (Harl Ven) Neap^a x¹ (Γ Vat 1)

¹ ἀνηβος Metropulos.

² Ὀρθίας Bergler Πυθίας

³ οὐκ ἦν Λακεδαίμων ἐν ἧ Bergler. οὐκ ἐν Λακεδαίμονι ἐμῇ
 Harl Neap^a, οὐκαὶ Λακεδαίμονι ἐμῇ Ven, οὐκ ἐν Λακεδαίμονι
 τῇ ἐμῇ λ¹.

⁴ ἀλλ' Ἀθῆναι καὶ τῶν Ἀθῆνῃσι κυβετῶν οἱ ἐξωλέστατοι
 λ¹, Ἀθῆνῃσι δὲ Ἀθηνᾶ γὰρ καὶ τῶν ἐνταῦθα κυβετῶν οἱ ἐξω-
 λέστατοι Harl, Ἀθῆνης οἱ δὲ Ἀθηνᾶ γὰρ καὶ τῶν ἐνταῦθα
 κυβετᾶρ² οἱ ἐξωλέστατοι Ven, om Neap^a

⁵ δ' οὖν Seiler : οὖν x¹, γοῦν λ Neap^a

⁶ τοῦτ' ἐμοῦ Neap^a x¹, τούτου ἐμοῦ Harl, τοῦτου Ven

⁷ ἀνευ x¹.

III LETTERS OF PARASITES 18 3—19 2

back, I was like a Spartan being flogged at the altar of Orthia^a. But it wasn't Lacedaemon where I was 4 suffering so; it was Athens—and of all the gamblers at Athens the dirtiest scoundrels. Well, anyway, I finally grew faint and let the cursed fellows take what they would. And they actually searched the fold of my garment, and went off with what there was in it; for I thought it better so—to live without money than to die with it.

Letter 19 [in 55]

Autocletus to Hetoemaristus^b

There is little or no difference between common people and those haughty persons who sing the praises of "honour" and of "virtue"—I refer to those who exploit our young men. What a feast you missed, what a feast, when Scamonides celebrated his daughter's birthday! He sent out his invitations 2 recently to not a few of the people who are accounted eminent at Athens in wealth and birth, and he thought

^a Artemis Orthia, at whose altar Spartan ephebes were flogged to test their endurance.

^b "Gate-Crasher to Prompt-to-Breakfast." Points of similarity to Lucian's *Symposium* were noted by Bergler (Kock [*Rh.M.* 43 (1888), 40-44] discusses these points in detail and reconstitutes the main body of the letter in comic trimeters), to Lucian's *Gallus*, by Wagner, to Lucian's *Hermotimus*, by F. Ullrich, *Entstehung und Entwicklung der Literaturgattung des Symposium*. II. Teil (Progr. Würzburg, 1909), p. 56.

λ (Harl Ven) Neap^a x¹ (Γ Vat.1).

^a Θαυβοφάγος Κυπελιστή x Cf the following letter

^b Σκαμανίδου λ Neap^a ¹⁰ τῆς om x¹

ALCIPHRON

φιλοσοφοῦσι κοσμήσαι τὴν εὐωχίαν. παρὴν οὖν ἐν
 πρώτοις¹ Ἐτεοκλῆς² ὁ στωικός οὗτος, ὁ πρεσβύ-
 της, ὁ κουριῶν τὸ γένειον,³ ὁ ῥυπαρός, ὁ τὴν κεφα-
 λὴν αὐχμηρός, ὁ γεγηρακώς,⁴ ὁ ῥυσότερον⁵ τῶν
 3 βαλαντίων ἔχων τὸ μέτωπον.⁶ παρὴν δέ⁷ καὶ
 Θεμισταγόρας ὁ ἐκ τοῦ περιπάτου, ἀνὴρ οὐκ ἄχα-
 ρις ὀφθῆναι, οὐλὴ τῇ γένυ⁸ λαμπρυνόμενος ἦν δὲ
 καὶ ὁ Ἐπικούρειος Ζηνοκράτης, οὐκ ἀτημέλητος
 τοὺς κικίνους καὶ αὐτὸς⁹ ἐπὶ¹⁰ βαθεῖ τῷ πώγωνι
 4 σεμνυνόμενος,¹¹ ὃ τε αἰοίδιμος (τοῦτο γὰρ πρὸς
 ἀπάντων ἐκέκλητο¹²) Ἀρχίβιος ὁ Πυθαγορικός,
 ὦχρον ἐπὶ τοῦ προσώπου πολὺν ἐπιβεβλημένος,
 πλοκάμους ἀπ' ἄκρας¹³ τῆς κεφαλῆς ἄχρι¹⁴ στέρνων
 αὐτῶν ἀπαιωρῶν,¹⁵ ὃς καὶ ἐπίμηκες¹⁶ τὸ γένειον
 καθεικώς,¹⁷ τὴν ῥῖνα¹⁸ ἐπικαμπής, τὸ στόμα ἐπι-
 χειλῆς, αὐτῷ τῷ¹⁹ πεπιέσθαι²⁰ καὶ λίαν μεμυκέναι
 5 τὴν ἔχεμυθίαν ὑποσημαίνων²¹ ἐξαίφνης δὲ καὶ
 Παγκράτης ὁ κύων ῥύμη τοὺς πολλοὺς παρωσά-
 μενος εἰσῆρρησε,²² στελέχῳ²³ πρινίνῳ ἐπερειδόμενος,
 ἦν γὰρ ἀντὶ τοῦ πυκνώματος τῶν ὄζων χαλκοῖς

χ (Harl Ven) Neap^a x¹ (Γ Vat.1)

¹ τούτοις x¹ ² Εὐδοκλῆς x¹

³ ὁ κουριῶν τὸ γένειον J G Schneider ὁ κουρειῶν τὸ γένειον
 x¹, om. x Neap.^a

⁴ ὁ γεγηρακώς om x Neap.^a

⁵ ῥυσότερον Meineke · ῥυσσώτερον Neap.^a, ῥυσσότερον cet

⁶ πρόσωπον Neap.^a ⁷ δέ om x Neap.^a

⁸ οὐκ ἀτημέλητος τοὺς κικίνους καὶ Beigler : οὐκ ἀτημέλητος
 τοὺς κίκωνας καὶ Γ, οὐκ ἀτημέλητος τοὺς κίνωνας Vat I, om.
 x Neap.^a

⁹ αὐτὸς om. x Neap.^a

¹⁰ ἐπὶ Hemsterhuys · ὑπὸ

¹¹ x Neap.^a insert καὶ.

¹² ἐκαλεῖτο x¹

¹⁴ μέχρι x¹.

¹⁵ αἰωρῶν x¹

¹³ ἄκρας om. x¹.

¹⁶ μακρὸν x Neap.^a

III LETTERS OF PARASITES, 19 2-5

proper to grace his board with philosophers also. So there was present among the foremost, our friend Eteocles the Stoic, the oldster, with a beard that needed trimming, the duty fellow, with head unkempt, the aged sire, his brow more wrinkled than his leathern purse.^a Present also was Themistagoras of the Peripatetic school, a man whose appearance did not lack charm and who prided himself upon his curly whiskers. And there was the Epicurean Zenocrates, not indifferent to his curls, he also proud of his full beard, and Archibius the Pythagorean, "the famed in song" (for so everybody called him), his countenance overcast with a deep pallor, his locks falling from the top of his head clear down to his chest, his beard pointed and very long, his nose hooked, his lips drawn in and by their very compression and firm closure hinting at the Pythagorean silence. All of a sudden Pancrates too, the Cynic, pushing the crowd aside, burst in with a rush; he was supporting his steps with a club of holm-oak—the cane was studded with

^a Meineke, *FCG* iv. p. 334, suspects that Menander had written

ὁ γεγηρακὼς καὶ ῥυσότερον βαλλαντίου
ἔχων τὸ πρόσωπον

and that Alciphron was paraphrasing. This would explain the presence, in two mss, of the apparently redundant ὁ γεγηρακὼς.

¹⁷ καθεικὼς τὸ γένειον x Neap ^a

¹⁸ ῥίνα Neap ^a x¹.

¹⁹ αὐτῷ τῷ x¹, ὡς ἀπὸ τοῦ λ Neap ^a.

²⁰ πεπιέσθαι Hemsterhuys: πεπιείσθαι mss. πεπρίσθαι Meineke

²¹ ὑποσημαίνων x¹, ὑποσημαίνειν x Neap ^a.

²² εἰσήρῃσε x¹

²³ στελέχω Meineke στελεῶ.

ALCIPHRON

τισιν ἡλοῖς ἐμπεπαρμένην φέρων βακτηρίαν, καὶ τὴν πῆραν δέ¹ διάκενον καὶ πρὸς τὰ λείψανα εὐζώνως² ἡρτημένην³

- 6 Οἱ μὲν οὖν ἄλλοι ἀπ' ἀρχῆς εἰς τέλος παραπλησίαν τινὰ καὶ τὴν αὐτὴν εἶχον τῆς ἐστιάσεως ἀκολουθίαν, οἱ φιλόσοφοι δέ, προιόντος τοῦ συμποσίου καὶ τῆς φιλοτησίας συνεχῶς περισοβουμένης, ἄλλος 7 ἄλλην τερατείαν ἐπεδείξαντο. Ἐτεοκλῆς⁴ μὲν⁵ γὰρ ὁ στωικὸς ὑπὸ γήρωσ καὶ πλησμονῆς ἐκτάδην κείμενος ἔρρεγχεν⁶. ὁ Πυθαγόρειος δέ τὴν σιωπὴν λύσας τῶν χρυσῶν ἐπὼν τινα κατὰ μουσικὴν ἀρμονίαν ἑτερέτιζεν. ὁ βέλτιστος δέ Θεμισταγόρας, ἅτε τὴν εὐδαιμονίαν κατὰ τὸν τοῦ περιπάτου λόγον οὐ ψυχῇ καὶ σώματι μόνον ἀλλὰ καὶ τοῖς ἐκτὸς ὀριζόμενος, ἀπῆτει πλείονα πέμματα καὶ ποικιλίαν 8 τῶν ὄψων δαψιλῇ. Ζηνοκράτης δέ ὁ Ἐπικούρειος τὴν ψάλτριαν ὡς αὐτὸν⁸ ἐνηγκαλίζετο τακερὸν καὶ ὑγρὸν προσβλέπων ὑπομεμυκῶσι τοῖς ὄμμασι, λέγων τοῦτο εἶναι τὸ τῆς σαρκὸς ἀόχλητον καὶ τὴν 9 καταπύκνωσιν τοῦ ἡδομένου ὁ κύων δέ πρῶτα μὲν⁹ οὖρει κατὰ τὴν κυνικὴν ἀδιαφορίαν εἰς σύρμα χαλάσας καὶ καθείς τὸ τριβώνιον, ἔπειτα καὶ Δωρίδα τὴν μουσουργὸν οἷος ἦν ἐν ὀφθαλμοῖς ἀπάντων ὁρώντων ἐνεργεῖν, φάσκων ἀρχὴν γενέσεως εἶναι τὴν φύσιν

ᾧ Ὡστε ἡμῶν τῶν παρασίτων οὐδεὶς ἔτι¹⁰ λόγος·

x (Harl Ven) Neap^a x¹ (Γ Vat 1)

¹ δέ om x¹

² ἐντόνως x, εὐτόνως Neap^a, εὐζόνως Γ

³ ἡρτυμένην Jacobs

⁴ Ἐτεοκλῆς x, Νεοκλῆς Neap^a, Εὐοκλῆς x¹

⁵ μὲν om. x¹

⁶ ἔρρεγχεν Seiler ἔρεγχεν

III LETTERS OF PARASITES. 19 5-9

some brass nails where the thick knots were, and his wallet was empty and hung handy for the scraps

Now the other guests observed, from the beginning 6 of the party to the end, a similar or identical etiquette, but the philosophers, as the dinner progressed and the loving cup swept constantly on its rounds, exhibited, each in turn, his brand of hocus-pocus. Eteocles the 7 Stoic, for example, because of old age and a full stomach, stretched himself at full length and snored : and the Pythagorean, breaking his silence, hummed some of the *Golden Verses*^a to a musical air. The excellent Themistagoras, since, according to the Peripatetic doctrine, he defined happiness, not in terms of soul and body only, but also in terms of external goods, demanded more cakes and an abundant variety of dainty viands. Zenocrates the Epicurean took the 8 harp girl in his arms, gazing upon her from half-closed eyes with a languishing and melting look, and saying that this was "tranquillity of the flesh" and "consolidation of pleasure". The Cynic first of all, with 9 Cynic indifference, made water, loosening his mantle and letting it drag on the floor ; then he was prepared to roger Doris, the singing girl, right before the eyes of all, saying that nature is the prime cause of generation

The result was that no attention was paid to us

^a A short didactic poem (in hexameters) embodying many old Pythagorean *ὑποθήκαι*. Conjectures as to its date run from the fifth century B.C. to the fourth century of our era, the latest editor, P. C. van der Horst (Leyden, 1932), inclines to the second century of our era.

⁷ *τινα κατὰ Maehly . κατὰ τινα.*

⁸ *αὐτὸν Γ, αὐτὸν cet*

⁹ *μὲν om. χ¹*

ALCIPHRON

10 τὸ γὰρ θέαμα καὶ τὴν θυμηδίαν παρεῖχεν οὐδεὶς
τῶν εἰς τοῦτο κεκληρωμένων,¹ καίτοι γε καὶ²
Φοιβάδης³ ὁ κιθαρωδὸς καὶ μῦμοι γελοίων οἱ
περὶ Σαννυρίωνα καὶ Φιλιστιάδην οὐκ ἀπέλειπον⁴
ἀλλὰ⁵ πάντα φροῦδα καὶ οὐκ ἀξιόχρεα,⁶ εὐδοκίμει
δὲ μόνος ὁ τῶν σοφιστῶν⁷ λῆρος.

20 [III. 56]

Θαμβοφάγος Κυπελλιστῆς⁸

Ἐπαίρεις σαυτὸν οὐδὲν δέον καὶ τύφου πλήρης εἶ
καὶ βαδίζεις ἴσα,⁹ τοῦτο δὴ τὸ τοῦ λόγου, Πυθο-
κλεῖ,¹⁰ καὶ ἀρίστων ἀποφέρῃ μερίδας,¹¹ τὰς σπυρίδας
2 καθ' ἡμέραν ἐξογκῶν σὺ μεγέθει λευψάνων οὐκ-
οῦν¹² καθάπερ πρώην Ἀρητάδης¹³ ὁ γραμματικὸς
ἐποίεις,¹⁴ Ὁμήρου ὡς ἔφασκεν ἐπιλέγων στιχίδιον¹⁵

¹ (Harl Ven) Neap² x¹ (Γ Vat 1)

² κεκλημένων Bergler

³ καὶ om x¹

⁴ Φοιβάδης x¹

⁵ ἀπέλειπον Herwerden κατελείποντο Neap², ἀπελείποντο
cet.

⁶ ἀλλα Capps

⁷ ἀξιόχρεα Neap², ἀξίοθρα cet

⁸ σοφῶν \ Neap²

x (Harl Ven) Γ

⁹ Θαμβοφάγος Κυπελλιστῆς Meineke Θαμβοφάγος Κυπε-
λιστῆ Γ, Αὐτόκλητος Ἐτοιμαρίστω x Θυμβροφάγος Κυπελλιστῆ
Bergler. Cf the preceding letter

¹⁰ τύφου πλήρης εἶ καὶ βαδίζεις ἴσα Meineke τύφου πλήρης
εἶ καὶ βαδίζεις εἰς ᾧ μὴ δεῖ Harl, τύφου πλήρης εἶ καὶ βαδίζεις
εἰς ᾧ μὴ δεῖ Ven, βαδίζεις εἰς ᾧ οὐ δεῖ καὶ τύφου πλήρης εἶ Γ

III LETTERS OF PARASITES, 19. 10—20. 2

parasites any longer. The spectacle and the amusement were provided, not by any one of those whose lot was cast to this end, though both Phoebades, the lyre-player, and Sannyrion and Philistiades, the clowning actors, with their company, were constant in their efforts. No, we were quite out of it and beneath consideration. only the nonsense of the sophists met with approval.

Letter 20 [III 56]

Thambophagus to Cypellistes^a

You hold yourself high without reason and you are full of conceit and you stride along like Pythocles,^b as the saying goes, and you carry off portions from luncheons, cramming your baskets day after day with a vast lot of left-over scraps. Oh yes, you were only doing, were you, what Aretades^c the teacher of letters did the other day, when he said, quoting a

^a "Wondrous-Eater to Cupman."

^b Cf Demosthenes *ΔΙΧ* 314, Tsirimbis, pp 23-24, Athenaeus v. 213 e

^c Cf Eusebius, *Praeparatio Evangelica* *Λ*. 3; scholia to *Iliad* *ΣΙΥ* 110

¹⁰ Πυθοκλεί Γ₂, Πυθομ και Γ₁, Πυθόκλεια χ.

¹¹ και αποφέρη μερίδας των ἀρίστων Γ

¹² οὐκοῦν placed here by Polak in the mss. it stands before τὰς σπυρίδας

¹³ Ἀρητάδης Meineke Ἀρητάδης Harl., Ἀρητάδης Ven, Ἀρητάδης Γ.

¹⁵ στίχον x.

¹⁴ ἐποίησ Capps: ἐποίη

ALCIPHRON

εὐμηχάνως αὐτῷ πρὸς τὰς ἀρπαγὰς¹ τῶν βρω-
μάτων ἡρμοσμένον,

Καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι,
πέπαυσο, κατὰβαλε τὴν ἀλαζονείαν, τρισάθλιε, ἣ
ἀνάγκη σε τῆς οἰκίας γυμνὸν² θύραζε ἐν ἀκαρεῖ
χρόνου³ ἐκβληθέντα ἐκπεσεῖν.⁴

21 [III 57]

Οἰνόλαλος Ποτηριοφλυάρῳ⁵

Οὐκ εἰς δέον οἰνωμένος ἐσκωψάμην τὸν τροφέα
τοῦ νεανίσκου Ζώπυρον⁶ ἐξ ἐκείνου γὰρ ἴσως
διαβολῇ τυπεῖς τὰ ὦτα περὶ τὰς δόσεις κατέστη
μικροπρεπέστερος⁷ καὶ φειδωλῷ τῷ⁸ μέτρῳ κέχρη-
ται περὶ τὰς δαπάνας⁹ εἰσθῶς γὰρ ἐν ταῖς ἐορτα-
στικαῖς τῶν ἡμερῶν ἢ χιτώνιον ἢ τριβώνιον ἢ
ἐφесτρίδα πέμπειν, ἔναγχος Κρονίων ἐνστάντων

χ (Harl Ven) Γ

¹ ἀρχὰς χ

² τῆς οἰκίας γυμνὸν χ, γυμνὸν τῆς οἰκίας Γ τῆς ὀλβίας γυμνὸν
Meiser.

³ χρόνω λ

⁴ ἐκβληθέντα ἐκπεσεῖν Γ, ἐκβληθέντα χ₁, ἐκβληθῆναι χ (super-
script).

χ (Harl Ven) Γ

⁵ Οἰνόλαλος Ποτηριοφλυάρῳ Bergler Οἰνόλαλος Ποτηρο-
φλύάρῳ Γ, Οἰνόλαος Κυπελλιστῇ χ

⁶ τὸν τροφέα τοῦ νεανίσκου Ζώπυρον Reitz. τὸν τροφέα τὸν
νεανίσκου Γ, τὸν νεανίσκον Ζώπυρον τὸν τροφέα χ.

⁷ μικροπρεπέστερος περὶ τὰς δόσεις κατέστη χ.

⁸ φειδωλῷ τῷ mss. φειδωνείῳ Cobet

⁹ περὶ τὰς δαπάνας om Γ.

III LETTERS OF PARASITES, 20. 2—21 1

neat line of Homei ingeniously adapted by himself to the pilfering of food,

“ Both eat and drink and then carry off a bit as well ”^a

Have done with that, drop your insolence, you thrice-miserable wretch, or in a jiffy you’ve got to be thrown naked out of the house, clean out, forced off the stage^b

Letter 21 [III 57]

Oenolalus to Poterionphlyarus^c

I had drunk too much, and I made fun of my young gentleman’s foster-father, Zopyrus.^d It is very likely because Zopyrus has filled master’s ears with accusations that master has turned pretty stingy about his presents and has been using short measure on what he pays out. Why! On feast-days he used to send me a tunic or an old cloak or a mantle, but a little while ago when the Cronia^e came around he sent me a pair

^a From *Odyssey* xv 376-379.

μέγα δὲ δμῶες χατέουσιν
ἀντία δεσποίνης φάσθαι καὶ ἔκαστα πυθέσθαι
καὶ φαγέμεν πιέμεν τε, ἔπειτα δὲ καὶ τι φέρεσθαι
ἀγρόνδ’, οἷά τε θυμὸν αἰεὶ δμῶεσσιν ἰαίνει

^b From Aristophanes, *Plutus* 242-244

ἦν δ’ ὡς παραπλήγ’ ἀνθρωπον εἰσελθὼν τύχω,
πόρναισι καὶ κύβοις παραβεβλημένος
γυμνὸς θύραζ’ ἐξέπεσον ἐν ἀκαρεὶ χρόνου

Cf Lucian, *Chaiion* 14: ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεὶ τοῦ χρόνου

^c “ Wine-Prattler to Wine-cup-Babbler ”

^d The name was perhaps suggested by Lucian, *Symposium* 26

^e The Saturnalia

ALCIPHRON

ὑποδήματα¹ Ἰφικρατίδας μοι νεουργεῖς² ἔπεμψε τῷ
² Δρόμωνι δούς κομίζειν ὁ δὲ ἐπὶ ταύταις ἐβρεν-
 θύετο καὶ μισθοὺς τῆς διακονίας ἀπῆτει,³ ἐγὼ δὲ
 δάκνομαι καὶ τὴν προπετῇ γλῶτταν διαμασῶμαι⁴
 καὶ ὁψὲ τῆς ἁμαρτίας αἰσθάνομαι. ὅταν γὰρ τὸ
 ῥεῦμα τῶν λόγων μὴ καθηγουμένης διανοίας φέρη-
 ται, ἀνάγκη τὴν γλῶτταν τηνικαῦτα προσκρούειν
 καὶ σφάλλῃσθαι.⁵

22 [iii. 58]

Ἀλοκύμνος Φιλογαρελαίῳ⁶

Οὐδὲν προτιμῶ σου, κἂν ἀπειλῆς ψιθυριεῖν κατ'
 ἐμοῦ καὶ καττύειν⁷ διαβολὰς ἀγεννήτους⁸ ἀπλοικὸς
 γὰρ καὶ γενναῖος ὁ Μαλιεὺς οὗτος στρατιώτης⁹ ὁ
 βόσκων ἡμᾶς τὰ νῦν δὴ ταῦτα, καὶ τοσοῦτον ἀπέχει
 τοῦ ζηλοτυπεῖν τὰς πόρνas¹⁰ ὥς, πρώην λόγου ῥυ-
 έντος αὐτῷ ἐπὶ τοῦτο ἐπὶ¹¹ τοῦ συμποσίου, πολλὴν
 κατέχευε βλασφημίαν τῶν τὰ τοιαῦτα ὑπομενόντων
² ἔλεγε γὰρ γαμεταῖς ἐπικλήροις οἰκουρίαν πρέπειν

x (Harl Ven.) Γ

¹ ὑποδήματα deleted by Bergler.

² νεουργεῖς Bergler νεουργῇ εἰς Γ, om x (see following note)

³ In place of ὑποδήματα—ἀπῆτει x has οὐδὲ προσέβλεψεν

⁴ διαμασῶμαι Seiler : διαμασῶμαι

⁵ ἀνάγκη—σφάλλῃσθαι x, τότε σφάλλῃσθαι τὴν γλῶτταν ἀνάγκη.
 ἔρρωσο Γ

x (Harl Ven.) Γ

⁶ Ἀλοκύμνος Φιλογαρελαίῳ Ruhnken Ἀλοκύμνος Φιλο-
 γαρελαδίῳ Γ, om x.

⁷ καὶ καττύης Wagner, καττύεις Bergler

III LETTERS OF PARASITES, 21 1—22 2

of new shoes, Iphicratids.^a giving them to Dromon to deliver Dromon made a fuss about them and demanded a tip for his service ; while I am vexed and am biting my reckless tongue, and too late I see my mistake For when the stream of words pours out unguided by intelligence, that's the time the tongue is sure to stumble and to trip

Letter 22 [III. 58]

Halocyminus to Philogarelaeus^b

I care nothing for you, even if you do threaten to spread whispers against me and to concoct base accusations ; for this Mahan soldier who is feeding us at the present time is a simple-minded and decent man, and he is so far removed from feeling jealousy about whores that, when recently, at a drinking-bout, his conversation ran to this topic, he poured out a great torrent of abuse on people who are subject to such feelings For, as he said, married women with an inheritance should keep to the house and live the

^a So called from the Athenian general Iphicrates C. B. Gulick, *The Life of the Ancient Greeks* (New York, 1902), p 165, compares "Bluchers" Professor Warmington compares "Wellingtons."

^b "Salt-Cummin to Fond-of-Fish-Paste-and-Oil."

⁸ ἀγενήτους Γ₁ ἀνηνύτους Reiske.

⁹ στρατιώτης οὗτος Γ

¹⁰ πόρνας Meiser : ἐορτάς (Capps suggests that this may have arisen from a gloss *scorta*) mss ἐταίρας Pierson.

¹¹ τοῦτο ἐπὶ inserted by Meiser

ALCIPHRON

καὶ τὸν σεμνὸν βίον,¹ τὰς ἑταίρας δὲ δεῖν εἶναι
 πάντων ἀναφανδὸν καὶ πᾶσιν ἐκκεῖσθαι τοῖς βουλο-
 μένοις ὥνπερ οὖν τρόπον τοῖς λουτροῖς καὶ τοῖς
 σκεύεσι κοινοῖς κεχρήμεθα, καὶ² ἐνὸς εἶναι δοκῇ,³
 οὕτως καὶ ταῖς εἰς τοῦτον ἀπογραψαμέναις τὸν
 3 βίον εἰδὼς οὖν τηνάλλως τὴν⁴ διαβολὴν σου χω-
 ρήσουσαν,⁵ τρέμε⁶ ἐνδακῶν⁷ τὸ χεῖλος, ὥς οἱ τὸν
 Σίγηλον⁸ ἤρω παριόντες, μὴ κακόν τι προσλάβης⁹
 οὐ γὰρ ἐστὶ τῶν Ἀττικῶν τούτων¹⁰ εἰς τῶν χαύ-
 νων μεираκίων, ἀλλ' ἀνὴρ ὀπλομάχος καὶ ἀρήιος,
 παρ' ᾧ κολακείας¹¹ καὶ διαβολῆς τρόπος ἔρρει
 ἀνάγκη δὲ τὸν διαβολὰς μὴ¹² προσιέμενον τοῖς δια-
 βάλλουσιν ἀπεχθάνεσθαι

23 [iii. 59]

Λιμέντερος Ἀμασήτω¹³

Παρ' ἓνα τινὰ τῶν τὰ πινάκια παρὰ τὸ Ἰακχεῖον
 προτιθέντων καὶ τοὺς ὀνείρους ὑποκρίνεσθαι ὑπ-

λ (Harl Ven) Γ

¹ σεμνὸν βίον x, γυμνὸν βίον καὶ Γ

² καὶ Bergler. καὶ ³ δοκῇ Bergler. δοκεῖ

⁴ τὴν om λ. ⁵ χωρήσουσαν Bergler χωρήσασαν

⁶ τρέμω Γ τρέχε Kock ⁷ δακῶν x

⁸ Σίγηλον Meineke. σίγηλον Γ, σιγηλὸν x

⁹ προσλάβωμαι Γ ¹⁰ τοῦτον x

¹¹ κολακεία Γ ¹² μὴ διαβολὰς Γ.

x (Harl Ven) Γ.

¹³ Ἀμασίω x.

^a For the sharing of the bath-things of the rich by the poor see Aristophanes, *Anagyris*, frag. 55 Kock, as interpreted by Capps in *AJPh* 33 (1912), 78-82

III LETTERS OF PARASITES, 22 2—23 1

respectable life, but courtesans must belong to all openly and be accessible to all who wish them. so then, just as we use public baths and their furnishings in common,^a even though they are held to be the property of an individual, so too, said he. with women who have enrolled for this kind of life Therefore, since you know that your slander will be 3 in vain, tremble, biting your lips as do those who pass by the grave of the Silent Hero.^b lest you get hurt into the bargain ^c For our soldier is not one of these frivolous Athenian youngsters but a warrior and in Ares' service, a man with whom anything like flattery or slander counts for naught, and the man who does not believe the slanders that he hears becomes inevitably the enemy of the slanderers

Letter 23 [iii 59]

Limenterus to Amasetus ^d

I want to go to one of the men who put up their cards by the temple of Iacchus ^e and who profess to

^b Even the name of the "hero" (here synonymous with "deceased", cf. the use in ii 35 2 above) is kept silent. A very old tradition, however, attaches the name of Narcissus the Eretrian, see Tsirimbas, pp 16-17. In support of this view Meineke quotes Strabo ix 2 10 (404) and Eustathius on *Odyssey* xxiv 465

^c The main part of this sentence was apparently based upon iambs

^d "Hunger-Gut to Never-Chews"

^e Commonly identified with the temple of Demeter mentioned by Pausanias i 2 4. See Kern in *RE* s v *Iakchos*, Sp. 615; Judeich, p. 364.

ALCIPHRON

- ισχνουμένων βούλομαι ἔλθων τὰς δύο ταύτας δρα-
 χμάς, ἃς οἶσθά με ἐν χεροῖν¹ ἔχοντα, καταβαλὼν²
 τὴν φανείσαν ὄψιν μοι κατὰ τοὺς ὕπνους διηγῆσα-
 2 σθαι οὐ χεῖρον δὲ καὶ πρὸς σέ ὡς φίλον ἀναθέσθαι
 τὸ καινὸν τοῦτο καὶ πέρα πάσης³ πίστεως φάσμα.⁴
 Ἐδόκουν γὰρ κατ' ὄναρ εὐπρεπῆς εἶναι νεανίσκος
 καὶ οὐχ ὁ τυχών, ἀλλ' ἐκεῖνος εἶναι⁵ ὁ Ἰλιεύς ὁ
 περίψηκτος⁶ καὶ περικαλλής,⁷ ὁ τοῦ Τρωὸς παῖς
 Γανυμήδης, καὶ καλαύροπα ἔχειν καὶ σύριγγα, καὶ
 τιάρρα Φρυγίῳ σκέπειν⁸ τὴν κεφαλὴν ποιμαίνειν τε
 3 καὶ εἶναι κατὰ τὴν Ἰδην. ἐξαίφνης δὲ ἐπιπτάντα⁹
 μοι γαμφώνυχα¹⁰ καὶ μέγαν ἄετόν, γοργὸν τὸ βλέμμα
 καὶ ἀγκυλοχείλην τὸ στόμα, κουφίσαντά με τοῖς
 ὄνυξιν ἀφ' οὗπερ ἐκαθήμην πέτρου μετεωρίζειν εἰς
 τὸν ἄερα καὶ πελάζειν τοῖς οὐρανίοις τόποις ἐπειγό-
 4 μενον εἶτα μέλλοντα¹¹ ψαύειν τῶν πυλῶν αἰς αἰ¹² Ωραι
 ἐφεστᾶσι, κεραυνῶ βληθέντα πεσεῖν, καὶ τὸ ὄρνεον
 οὐκέτι εἶναι τὸν διπετῆ καὶ μέγαν¹³ ἄετόν, γῦπα δὲ
 πικρὸν¹⁴ ὀδωδότα, ἐμὲ δὲ τοῦτον ὃς εἰμι Λιμέντερον,
 γυμνὸν πάσης ἐσθῆτος, οἶα πρὸς λουτρὸν ἢ παλαί-
 στραν ἡτρεπισμένον.
 5 Ἐκταραχθεὶς οὖν¹⁴ ὡς εἰκὸς ἐπὶ τοσοῦτῳ πτώματι

x (Harl Ven) Γ

¹ με ἐν χεροῖν Γ, ἐν χεροῖν με x.

² καταβαλὼν Bergler : βαλὼν x, καταβαλόντα Γ

³ ἀπάσης x

⁴ φάσμα Γ, φάσμα καὶ ζήτημα x

⁵ εἶναι deleted by Bergler, οἶμαι Reiske, νῆ Δία Meineke.

⁶ περίπυστος Harl, om. Ven. περίψυκτος Berglei.

⁷ περικάλλιστος Γ

⁸ στέφειν Γ

⁹ ἐπιστάντα x

¹⁰ γαμφώνυχον Harl, γαμφώνυχοι Ven.

¹¹ μέλλοντα x, μέλλοντα τότε Γ

III LETTERS OF PARASITES, 23 1-5

interpret dreams, and there, after paying them down these two drachmas that you know I have in my hands, I want to describe the dream which appeared to me. But there is no harm in communicating to you also, since you are my friend, this strange and utterly incredible vision

It seemed to me in my dream that I was a good-looking young fellow, no ordinary person, but that Ilian lad, the very smooth-bodied and very lovely Ganymede, the son of Tros, and that I had a shepherd's crook and a Pan's pipe, and a Phrygian cap covering my head, and that I was shepherding my flock and was on Mount Ida. Suddenly a great eagle³ with crooked claws, his gaze fierce and his beak hooked^a swooped down upon me, lifted me by his talons from the rock where I was sitting, carried me high into the air, and, speeding swiftly on his course, brought me to the heavenly regions: then, just as I⁴ was on the point of touching the gates at which the Hours stand their guard,^b I was struck by a thunderbolt and fell, and the bird was no longer the great eagle from heaven but a vile-smelling vulture, and I was my own self, Limenterus, without a rag on me, as though I were ready to take a bath or to wrestle

As you may well believe, I was terrified by such a⁵

^a Cf. *Iliad* xvi. 428 and *Odyssey* xxii. 302 οἱ δ', ὥς τ' αἰγυπιοὶ γαμφώνυχες ἀγκυλοχεῖλαι. For the part played by the eagle in the rape of Ganymede see Friedländer in *RE* s.v. *Ganymedes*, Sp. 739.

^b Cf. *Iliad* v. 749, Lucian, *Jupiter Tragoedus* 33, *De Sacrificiis* 8.

¹² τὸ ὄρνεον οὐδέτι εἶναι τὸν διωπετὴν καὶ μέγαν Ven., τὸν ὄρνιν οὐδέτι τὸν διωπετὴ τὸν μέγαν εἶναι Γ

¹³ πικρὸν Bergler · μικρὸν

¹⁴ ἐμὲ δέ—οὖν Γ, ἐγὼ δὲ διαταραχθεὶς λ.

ALCIPHRON

διηγειρόμην,¹ καὶ πρὸς τὸ παράδοξον τῆς ὀψεως ἀγωνιῶ καὶ δέομαι οἱ φέρει τὸ ὄναρ μαθεῖν παρὰ τῶν τὰ τοιαῦτα ἀκριβούντων, εἰ μέλλει² τις ἀπλανῶς εἰδέναι καὶ εἰδῶς ἀληθίζεσθαι³

24 [III 60]

Χασκοβούκης Ὑπνοτραπέζῳ

Οὐκέτι εἰσῆλθον εἰς τὴν Κόρινθον· ἔγνων γὰρ ἐν βραχεὶ τὴν βδελυρίαν⁴ τῶν ἐκείσε πλουσιῶν καὶ τὴν τῶν πενήτων ἀθλιότητα ὥς γὰρ ἐλούσαντο οἱ πολλοὶ καὶ μεσοῦσα ἦν ἡμέρα,⁵ στωμύλους ἔθεα-
σάμην καὶ εὐφυεῖς νεανίσκους, οὐ περὶ τὰς οἰκίας ἀλλὰ περὶ τὸ Κράνειον εἰλουμένους καὶ οὐ μάλιστα ταῖς ἀρτοπώλσι καὶ ὀπωροκαπηλοῖς ἔθος ἀνα-
2 στρέφειν ἐνταυθὶ⁶ γὰρ εἰς τοῦδαφος ἐπικύπτοντες ὁ μὲν φλοιοὺς θέρμων ἀνηρεῖτο, ὁ δὲ τὰ ἔλυτρα τῶν καρύων ἐπολυπραγμόνει μὴ πού τι τῶν ἐδωδύμων ἐναπομεῖναν⁷ διέλαθεν,⁸ ὁ δὲ τῶν ροιῶν τὰ περι-
κάρπια, ἃ σίδια ἡμῖν τοῖς Ἀττικοῖς προσαγορεύειν ἔθος, ἀπέγλυφε τοῖς ὄνυξιν εἴ πού τι⁹ τῶν κόκκων ἐπιδράξασθαι¹⁰ δυνηθείη, οἱ δὲ καὶ τὰ ἐκ τῶν ἄρτων

λ (Harl Ven) Γ

¹ ἐξηγειρόμην Γ

² μέλλοι Γ

³ ἀληθίσασθαι x.

x (Harl. Ven) Γ.

⁴ τὴν βδελυρίαν ἐν βραχε x

⁵ ἡμέρα ἦν Γ.

⁶ ἐνταυθοῖ Γ

⁷ ἐναπομεῖναν Bergler · ἀπομεῖναν Harl, ἀπομεῖναι Ven, ἀπομεῖναν Γ.

⁸ ἔλαθεν x

⁹ τινος Herchei.

III LETTERS OF PARASITES, 23. 5—24 2

fall as that and awoke , and now I am worried about this incredible vision, and I want to learn, from the experts in such matters, what the dream portends—if there can be anybody who really knows and who truthfully tells what he knows

Letter 24 [III 60]

Chascobuces to Hypnotrapezus ^a

I did not enter Corinth after all ; for I learned in a short time the sordidness of the rich there and the misery of the poor. For example, at midday, after most people had bathed, I saw some pleasant-spoken, clever young fellows moving about, not near the dwellings but near the Craneium ^b and particularly where the women who peddle bread and retail fruit are accustomed to do their business. There the young fellows would stoop to the ground, and one would pick up lupine pods, another would examine the nutshells to make sure that none of the edible part was left anywhere and had escaped notice, another would scrape with his fingernails the pomegranate rinds (which we in Attica are accustomed to call *sidia*) to see whether he could glean any of the seeds anywhere, while others would actually gather and greedily devour the pieces that fell from the

^a " Stuff-Cheek to Sleep-at-Table "

^b A suburb of Corinth with a gymnasium and a grove of cypresses

¹⁰ ἐτι δράξασθαι Bergler

ALCIPHRON

ἀποπίπτοντα πρὸς πολλῶν ἤδη πεπατημένα ἀνα-
λέγοντες ἔκαπτον ¹

- 3 Τοιαῦτα τὰ ² τῆς Πελοποννήσου ³ προπύλαια καὶ
ἡ ⁴ δυοῖν θαλάσσαι ἐν μέσῳ κειμένη πόλις, χαρίεσσα
μὲν ἰδεῖν καὶ ἀμφιλαφῶς ἔχουσα τρυφημάτων, τοὺς
οἰκήτορας δὲ ⁵ ἀχαρίστους καὶ ἀνεπαφροδίτους κε-
κτημένη· καίτοι γέ φασι τὴν Ἀφροδίτην ἐκ Κυ-
θήρων ἀνασχοῦσαν τὴν Ἀκροκόρινθον ἀσπάσασθαι
εἰ μὴ ἄρα τοῖς μὲν γυναῖοις Ἀφροδίτη πολιοῦχος
τοῖς δὲ ἀνδράσιν ὁ Λιμός καθίδρυται

25 [iii. 61]

Σκορδοσφράντης Μεριδᾶ ⁶

- Ἡράκλεις, ὅσα ὑπέστην πράγματα ῥύματι ⁷ καὶ
νίτρω Χαλαστραίῳ χθιζινοῦ ζωμοῦ τοῦμοι περι-
χυθέντος τὴν γλισχρότητα ἀποκαθαίρων ⁸ καὶ οὐχ
οὕτω με ἔδακνεν ⁹ ἢ ὕβρις ὅσον τὸ διάφορον τοῦ
2 ὑβρίζοντος ¹⁰ ἐγὼ μὲν ¹¹ γὰρ Ἀνθεμίωνος υἱὸς τοῦ
πλουσιωτάτου τῶν Ἀθήνησι καὶ Ἀξιοθέας τῆς
κατὰ γένος ἐκ Μεγακλέους ὠρμημένης, ¹² ὁ δὲ ταῦθ'

χ (Harl. Ven.) Γ.

¹ ἔκαπτον Bergler: ἔλαπτον χ, ἔχαπτον Γ₁, ἔχαμπτον Γ
(corr). ² τὰ om χ ³ τοῖς Πελοποννησίοις χ

⁴ καὶ ἡ Γ, ἡ δὲ χ

⁵ δὲ οἰκήτορας Γ

χ (Harl. Ven.) Γ.

⁶ Σκορδοσφράντης Μεριδᾶ Meineke Μεριδᾶς Σκορδοσφράν-
τη χ, Μεριδᾶς Κοδροσφράντη Γ

⁷ ῥύματι Bergler· ῥύματι χ, ῥύματα Γ

⁸ χθιζινοῦ—ἀποκαθαίρων Γ, ζωμοῦ τοῦ χθιζινοῦ περιχυθεῖς χ

⁹ ἔδακνεν Γ

¹⁰ διάφορον τοῦ ὑβρίζοντος Harl, δι' ἄφον τοῦ ὑβρίζοντος Ven,
παρ' ἀξίαν ὑπομένειν Γ ¹¹ μὲν om χ.

III LETTERS OF PARASITES. 24 2—25 2

loaves of bread—pieces that had by that time been trodden under many feet

Such is the gateway to the Peloponnesus, the town ³ that lies betwixt two seas.^a a town charming indeed to look upon and abounding in luxuries, but inhabited by people ungracious and unblessed by Aphroditê And yet they say that, when Aphroditê rose from Cythera, she came to pay her respects to Acrocorinthus; but possibly the women have Aphroditê Guardian of the City as their cult goddess, whereas the men have Famine

Letter 25 [III. 61]

Scordosphrantes to Meridas ^b

Heracles! What a time I had cleaning off with soap and Chalastræan soda ^c yesterday's sticky broth that was poured over me! And it was not so much the insult that stung me as the difference between my rank and my assailant's Why! I am the son ² of Anthemion, who was the richest man in Athens, and my mother was Axiothea,^d who sprang from the line of Megacles; whereas the fellow who did this

^a The dactylic τὰ τῆς Πελοποννήσου προπύλαια and the iambic δυοῖν θαλάσσαι ἐν μέσῳ πόλιν are perhaps quotations

^b "Garlic-Sniffer to Crumb."

^c A good carbonate of soda found in Lake Chalastra in Macedonia, near the mouth of the Axios.

^d "Worth-Looking-At"

¹² κατὰ—ὥρμημένης Bergler κατὰ—ὀρμωμένης Γ₁, κατὰ—ὀρμωμένης Γ (corr.), Μεγακλέους ὀρμωμένης κατὰ γένος Σ.

III. LETTERS OF PARASITES, 25. 2—26. 1

to me had a father who was a nobody ^a and a mother who was a foreigner—a Scythian slave, I think, or a Colchian, bought on the first day of the month ^b; for so some of his acquaintances have told me. But ³ I cut a poor figure, because I have lost my father's property; and I am content to get a bare sustenance for my belly. Whereas Dosiades, ye gods, masters the Pnyx by his harangues and is the first to be numbered among the Heliastic judges ^c and holds the reins of the populace ^d—the populace by whom Miltiades, who raised the trophy at Marathon, was imprisoned, ^e and by whom Aristoides the Just was ostracized. And what distresses me not least of all, added to my other grievances, is the loss of my proper name; my parents named me Polybius, but Fortune ⁴ has changed my name and has compelled me to answer to "Scordosphrantes"—which is what my confrères call me.^f

Letter 26 [III. 62]

Scordolepisus to Capparosphrantes ^g

Let me tell you why the women jeered at me, and

^a ταῦθ'—ἀσήμενον is perhaps an accidental hexameter.

^b Cf. above, II. 36. 1.

^c Meiser's conjecture is attractive in spite of our ignorance of the method of selection of the δικασταί in the days when the number of applicants made selection necessary. See *RE* s.v. δικασταί, Sp. 566-567.

^d Cf. Aristophanes, *Ecclesiazusae* 466 τῆς πόλεως τὰς ἡνίας and *Knights* 1109 τῆς Πυκνὸς τὰς ἡνίας.

^e So Diodorus Siculus x. 30. 1; Nepos, *Miltiades* 7, *Cimon* 1.

^f The last two sentences contain several bits of hexameters

^g "Garlic-Peeler to Caper-Sniffer"

ALCIPHRON

γυναῖκες τελευταῖον δὲ ἡ γραῦς ἡ δούλη ἐλοιδορή-
 σατό μοι εἰποῦσα, “ ἄλλ’ ἐκκορηθείης¹ ὅτι ἄκαιρος
 εἶ καὶ λάλος ” μυστήριον ἐν αὐταῖς² τρέφεται³
 τῶν ταῖν⁴ θεαῖν ταῖν Ἐλευσινίαιν ἀσφαλέστερον,
 καὶ βούλονται ἡμᾶς ἀγνοεῖν τοὺς εἰδότας· ἡ καὶ
 2 οἷονται⁵ ἀκηκοότας οὕτω⁶ πεπεῖσθαι ἐγὼ δὲ οἶδα
 τὸ δρᾶμα καὶ ὅσον οὐκ εἰς μακρὰν κατερῶ τῷ
 δεσπότῃ· οὐ γὰρ βούλομαι χείρων φανῆναι τῶν
 κυνῶν, αἱ τῶν τρεφόντων προυλακτοῦσι⁷ καὶ κήδον-
 ται. μοιχὸς πολιορκεῖ τὴν οἰκίαν, ὃ Ἥλειος νεανί-
 σκος, εἰς⁸ τῶν Ὀλυμπίασι βασκάνων. καὶ πρὸς⁹
 τοῦτον¹⁰ γραμματίδια ὀσημέραι φοιτᾷ δίθυρα¹¹ παρὰ¹²
 τῆς γαμετῆς τοῦ τρέφοντος ἡμᾶς καὶ στέφανοι
 3 ἡμιμάραντοι καὶ μῆλα ἀποδεδηγμένα αἱ δὲ ἀλά-
 στορες αὐταὶ θεραπαινίδες συνίσασι¹³ καὶ ἡ ἐπι-
 τύμβιος γραῦς, ἣν Ἐμπουσας ἅπαντες οἱ κατὰ τὴν
 οἰκίαν καλεῖν εἰώθασιν ἐκ τοῦ πάντα ποιεῖν καὶ
 βιάζεσθαι. ἐγὼ δὲ οὐκ οἶδ’¹⁴ ὅπως σιγήσομαι
 βούλομαι γὰρ ἑμαυτὸν οὐ παράσιτον ἀλλὰ φίλον
 ἐπιδείξαι, καὶ ἄλλως διψῶ τῆς κατ’ αὐτῶν τιμωρίας.
 4 οἶδα γάρ, οἶδ’ εἰ ταῦτα εἰς φανερόν ἀχθείη, αἱ μὲν
 θεραπαινίδες δεδῆσονται, ὃ μοιχὸς δὲ ἀπολείται
 ραφάνοις τὴν ἔδραν βεβυσμένος, ἡ μισρὰ δὲ γυνή

x (Harl. Ven.) Γ

¹ ἐκκουριασθείης Γ

² αὐταῖν x

³ τρέφεται Meineke · τρέφεσθαι λ, στρέφεται Γ.

⁴ τῶν ταῖν Herwerden : ταῖν Harl Γ, τῶν Ven

⁵ ἡ καὶ οἷονται Davies ἡ καὶ οἶόν τε Γ, οἱ δὲ εἰ οἶόν τε
 Harl, οἱ καὶ εἰ οἶόν τε Ven.

⁶ οὕτω Γ

⁷ προυλακτοῦσι Berglér · προσυλακτοῦσι

⁸ εἰς Meineke · ὃ εἰς mss ὃ Polak.

⁹ πρὸς Bergler : παρὰ

¹⁰ τούτων Γ

¹¹ φοιτᾷ δίθυρα Hemsterhuys. φοιτᾷ ἰδίον Γ, ἰδίον x

¹² περὶ Γ ¹³ συνίσασι Bergler : συνίασι ¹⁴ ἔσθ’ Bergler.

III LETTERS OF PARASITES, 26 1-4

why finally the old slave woman broke into outright abuse and said. " Now get out of here, for you're a nuisance and a tattler " ^a They have a secret in their keeping, a secret more closely guarded than the mysteries of the two Eleusian goddesses, and they want us to be ignorant of it when we know it already : or possibly they think that, although we have heard it, we are not yet convinced But I know what's ² afoot, and before long I'm going to tell the master . for I don't want to show myself worse than the dogs, which bark in their keepers' defence and protect them. A paramour is besieging the house, the young man from Elis, one of those Olympic charmers. And two-page letters ^b go to him every day from our patron's wife, and half-wilted garlands and nibbled apples ^c ; and these wretched serving-maids are con- ³ niving with their mistress, and so too is the half-dead old dame, whom all in the house are accustomed to call Empusa—because she will do anything and submit to anything.^d And as for me. I don't know how I am going to hold my tongue ; for I want to show that I am not a parasite but a friend, and besides I thirst for vengeance on those women. I know, yes, ⁴ I know what will happen If this business should come to light, the serving-maids will find themselves in chains, the adulterer will die with his fundament stuffed with radishes,^e and the wanton wife will pay

^a With *καὶ* omitted this is a comic trimeter

^b Cf *CAF* III. pp. 95-96.

^c Cf Lucian, *Toxaris* 13 : Aristaenetos 1. 25 (155. 10 Hercher) with Boissonade's note. With the help of a phrase or two from *Toxaris* 13 Kock reconstitutes the main body of this letter in comic trimeters. See above, pp. 10-11.

^d Cf. Demosthenes XVIII. 130.

^e Cf Lucian, *De Monte Peregrini* 9 ; scholia to Aristophanes, *Plutus* 168.

τίσει τὴν ἀξίαν τῆς ἀκολασίας δίκην, εἰ μὴ Πολι-
 άγρου¹ τοῦ κυρτοῦ μαλακώτερός² ἐστὶ τὰ τοιαῦτα
 Λυσικλῆς. ἐκείνος γὰρ λύτρα παρὰ τῶν μοιχῶν
 ἐπὶ τῇ γαμετῇ πραπτόμενος ἀθώους τῆς τιμωρίας
 ἠφίει.

27 [iii. 63]

Φιλομάγειρος Πινακοσπογγίσω³

Οἷα βουλεύονται⁴ καὶ διανοοῦνται αἱ θεοὶς ἐχθραὶ
 Λαιστρυγόνες αὗται. τῇ κεκτημένη συμπράττουσι⁵.
 καὶ οἶδε τούτων οὐδὲν ὁ Φαιδρίας μὴνὶ πέμπτῳ
 μετὰ τοὺς γάμους τέτοκεν αὐτῷ τὸ γύναιον παιδίον
 ἄρρεν· τοῦτο⁶ μετὰ τῶν σπαργάνων περιδέραϊά⁷ τινα
 καὶ γνωρίσματα περιθεῖσαι ἔδοσαν⁸ Ἀσφαλίωνι τῷ
 σουργάστρῳ⁹ κομίζειν ἐπὶ τὰς ἀκρωρείας τῆς Πάρνη-
 2 θος. ἡμᾶς δὲ τέως μὲν ἀνάγκη κρύπτειν τὸ κακόν
 καὶ πρὸς τὸ παρὸν σιγῶν¹⁰ ἢ σιγῇ δέ ἐστι τοῦ
 θυμοῦ τροφή· ἐπειδὰν δέ τι καὶ βραχὺ λυπήσωσι,
 κόλακα καὶ παράσιτον ἐξονειδίζουσαι¹¹ καὶ τὰς ἄλ-
 λας αἷς εἰώθασιν ὕβρεις ἐπιφέρουσαι, εἴσεται τὸ
 γεγονός ὁ Φαιδρίας.

x (Harl. Ven.) Γ

¹ Πολυάγρου x

² κακώτερός Γ

x (Harl. Ven.) Γ.

³ Φιλομάγειρος Πινακοσπόγγω Γ, om. Ven.

⁴ βούλονται x.

⁵ συμπράττουσαι Bergler.

⁶ τούτω x₁.

⁷ δέραϊά Γ

⁸ ἔδοξαν Γ

⁹ σουργάστορι Γ

¹⁰ σιγᾶν Cobet, σιγῶμεν Seiler, σιγῶ Meineke

¹¹ ονειδίζοντα Γ

III LETTERS OF PARASITES, 26. 4—27 2

the penalty that her incontinence deserves—unless Lysicles is even more complaisant in such matters than the hunchback Polhager^a For Polhager used to collect payment from his wife's adulterers and let them go unpunished

Letter 27 [in 63]

Philomageirus to Pinacospongisus^b

What plans and schemes these abominable Laestrygonians^c have! They are acting in collusion with my mistress; and Phaedrias knows nothing about it. In the fifth month after the wedding his wife has given birth to a male child The women wrapped it in its swaddling clothes, put some necklaces and token-trinkets^d on it, and gave it to Asphalion^e the belly-trailer to take to the ridges of Parnes. Meanwhile we must conceal the evil business; and for the present I will hold my tongue But silence breeds anger; and when they annoy me even a little bit, calling me the vile name of "flatterer" or "parasite" and adding the other usual insults, Phaedrias shall know what has happened

^a Cf Plutarch, *Quomodo Adolescens* 8 (27 c).

^b "Cook-Lover to Platter-Cleaner."

^c Gigantic cannibals (*Odyssey* λ). Bergk is very likely right in suggesting that Alciphron had in mind a derivation from λαί (*ἐπὶ τῆς αἰσχροπυγίας* Hesychius) and τρυγών (*ἢ τῶν γυναικῶν μίξυς* Hesychius). For other derivations see Jessen in Roscher s v, Sp. 1811 The punctuation is Meiser's.

^d Cf Menander, *Epileptontes* 127 Korte³ · τὰ δέματα καὶ γυνώσματα

^e "Trusty."

Τουρδοσύναγος Ἐφαλλοκύθρη¹

Ὁ μὲν Κρίτων ὑπ' ἀνοίας² καὶ ἀρχαιότητος τρόπου
 τὸν υἱὸν εἰς φιλοσόφου φοιτᾶν ἐπέτρεψε, τὸν αὐ-
 στηρὸν πρεσβύτην καὶ ἀμειδῆ, τὸν ἐκ τῆς Ποικίλης,
 ἐξ ἀπάντων τῶν φιλοσόφων καθηγείσθαι τοῦ παιδὸς
 ἀξιώτερον³ ἡγησάμενος, ὡς ἂν παρ' αὐτῷ⁴ λόγων
 τινὰς σκινδαλμοὺς ἐκμαθὼν ἐριστικὸς⁵ καὶ ἀγκύλος
 2 τὴν γλῶσσαν γένηται. ὁ δὲ παῖς ἐς τὸ ἀκριβέστα-
 τον ἐξεμάξατο τὸν διδάσκαλον οὐ πρότερον γὰρ
 λόγων γενέσθαι μαθητῆς ἀλλὰ⁶ τοῦ βίου καὶ τῆς
 ἀγωγῆς ἐσπούδασε θεασάμενος γὰρ τὸν διδά-
 σκαλον τῇ ἡμέρᾳ σεμνὸν καὶ σκυθρωπὸν καὶ τοῖς
 νέοις ἐπιτιμῶντα, νύκτωρ δὲ περικαλύπτοντα τὴν
 κεφαλὴν τριβωνίῳ καὶ περὶ χαμαιτυπεῖα⁷ εἰλού-
 3 μενον,⁸ ἐζήλωσεν ἐν καλῷ. καὶ πέμπτην ταύτην
 ἡμέραν εἰς ἔρωτα Ἀκαλανθίδος τῆς ἐκ Κεραμεικοῦ
 κατολισθήσας φλέγεται· αὕτη⁹ δὲ ἐπιεικῶς ἔχει
 πρὸς ἐμὲ καὶ ἐρᾶν ὁμολογεῖ, τῷ μεираκίῳ δὲ ἔτι
 ἀντιτείνεται¹⁰ ἡσθημένῃ τῷ πόθῳ τυφόμενον, καὶ
 οὐ πρότερόν φησιν ἐπιδώσειν ἑαυτὴν πρὶν ἂν ἐγὼ
 τοῦτο ἐπιτρέψω ἐμὲ γὰρ κύριον τοῦ τὰ τοιαῦτα

x (Harl Ven) Γ.

¹ Ἐφαλλοκύθρα x(superscript) Γ² ὑπονοίας x ὑπ' ἀγνοίας Meineke³ ἀξιώτατον Meineke.⁴ αὐτοῦ x⁵ ἐρωτητικὸς Harl, ἐρωτικὸς Ven.⁶ Γ inserts καὶ⁷ χαμαιτυπεῖα Bergler: γαμετεῖα Harl¹ Ven., γαμαιτεῖα
 Harl. (superscript), χαμαιτυπίας Γ

III LETTERS OF PARASITES, 28 1-3

Letter 28 [iii. 64]

Turdosynagus to Ephallocythres^a

Crito, in his stupidity and old-time simplicity, trustfully sent his son to school to a philosopher. He thought that, among all the philosophers, that austere old fellow who never smiles, the one in the Painted Porch, was worthiest to give his son instruction; and his object was that the boy might learn from him some hair-splitting logic^b and become captious and catchy in speech. The boy modelled himself after² his teacher to the smallest detail; he preferred to study, not doctrines, but his way of life and his behaviour. He saw that in the daytime his teacher was grave and stern and a severe critic of his young charges but that at night he wrapped his head in a mantle and went the round of brothels^c. So the pupil emulated the master to perfection; four days³ ago he fell headlong in love with Acalanthis, the Cerameicus girl, and he is all on fire. However, she is on good terms with me and admits that she loves him; but, seeing that the lad is consumed with desire, she still holds out against him, and she says that she will not yield to him until I give the word, for she represented that I had full authority to issue

^a "Thrush-Collector (Latin *turdus*) to Pot-Assaulter."

^b Cf Aristophanes, *Clouds* 130: λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι

^c Cf Lucian, *Dialogi Mortuorum* 10 11.

² εἰλούμενος Harl., εἰλούμενος Ven

³ αὐτῇ Cobet: αὐτῇ

¹⁰ ἔτι ἀντιτείνεται Arnaud: ἐπανατείνεται

ALCIPHRON

4 προστάττειν¹ ἐποίησατο πολλά καὶ ἀγαθὰ δοίης,²
 Ἀφροδίτῃ πάνδημε, τῇ φιλτάτῃ γυναικί· ἐταίρου
 γάρ, οὐχ ἐταίρας, ἔργον διεπράξατο. ἐξ ἐκείνου
 γάρ θεραπεύομαι λιπαρῶς ἄλλοτε ἄλλαις δωρο-
 φορίαις καὶ ἦν³ μοι ρεύσειε τοῦ χρόνου προιόντος
 δαισιλέστερος ὁ πόρος,⁴ οὐδὲν κωλύσει με τούτου
 γαμουῦντος ἐπὶ κληρον γυναικα ἐν γαμετῆς σχήματι
 τὴν Ἀκαλανθίδα λυσάμενον ἀναλαβεῖν ἢ γὰρ τοῦ
 ζῆν αἰτία κοινωνὸς τοῦ ζῆν δικαίως ἂν κατασταίῃ.

29 [iii. 65]

Πηξάγκωνος Ῥιγομάχῃ

Μέγα τοῦτο ἀγαθὸν ἢ ἐξ Ἰσθρίας⁵ ναῦς ἢ ἐπὶ τοῦ
 χώματος ὁρμούσα⁶ ταῖς Ἀθήναις⁷ ἦκε φέρουσα τὸν
 θαυμαστὸν τοῦτον ἔμπορον, ὃς τοὺς πλουσίους τῶν
 Ἀθηναίων καὶ μεγαλοδώρους κίμβικας καὶ μικρο-
 πρεπεῖς ἀπέφηνεν οὕτως κεχυμένῳ⁸ πρὸς τὰς δόσεις
 2 κέχρηται τῷ βαλαντίῳ. οὐ γὰρ ἓνα παράσιτον ἐξ
 ἄστεος ἀλλὰ πάντας ἡμᾶς μεταπέμψας, καὶ οὐχ
 ἡμᾶς μόνον ἀλλὰ καὶ τῶν ἐταίρων τὰς πολυτελε-

x (Harl Ven.) Γ.

¹ τὰ τοιαῦτα προστάττειν Γ, ταῦτα πράττειν x

² δοίην Γ

³ εἰ Jacobs

⁴ ὁ πόρος added by Meiser

x (Harl Ven.) Γ.

⁵ Ἰσθρίας Wagner Ἰσθρία x, Ἰσθείας Γ

⁶ ὁρμούσα D'Orville · ὁρώσα mss. ὁρώσα Bergler.

⁷ τὰς Ἀθήνας Γ

⁸ κεχυμένῳ Castiglioni : κεχυμένως

^a Aphrodite of All the People, just the goddess for such a fellow as Turdosynagus to invoke Her shrine lay on the slope of the Acropolis, on the right as one came up the old road to the Propylaea

III LETTERS OF PARASITES, 28 4—29 2

orders in such matters. O Aphroditê Pandemus,^a 4 bestow many good gifts on the darling girl, for she has acted the part of a pal, not of a gal. Yes, that boy is lavishly cultivating me by sundry gifts now and again, and if, as time goes on, the stream of this revenue should become yet more abundant, then, when he marries an heiress, there will be nothing to prevent my ransoming Acalanthis and taking her as my wife. For, since I have her to thank for my livelihood, it is only fair that she should become my partner for life.

Letter 29 [III. 65]

Pexanconus to Rhigomachus^b

A great godsend this that the ship from Istria^c now moored at the mole has brought to Athens, since it brings this marvellous merchant! He makes the rich and munificent men of Athens look like skinflints and niggards; so lavish is he in making his purse flow with gifts. Why! He didn't invite just one parasite² from the city, he invited all of us—and not us only but also the more expensive courtesans and the

^b "Fixed-Elbow to Frost-Fighter." For the former, whose elbow is fixed in the attitude of reclining at dinner, cf. Horace, *Odes* i. 27. 8, Petronius 27. 4, Lucian, *Lexiphanes* 6, for the latter cf. III. 6 above, *Palatine Anthology* xi. 155 Dubner. In §§ 1-2 Kock (*CAF* III p. 678) detects iambic verses.

^c Kock (*CAF* III p. 678, I. p. 414) is probably right in assuming that this is the city of Istria or Istros on the Euxine just south of the mouth of the Danube; but it may be the district Istria or Histria (at the head of the Adriatic), which was known for its ships (*RE* s.v. *Histria*, Sp. 2114).

ALCIPHRON

στέρας καὶ μουσουργῶν τὰς καλλιστευούσας καὶ τοὺς ἐπὶ¹ σκηνῆς ἀπαξαπλῶς εἰπεῖν ἅπαντας, οὐ τὴν πατρώαν οὐσίαν τὰ δὲ ἐκ δικαίων αὐτῷ ποριζόμενα² σπαθᾶ. καὶ ψαλλόμενος καὶ κατανλούμενος ἡδεται, καὶ τὴν διατριβὴν ποιεῖται χαρίτων καὶ 3 ἀφροδίτης γέμουσαν καὶ ὑβρίζει οὐδέν³. ἔστι δὲ καὶ ὀφθῆναι κεχαρισμενώτατος, καὶ τὸ πρόσωπον αὐτῷ⁴ τὰς Ἀλίας⁵ ἐνορχουμένας⁶ ἔχει,⁷ καὶ τὴν Πειθῷ τῷ στόματι⁸ ἐπικαθῆσθαι⁹ εἴποις ἄν· προσπαίξειν¹⁰ τε γλαφυρὸς καὶ λαλήσαι στωμύλος,

οὐνεκά οἱ γλυκὴ Μοῦσα κατὰ στόματος χέε νέκταρ

εἰπεῖν γὰρ οὐ χεῖρον κατὰ τοὺς παιδείᾳ σχολάζοντας ἐξ Ἀθηνῶν ὀρμώμενον,¹¹ ἐν αἷς οὐδὲ εἰς τούτων ἄγευστος¹²

30 [III 66]

Γυμνοχαίρων Φαγοδαίτη¹³

Ἐθεάσω οἶά με εἰργάσατο ὁ κατάρατος οὔτος κουρεὺς ὁ πρὸς τῇ ὁδῷ, λέγω δὲ τὸν ἀδόλεσχον¹⁴

x (Harl Ven.) Γ

¹ ἀπὸ Schafer

² πορίζομεθα x.

³ οὐδέν' Metropulos.

⁴ αὐτῷ Harl. Γ, αὐτὸ Harl (superscript) Ven. αὐτοῦ Wyttenbach.

⁵ ἀλίας Meiser. ἄλλας x, ὧρας αὐτὰς Γ.

⁶ ἐνορχουμένας Wyttenbach. ἐπικαθημένας

⁷ ἔχειν Capps

⁸ τοῖς ὄμμασιν x.

⁹ ἐπικαθῆσθαι Wyttenbach: ὀρχεῖσθαι

¹⁰ προσπαίξειν Meineke: προσπεσεῖν

¹¹ ὀρμώμενος x.

¹² ἄγευστος Bergler: ἄγεται mss. ἀτέμβεται Meiser

III. LETTERS OF PARASITES. 29 2—30 1

prettiest singing girls and, one might almost say, absolutely all the people on the stage. And it is not inherited wealth that he is throwing away but his own fair gains. And he enjoys the music of harp and flute, and his conversation is rich in grace and charm, and he never utters an insult. In appearance too he is most gracious, and the Nymphs of the sea are dancing upon his countenance, and you might say that Persuasion sits upon his lips.^a He has a smooth wit and his speech is fluent,

Because the Muse still dropped sweet nectar on his lips^b
Surely it's just as well to speak after the fashion of literary folk if one comes from Athens, where there isn't a man who has not had experience of letters.

Letter 30 [iii 66]

Gymnochaeron to Phagodaetes^c

Did you see what that cursèd barber yonder, the one who has the wayside shop, did to me? I mean

^a So Eupolis of Pericles (*CLF* 1 p 281: frag. 94); Lucian, *Demonax* 10.

^b From Theocritus vii. 82, trans Lang. For Theocritean influence on Alciphron see C Bonner, "On Certain Supposed Literary Relationships. II," *CPh* 4 (1909), 277-282.

^c "Happy-Hairless to Dinner-Gulper." For the bald parasite see Juvenal v. 171, M. Bieber, *Die Denkmäler zum Theaterwesen im Altertum* (Berlin & Leipzig, 1920), plate 104; the Dziatzko-Morgan-Greenough edition of the *Phormio* (Cambridge, 1903), plates 9, 23, 24, 26

x (Harl. Ven) Γ.

¹³ Φαγοδάπτω Harl, Φαγοδαρδάπτω Ven

¹⁴ ἀκόρεστον x.

ALCIPHRON

καὶ λάλον, τὸν τὰ¹ ἐκ Βρεντησίου² προτιθέμενον³
 ἔσοπτρα, τὸν τοὺς χειροήθεις κόρακας τιθασεύοντα,⁴
 τὸν ταῖς μαχαιρίσι κυμβαλισμὸν εὐρυθμον ἀνακρού-
 2 οντα.⁵ ὥς γὰρ⁶ ἀφικόμην ξυρεῖσθαι⁷ τὴν γενειάδα
 βουλόμενος, ἀσμένως τε ἐδέξατο καὶ ἐφ' ὑψηλοῦ
 θρόνου⁸ καθίσας συνδόνα καινὴν περιθεὶς πράως εἶ
 μάλα κατέφερε μοι τῶν γνάθων τὸν ξυρὸν ἀποψι-
 3 λῶν τὸ πύκνωμα τῶν τριχῶν ἀλλ' ἐν αὐτῷ τούτῳ
 πανοῦργος ἦν καὶ σκαιός· ἔλαθε γὰρ τοῦτο παρὰ
 μέρος ποιῶν καὶ οὐ κατὰ πάσης τῆς γνάθου, ὥστε
 ὑπολειφθῆναί μοι πολλαχοῦ μὲν δασεῖαν πολλαχοῦ
 4 δὲ λείαν τὴν σιαγόνα. καὶ γὰρ μὲν οὐκ εἰδὼς τὴν
 πανουργίαν ὥχόμην κατὰ τὸ εἰωθὸς ἄκκλητος εἰς
 Πασίωνος.⁹ οἱ συμπόται δὲ ὥς εἶδον, ἐξέθανον τῷ
 γέλῳτι, ἕως ἀγνοοῦντά με ἐφ' ὅτῳ¹⁰ γελῶσιν εἰς τις
 εἰς μέσους παρελθὼν τῶν ἀπολειφθεῖσων τριχῶν
 5 ἐπιλαβόμενος εἵλκυσεν. ἐκείνας μὲν οὖν περι-
 παθῶς¹¹ κοπίδα¹² λαβὼν ἀπερρίζωσα, ἔτοιμος δὲ εἶμι
 ξύλον εὐμέγεθες ἀνελόμενος κατὰ τοῦ βρέγματος
 πατάξαι τὸν ἀλιτήριον ἃ γὰρ οἱ τρέφοντες παί-
 ζουσι, ταῦτα μὴ τρέφων ἐτόλμησεν.

x (Harl Ven.) Γ.

¹ τὰ added by Cobet.

² Βρο τησίου Γ

³ προτεθειμένον x

⁴ τιθασεύοντα Meineke. τιθασσεύοντα

⁵ ἀνίοντα Harl., ἀκούοντα Ven.

⁶ γὰρ om x

⁷ ξυρεῖσθαι L Dindorf. ξυρεῖσθαι

⁸ δίφρον x

⁹ εἰς Πασίωνος Γ, ἐν συμποσίῳ Harl., ἐν συμποσί Ven.

¹⁰ ὅτῳ Γ, ὅ τε x

¹¹ κακοπαθῶς x

¹² κοπίδας x

III. LETTERS OF PARASITES, 30. 1-5

that babbling, prattling fellow who exposes for sale
mirrors from Brundisium,^a trains those tame ravens,^b
and beats a ringing tattoo with his razors for a pre-
lude When I went to him to get a shave he wel- 2
comed me cordially, seated me on a high chair, put
a fresh linen towel about me, and then began to run
his razor ever so gently over my cheeks, taking off
the thick growth of hair. And it was just here that 3
he was rascally and mischievous, for without my
knowing it he did his work here and there and not
all over my jaw. so that my face was left shaggy in
many places and in many smooth Ignorant of the 4
man's rascally trick, I went, as usual, uninvited, to
Pasion's ^c And when the guests saw me, they fairly
died of laughter; and I didn't know what they were
laughing at, until one of them, coming forward into
the middle of the group, took hold of the hair that
was left and twitched it. Well, I seized a knife and 5
very painfully rooted the hair out, and now I'm
ready to pick up a good big club and whack the
scoundrel on the head, for what those who feed me
do to me in fun he, though he does not feed me, has
yet been bold enough to do

^a To judge from Lucian, *Adversus Indoctum* 29, unskilled barbers made up for their lack of skill by displaying numerous shears and large mirrors, with the result that "people have their hair cut next door and then go to their mirrors to brush it." (Trans. A. M. Harmon, L.C.L.) From Pliny, *Natural History* xxxiii. 9. 45, we learn that Brundisium was known for its manufacture of bronze mirrors. See A. de Ridder in *DS* iv. 1423, 1429.

^b Talking birds were familiar to the ancients; see Plutarch, *Terrestriane an Aquatilia Animalia sint Callidiora* 19 (972-973), Philostratus, *Life of Apollonius of Tyana* i. 7, vi. 36

^c In Lucian, *Dialogi Meretricii* 12. 1, Pasion is a nauclerus

Διψαναπαυσίλυπος Πλακουντομούωνι

Νεβρίδα¹ ἰδὼν κανηφοροῦσαν, παρθένον καλλί-
 πηχυν καὶ εὐδάκτυλον, ταῖς βολαῖς τῶν ὀφθαλ-
 μῶν ἀπαστράπτουσιν, εὐμήκη καὶ εὐχρουν, ἥς αἱ
 παρειαὶ μαρμαίρουσιν, οὕτως ἐξεκαύθη ἐῖς ἔρω-
 τα ὥστε με ἐπιλαθόμενον² ὅς³ εἰμι προσδραμόντα
 ἐθέλειν κύσαι τὸ στόμα, ἔπειτα ἐπὶ συννοίας γενό-
 μενον προσφύντα⁴ βούλεσθαι τὰ τοῖν ποδοῖν ἵχνη
² καταφιλεῖν. αἰαῖ⁵ τῆς ἀγερωχίας, νῦν ἐμὲ μὴ ἐπι-
 θυμεῖν θέρμων ἢ κυάμων ἢ ἀθάρas, ἀλλ' οὕτως
 ὑπερμαζᾶν καὶ τῶν ἀνεφίκτων ἐρᾶν καταλεύσατέ
 με πάντες εἰς ταῦτὸν συνελθόντες⁶ πρὶν ἢ ἐκρινη-
 θῆναι⁷ τοῖς πόθοις, καὶ γενέσθω μοι τύμβος ἔρω-
 τικὸς ὅ⁸ τῶν λιθιδίων κολωνός.

Ἡδύδειπνος Ἀριστοκόρακι

Θεοὶ μάκαρες, ἰλήκοιτε καὶ εὐμενεῖς εἴητε. οἶον
 ἀπέφυγον κίνδυνον, τῶν τρισκαταράτων ἐρανιστῶν
 λέβητά μοι ζέοντος ὕδατος⁹ ἐπιχέαι βουλευθέντων.

x (Harl. Ven) Γ

¹ Νεβρίδα Valckenaer. Νεβρίδα x, Νευρίδα Γ

² ἐπιλαθόντα x

³ οἶός Γ

⁴ προφύντα x

⁵ αἰ αἰ Harl. Γ, αἰ αἰ Ven

⁶ x inserts οἱ φίλοι

⁷ ἐκρινηθῆναι Boissonade · κριθῆναι

⁸ ἢ x.

III. LETTERS OF PARASITES, 31. 1—32. 1

Letter 31 [iii. 67]

Dipsanapausilypus to Placuntomyon^a

I saw Nebris carrying her basket in the procession, a maid with lovely arms and beautiful hands, and eyes that flash and gleam ; she is tall, her skin is richly coloured, her cheeks really shine I was so inflamed with love that, forgetting who I was, I ran up and wanted to plant a kiss on her lips Then I recovered my senses, and kept close to her, and yearned to press my lips upon her footprints. Woe to my² presumption ! To think that now I do not crave lupines or beans or porridge but have waxed so fat that I have my heart set on things beyond my reach ! Come you all together here and stone me to death before I am consumed by my desires ; and let the mound of stones be for me a lover's tomb.

Letter 32 [iii 68]

Hedydeipnus to Aristocorax^b

Ye blessed gods, be propitious and have mercy on me ! What a danger I escaped when those thrice-cursèd banqueters wanted to pour a kettle of boiling

^a "Thirst-Assuager to Cake-Mouse."

^b "Dainty-Diner to Breakfast-Raven" For "raven" in the sense of "thief" see Cratinus, frag. 73 (CAF 1. p. 35).

x (Harl. Ven) Γ.

² ὕδατος om x

ALCIPHRON

ἰδὼν γὰρ πόρρωθεν εὐτρεπεῖς¹ ἀπεπήδησα, οἱ δὲ
ἀπροβουλεύτως ἐξέχεαν,² καὶ τὸ θερμὸν ἐπιρρυέν
Βαθύλῳ τῷ οἰνοχοοῦντι παιδί³ ψιλὸν εἰργάσατο ⁴
² τῆς κεφαλῆς γὰρ ἀπέσυρε⁵ τὸ δέρμα καὶ φλυκταίνας
ἐπινωτίους ἐξήθησεν τίς ἄρα μοι δαιμόνων ἐπί-
κουρος ἐγένετο, μή ποτε οἱ Σωτῆρες Ἄνακες,⁶
ὥς Σιμωνίδην τὸν Λεωπρέπου⁷ τοῦ Κρανωνίου
συμποσίου, καμὲ τῶν τοῦ πυρὸς κρουνῶν ἐξ-
ήρπασαν.

33 [iii. 69]

Τρικλινοςάραξ⁸ Κοσσοτραπέζω

Ἐξηγόρευσα Μνησιλόχῳ τῷ Παιανιεῖ τὴν τῆς
γαμετῆς ἀσέλγειαν καὶ ὅς,⁹ δέον βασανίσαι δι'
ἐρεύνης¹⁰ τὸ πρᾶγμα ποικίλης,¹¹ ὅρκῳ τὸ πᾶν ὁ
χρυσοῦς¹² ἐπέτρεψεν ἀγαγοῦσα οὖν αὐτὸν ἡ γυνή
εἰς τὸ Καλλίχορον¹³ τὸ ἐν Ἐλευσίνι φρέαρ ἀπωμό-
² σατο καὶ ἀπελύσατο¹⁴ τὴν αἰτίαν. καὶ ὁ μὲν ἀμο-
γητὶ¹⁵ πέπεισται καὶ τὴν ὑποψίαν ἀπέβαλεν· ἐγὼ δὲ

x (Harl Ven) Γ

¹ εὐτρεπεῖς x

² ἐξέχεαν Cobet : ἐξέχεον

³ παῖδα x.

⁴ ἐργάσαντο Γ

⁵ ἀπέσυρε Seiler . ἀπεσύρει Harl (ei in ras) Ven , ἀπεσύρη Γ

⁶ Ἄνακες Hercher : Ἄνακτες

⁷ Λεωπρεποῦς Γ.

x (Harl Ven) Γ

⁸ Τρικλινοςάξ x.

⁹ ὥς Γ.

¹⁰ δι' ἐρεύνης x, διερευνᾶτο Γ.

¹¹ ποικίλως Γ

¹² χρυσός x

¹³ Καλλίχορον Wagner . Καλλίχωρον

III LETTERS OF PARASITES, 32. 1—33. 2

water over me ¹ I saw them some way off, all ready for me, and I jumped aside They emptied the kettle without looking, and the hot water drenched Bathylus the wine-boy and took his hair off, actually skinning ² his scalp and raising a crop of blisters on his back. I wonder what god came to my rescue, I suspect it was the Saviour Lords—who snatched me from the bath of fire just as they snatched Simonides, son of Leoprope, from the Cranonian banquet.^a

Letter 33 [III. 69]

Triclinosarax to Cossotrapezus ^b

I told Mnesilochus of Paeama ^c about his wife's licentious behaviour. He ought to have investigated the matter by a cunningly devised inquiry; instead, precious fellow that he is, he consented to have the whole business settled by an oath. So his wife took him to the Callichorum,^d the well at Eleusis, and swore the report was untrue, and freed herself from the charge. He made no bones about accepting her ² word but dismissed the suspicion And as for me I

^a For the rescue of Simonides from the banquet-hall at Cranon by Castor and Polydeuces ("Avakes, old form of "Avaktes "Lords") see Cicero, *De Oratore* II 86 352-353, Aelian, frag. 63 (Hercher II [1866], pp. 214-215).

^b "Dining-room-Moth to Cuff-at-Table" This letter contains many bits of iambs

^c An Attic deme on the east slope of Hymettus

^d Sacred to Demeter, the guardian of family life; see *Hymn to Demeter* 268-272.

¹⁴ ἀπελύσατο Wytttenbach ἀπεδύσατο

¹⁵ ἀμηγέπη Γ

ALCIPHRON

τὴν φλύαρον γλώτταν ἀποτέμνειν ὁστράκῳ Τενε-
δίῳ¹ τοῖς βουλομένοις ἔτοιμός εἰμι παρέχειν²

34 [III 70]

Λιμοπύκτης³ Χαλκοκυδοίμῳ⁴

Κορύδωνι τῷ γεωργῷ συνήθης ἐπιεικῶς ἦν, καὶ
τὰ πολλὰ ἐξεχείτο ἐν⁵ ἔμοι τῷ γέλῳτι, Ἀττικῆς⁶
στωμυλίας καὶ ξένης ἥ⁷ κατὰ τοὺς χωρίτας ἐπαῖων.
τοῦτον ἰδὼν ἔρμαιον ᾤήθην, εἰ τῶν κατὰ ἄστν
πραγμάτων ἀπαλλαγείς εἰς ἀγρόν⁸ βαδιοίμην καὶ
συνεσοίμην ἀνδρὶ φίλῳ, γεωργῷ ἀπράγμονι καὶ
ἐργάτῃ, οὐκ ἐκ δικαστηρίων οὐδὲ ἐκ τοῦ σείειν
κατὰ ἀγορᾶν ἀδίκους ἐπινοοῦντι⁹ πόρους, ἀλλὰ
γῆθεν ἀναμένοντι τὴν ἐπικαρπίαν ἔχειν καὶ δῆτα
διανοηθεὶς ταῦθ' οὕτω δρᾶν, ᾧκειωσάμην τὸν Κο-
²ρύδωνα καὶ στείλας ἑμαυτὸν ἀγροικικῶς,¹⁰ νάκος
ἐναψάμενος καὶ σμινύην λαβὼν, αὐτοσκαπανεὺς
ἐδόκουν. ἕως μὲν οὖν ἐν παιδιᾷς μέρει ἔπραττον
ταῦτα, ἀνεκτὸν¹¹ ἦν καὶ μέγα¹² ἀποκερδαίνειν¹³ ὥο-
μην, ὕβρεων καὶ¹⁴ ῥαπισμάτων καὶ τῆς περὶ
τὰ ἐδώδιμα τῶν πλουσίων¹⁵ ἀνισότητος ἀπηλλαγ-

x (Harl Ven.) Γ

¹ Τενεδίῳ om x

² παρέχειν om x

x (Harl Ven.) Γ

³ Λιμοπύκτης Meineke. Λιμοπύστης Γ, Τρικλινοςάρξ x.

⁴ Χαλκοκυδοίμῳ Benner on basis of Wright's "Fight-
farthing". Χαλσοκυδοίμῳ Γ, Λιμοπύστη Harl, Λιμοπύστη
Ven ⁵ ἐπ' Bergler. ⁶ Ἀστικῆς x

⁷ ξένης οὐ Reiske, οὐ Polak, ξένης ἢ Schepers, ξένης
τῇ L A Post ⁸ ἀγρόν x, τὸν ἀγρόν Γ

⁹ ἐπινοοῦντα Γ

¹⁰ ἀγροικικοῖς x.

III. LETTERS OF PARASITES, 33. 2—34. 2

am ready to let any one who wishes take a Tenedian shard " and cut out my tattling tongue.

Letter 34 [III 70]

Lamopyctes to Chalcocydoemus^b

I was fairly well acquainted with farmer Corydon, and he indulged freely in making fun of me, for he had a strain of Attic persiflage quite above the level of our country folk. When I saw him I thought it would be a godsend for me if I could get away from the annoyances of town life and move into the country and live with a man who was my friend, a peaceable, hard-working farmer, who was not intent on making an unjust living in the market place from litigation or from blackmail but who waited quietly to enjoy the fruits of the earth. And so I determined to carry out this plan and made Corydon my friend. I got myself up farmer-fashion, with a sheepskin around my shoulders and a mattock in my hand, and looked like a regular trench digger. Well, for a time it was sport for me to do this; I stood it all right, and I thought it a great improvement, for I had escaped the insults and the cuffings and the inequality of por-

^a Meiser in *Sitzungsb.* 1905, p. 201, is probably right in explaining this as a reference to the summary justice of Tenedos as described by Suidas s.v. *Τενέδιος ἄνθρωπος*. He compares Lucian, *Philopseudes* 29. For the axe mentioned by Suidas Alciphron has substituted a voting shard.

^b "Famine-Fighter to Copper-Rattler."

¹¹ ἀνεκτὸν Hemsterhuys · ἀνεκτὸς MSS. ἀνεκτὰ Hercher.

¹² μεγάλα Γ

¹³ ὑποκερδαίνειν χ.

¹⁴ καὶ om. χ.

¹⁵ πλουσίῳ Bergler: μουσίῳ.

- 3 μένος. ἐπεὶ δὲ ἐκ τῆς καθ' ἡμέραν συνηθείας ἐξ ἐπιταγῆς ἐπράττετο τοῦργον, καὶ ἔδει πάντως ἢ ἀροῦν ἢ φελλέα ἐκκαθαίρειν ἢ γύρους περισκάπτειν καὶ τοῖς βόθροις ἐμφυτεύειν, οὐκέτ' ἀνασχετὸς ἢ διατριβή, ἀλλὰ μοι μετέμελε¹ τῆς ἀλόγου πράξεως
- 4 καὶ τὴν πόλιν ἐπόθουν ἐλθὼν οὖν ἐπὶ μήκιστον χρόνον² οὐκέθ' ὁμοίως δεκτὸς οὐδὲ χαρίεις ἐδόκουν, ἀλλὰ τις ὄρειος καὶ τραχὺς καὶ ἀπηχῆς, ὥστε αἱ μὲν οἰκίαι τῶν πλουσίων πᾶσαι μοι λοιπὸν ἀπεκέκλειντο, ὁ δὲ λιμὸς τὴν γαστέρα ἐθυροκόπει.
- 5 ἐγὼ δὲ αὖτος ὢν ὑπὸ τῆς τῶν³ ἀναγκαίων ἐνδείας λησταῖς τισι Μεγαρικοῖς,⁴ οἱ περὶ τὰς Σκειρωνίδας τοῖς ὁδοιπόροις ἐνεδρεῦουσιν, ἐκοινώνησα. ἔνθεν ὁ βίος μοι ἀργὸς ἐξ ἀδικίας πορίζεται. εἰ δὲ λήσω ταῦτα ποιῶν ἢ μή, ἀδελον. δέδια δὲ τὴν μεταλλαγὴν τοῦ βίου. εἰώθασι γὰρ αἱ τοσαῦται μεταβολαὶ οὐκ εἰς τὸ ζῆν ἀλλ' εἰς ἀπώλειαν καταστρέφειν.

35 [III 71]

Φιλόπορος⁵ Ψιχομάχῳ⁶

Λεξιφάνης⁷ ὁ τῆς κωμωδίας ποιητῆς θεασάμενός με ὀργιζόμενον πρὸς τὰς ἐν συμποσίοις παροινας, λαβὼν καθ' ἑαυτὸν πρῶτα⁸ μὲν ἐνουθέτει μὴ τοι-

x (Harl Ven.) Γ

¹ μετὰ μελλε x

² μετὰ μήκιστον χρόνον Meineke, ἐπιγενομένου μηκίστου χρόνου Meisei. ³ τῶν om x.

⁴ Μέγα . x

x (Harl. Ven.) Γ.

⁵ Φιλόπορος Seiler : Φιλάπορος

⁶ Φιλομάχῳ x.

tions served to the rich. But when it became routine 3
work performed day after day under orders and I
positively had to be ploughing or else clearing up
stony ground or digging rings in the earth or setting
out plants in the trenches, this sort of life was no
longer endurable ; I regretted my foolish behaviour
and yearned for the city. So I went back. For a 4
long, long time, instead of being the welcome and
attractive guest that I had been, I was accounted a
sort of hillbilly, rough and out of place ; so that after
this the houses of the rich were all closed against
me, and hunger began to knock at my belly's door.
All parched for lack of food to support life, I joined 5
some Megarian highwaymen who lie in wait for
travellers in the region of the Sceironian rocks ^a
This provides me with a lazy and nefarious life.
But it isn't certain whether or not I shall continue
to do this without being discovered. I'm worried
about my change of occupation. For such radical
changes generally wind up not in salvation but in
destruction

Letter 35 [in 71]

Philoporus to Psychomachus ^b

Lexiphanes the comic poet, having seen my indignation at the drunken insults I suffer at banquets, took me aside and, in the first place, admonished me

^a These rocks, on the coast of Megaris, were the home of the mythical robber Sceiron, who was killed by Theseus.

^b "Wants-a-Living to Crumb-Fighter."

⁷ Ἀλεξιφάνης Harl., ... λεξιφάνης Ven.

⁸ πρῶτον x.

ALCIPHRON

αὐτὰ ἐπιτηδεύειν ἐξ ὧν ὕβρις τὸ τέλος, ἔπειτα τοῦ
 φωνήματος¹ ὥς² ἔχοιμι διὰ βραχέων ἀποπειραθεὶς
 τῷ χορῷ τῶν κωμικῶν³ συλλαμβάνει, ἐκ τοῦδε
 2 τραφήσόμενον, ἔφασκε,⁴ καὶ ἐμέ. ἐκέλευεν οὖν
 ἐκμαθόντα⁵ . Διονυσίοις τοῖς ἐπιούσι τὸ τοῦ
 οἰκέτου σχῆμα ἀναλαβόντα τὸ μέρος ἐκείνο τοῦ
 δράματος ὑποκρίνασθαι. ἐγὼ δὲ ὀψὲ τοῦ καιροῦ⁶
 καὶ φύσιν καὶ ἐπιτήδευμα μεταβαλὼν δύσκολός τις
 3 καὶ δυσμαθὴς ἐφαινόμην. ἐπεὶ δ' οὐκ ἦν ἐτέρως
 πράττειν, τὸ⁷ δράμα ἐξέμαθον, καὶ μελέτην ἀσκήσει
 ῥώσας ἔτοιμός εἰμι τῷ χορῷ συντελεῖν. σὺ δὲ ἡμῖν
 μετὰ τῶν συνήθων ἐπίσειε τοὺς κρότους ἵνα, κἄν
 τι λάθωμεν ἀποσφαλέντες, μὴ λάβῃ χώραν τὰ
 ἀστικά μεϊράκια κλώζειν ἢ συρίττειν, ἀλλ' ὁ τῶν
 ἐπαίνων κρότος τὸν θροῦν⁸ τῶν σκωμμάτων
 παραλύσῃ.

36 [III 72]

Οἶνοχαίρων Ῥαφανοχορτάσῳ

Οὐχ οὕτως οἱ τοὺς Ἑρμᾶς περικόψαντες ἢ τὰ τῆς
 θεοῦ ἐν Ἐλευσίνι μυστήρια ἐξορχησάμενοι τὸν περὶ

¹ (Hail Ven) Γ

² φωνήματος Meineke φρονήματος

³ ὥς om x

⁴ κωμωδικῶν Hail, κομοδικῶν Ven

⁵ ἔφασκον x ὥς ἔφασκε Meiser, φάσκων Castiglioni.

⁶ lacuna suggested by Meineke, Naber supplies τὸν
 Ἀθάμαντα, Hercher deletes ἐκμαθόντα

⁷ τῷ καιρῷ x

⁸ τὸ Γ, καὶ τὸ x.

III. LETTERS OF PARASITES, 35 1—36 1

not to continue in a sort of profession that ends in humiliation, then he made a short test of my voice and admitted me to his troop of comic actors—I too, he said, could make a living from it. So he told me 2 to get a rôle by heart and, at the approaching Dionysia, to put on the slave's costume and act that rôle in the play. But it was late in the day for me to change my nature and my profession, and I proved rather awkward and stupid. Since, however, there 3 was nothing else to be done, I got the play by heart, and now that I have reinforced my study by rehearsal I am ready to play my part with the company. As for you, won't you please rally our friends' clique, so that, if unawares we make a slip, the young gentlemen of the city may not get a chance to hoot or hiss but that the noise of your applause may drown out the clamour of their jeers?

Letter 36 [iii. 72]

Oenochaeron to Rhaphanochortasus^a

The men who mutilated the Hermae or divulged the mysteries of the goddess in Eleusis^b didn't come

^a "Wine-Cheery to Radish-Glutton"

^b The mutilation of the Hermae at Athens in 415 B.C. just before the sailing of the Sicilian expedition led to a scandal in which Alcibiades was involved. Alcibiades' self-imposed exile, however, was the result of an impeachment charging him with profaning the Eleusinian mysteries.

⁸ ῥοῦν x

Γ, also (beginning with βουλῇ κοινούμενος [§ 3]) x² (Vat. 2 Flor II Δ)

ψυχῆς ἀγῶνα ὑπέμειναν, ὡς ἐγὼ εἰς χεῖρας ἐμ-
 2 πεσών, ὦ θεοί, τῆς μιαιρωτάτης Φανομάχης ἐπεὶ
 γὰρ ἔγνω τὸν ἑαυτῆς ἄνδρα προσκείμενον τῇ Ἰω-
 νικῇ παιδίσκῃ τῇ τὰς σφαίρας ἀναρριπτούσῃ καὶ
 τὰς λαμπάδας περιδινούσῃ, ὑπετόπησεν ἐμὲ πρό-
 ξενον εἶναι τῆς κοινωνίας, καὶ διὰ τῶν οἰκετῶν
 ἀναρπάσασα παραχρῆμα μὲν ἐν κυσοδόχῃ δῆσασα
 κατέσχεν, εἰς τὴν ὑστεραίαν δὲ παρὰ τὸν ἑαυτῆς
 ἦγε πατέρα, τὸν σκυθρωπὸν Κλεαίνετον, ὃς τὰ νῦν
 δὴ ταῦτα πρωτεύει τοῦ συνεδρίου καὶ εἰς αὐτὸν
 3 ὁ Ἄρειος πάγος ἀποβλέπουσιν. ἀλλ' ὅταν τινὰ
 θέλωσιν οἱ θεοὶ σῶζεσθαι, καὶ ἐξ αὐτῶν ἀνασπῶσι
 βαράθρων,¹ ὡς καὶ τοῦ τρικαρῆνου κυνός, ὃν
 φασιν ἐφεστάναι ταῖς ταρταρείαις² πύλαις, ἐξήρπα-
 σαν. οὐκ ἔφθῃ γὰρ τὰ κατ' ἐμὲ ὁ δεινὸς ἐκείνος
 πρεσβύτης τῇ βουλῇ κοινούμενος, καὶ ἡπιάλω συ-
 4 σχεθεὶς εἰς τὴν ἔνῃν³ ἀπέψυξε. καὶ ὁ μὲν ἐκτάδην
 κείται, πρὸς τὴν ἐκφορὰν τῶν οἴκοι παρασκευαζο-
 μένων, ἐγὼ δὲ⁴ ἥ⁵ ποδῶν εἶχον ὥχόμην καὶ σῶζο-
 μαι, οὐχ ὑπὸ τοῦ τῆς Ἀτλαντίδος Μαίας παιδὸς
 ψυχαγωγηθεὶς⁶ ἀλλ' ὑπὸ τῶν ποδῶν καὶ τοῦ τολ-
 μήματος τὴν ἐλευθερίας⁷ πορίσας ἀτραπόν.⁸

Γ; also (beginning with βουλῇ κοινούμενος [§ 3]) x² (Vat 2 Flor. II Δ)

¹ βαράθρων Bergler: βάθρων

² ταρταρείαις Hercher ταρταρίαις

³ ἔνῃν D'Orville. ἔω Γ, τρίτην x².

⁴ x² inserts ψύττα κατατείνας

III. LETTERS OF PARASITES. 36 1-4

so near to losing their lives as I did when I fell into the hands (ye gods ¹) of that loathsome Phanomachê.^a When she learned that her husband was attached to 2 the Ionian lass who tosses balls and juggles torches, she suspected that I was the go-between in their intrigue, and with her servants⁷ and she kidnapped me. For the moment she made me fast in the stocks, but the next day she took me to her father, the sullen Cleaenetus,^a who at the present time holds first place in the Council and is highly regarded by the Areopagus. But when the gods wish to save a man they 3 pluck him even out of the very Pit, and so it was that they snatched me away from the three-headed dog that they say stands guard at the gates of Tartarus. For that terrible old fellow had no more than laid my case before the Council when he was seized with an ague, and two days later he breathed his last.^b And 4 now his body is laid out and his household are preparing for the funeral. And as for me, I made off as fast as my feet could carry me. And here I am, safe and sound; I was not led down to the lower world by the son ^c of Atlas' daughter Maia; no, my feet and my fearless spirit found me the path to freedom.

^a Meiser points out (*Sitzungs.* 1905, p. 203) that in Lucian's *Navigium* there is a Cleaenetus (§ 22) and a Phanomachus (§ 27).

^b It is unnecessary to suppose that the first part of the letter was intended to give the effect of having been written before Cleaenetus's death, perhaps Alciphron here, as in iv. 13, had no clear idea of the situation he was describing.

^c Hermes, son of Maia and Zeus.

⁵ οἱ Γ

⁷ ἐλευθερίαν V at 2 II Δ, ἐλευθέραν Flor

⁸ ἄτροπον V²

⁶ ψυχαγωγῆθεις om. Γ.

ALCIPHRON

37 [i. 20]

Θερμολέπυρος Ὠκίμωνι¹

Σχέτλια πεπόνθαμεν· τοῖς γὰρ ἄλλοις οὕθαρ καὶ
μῆτραι καὶ ἦπαρ δρόσω προσεοικὸς² παρέκειτο,³
ἡμῖν δὲ ἔτνος ἦν τὸ βρῶμα· καὶ οἱ μὲν Χαλυβώ-
² νιον ἔπινον, ἐκτροπίαν δὲ ἡμεῖς καὶ ὀξίνην ἀλλ'
ὦ μοιραῖοι θεοὶ καὶ μοιραγέται δαίμονες, δοίητε
παρατροπήν⁴ τῆς ἀδίκου ταύτης τύχης καὶ μὴ τοὺς
μὲν διηνεκῶς⁵ φυλάττετε ἐν⁶ εὐτυχίᾳ, τοῖς δὲ τὸν
Λιμὸν συνοικίζετε. τῇ γὰρ φορᾷ⁷ τῆς εἰμαρμένης
τὰ τοιαῦτα κατηνάγκασται.⁸ ἄδικα πάσχομεν πρὸς
αὐτῆς⁹ οἱ λεπτή καὶ στενῇ¹⁰ κεχρημένοι τῇ¹¹ τύχῃ.

38 [i 21]

Κωνωποσφράντης¹² Ἰσχνολίμω¹³

Ἀνεμιαίους ἐλπίδας ἔσχον¹⁴ ἐπὶ τῷ μειρακίῳ
Πολυκρίτῳ ὥμην γὰρ αὐτόν, εἰ τεθναίῃ¹⁵ αὐτῷ ὃ

x (Harl. Ven.) Γ x² (Vat 2 Flor. II Δ).

¹ Θερμολέπυρος Ὠκύμωνι Vat 2 Flor, Οἶνοχαίρων Ῥαφανο-
χορτάσω x.

² διὰ τὴν ἐκ τῆς πιότητος (ποιότητος II Δ) λεπτότητα after
προσεοικὸς deleted by Pierson.

³ προσέκειτο x.

⁴ παράτροπον Γ

⁵ διηνεκεῖ x².

⁶ ἐν om. x.

⁷ τῇ γὰρ φθορᾷ x, ἡ γὰρ φθορά x².

⁸ κατηνάγκασθαι x Δ.

⁹ αὐτοῖς x.

¹⁰ συνετῇ x.

¹¹ τῇ om. x Δ

x (Harl. Ven.) Γ x² (Vat 2 Flor. II Δ).

¹² Κωνωποσφράντης Harl. Vat. 2 Flor. Δ, om. Ven.

III LETTERS OF PARASITES, 37. 1—38. 1

Letter 37 [i. 20]

Thermolepyrus to Ocimon^a

We have been outrageously used. The others were served sow's udder and matrix and liver as delicate as dew, while we were served bean soup, and they drank Chalybonian wine,^b while we drank wine that was flat and sour. But O ye gods of² Destiny and ye divinities that guide her, I pray you to change this unjust fortune, and do not keep some people continuously in prosperity while you make others dwell in the same house with Famine^c. For it's by the course of Fate that such discriminations have been made inevitable. We are unfairly treated at her hands—we who find our fortune lean and scanty

Letter 38 [i. 21]

Conoposphyantes to Ischnolimus^d

Fickle as the wind were the hopes that I had pinned on young Polycritus. I thought that, once

^a "Lupine-Husk to Basil"

^b "The wine of Helbon" (Ezekiel xxvii 18), drunk by the Persian King (Athenaeus i 28 d).

^c This sentence contains bits of iambs

^d "Gnat-Smeller to Lean-and-Famished."

¹³ Ἰχνολίχῳ Harl, om Ven

¹⁴ ἔχων x, ἔχω Γ

¹⁵ εἰ τεθναίῃ Bergler. ἡ τεθνάναι ἡ Harl Vat 2 Flor, ἡ τεθνάναι ἡ cet.

ALCIPHRON

πατήρ, χύσιν ἂν¹ ἐργάσασθαι τῆς οὐσίας πολλήν,²
καὶ ἀδηφαγοῦντα³ καὶ καθηδυπαθοῦντα μετὰ τε
ἡμῶν μετὰ τε τῶν⁴ ἑταιρῶν ὅσαι κατὰ τὴν ὥραν⁵
2 πρωτεύουσιν ἐξαντλήσαι⁶ τὸ πολὺ τῆς οὐσίας. ὁ
δέ, ἐπειδὴ κρίνον⁷ αὐτῷ ὁ γεννήσας ἐγένετο,⁸ σι-
τεῖται μὲν τῆς ἡμέρας ἅπαξ, καὶ τοῦτο τῆς ὥρας
ὁψὲ⁹ ἡλίου λοιπὸν ἀμφὶ τροπὰς τὰς¹⁰ εἰς δύοσιν ἔχον-
τος· σιτεῖται δὲ οὐδὲν τῶν πολυτελῶν ἀλλ' ἄρτον¹¹
ἐξ ἀγορᾶς,¹² καὶ ὄψον, εἴ ποτε εὐημερίας ἡμέραν
3 ἐπιτελοίῃ, δρυπεπεῖς¹³ ἢ φαυλίας. διαμαρτῶν οὖν
τῆς θαυμαστῆς ταύτης ἐλπίδος οὐκ οἶδ' ὅ τι καὶ
δράσαιμι. εἰ γὰρ ὁ τρέφων δεῖται τοῦ θρέψοντος,
τί¹⁴ ἂν εἴῃ ὁ τρέφεσθαι ὀφείλων; λιμώττοντα δέ¹⁵
λιμώττοντι συνεῖναι διπλοῦν τὸ¹⁶ βλάβος.¹⁷

39 [1 22]

Γέμελλος Εὐβούλω

Παρέκειτο μὲν¹⁸ ἡμῖν ὁ Γέλωνος τοῦ¹⁹ Σικελιώτου

λ (Harl Ven) Γ λ² (Vat 2 Flor Π Δ)

¹ ἂν added by Bergler.

² πολλάκις Γ

³ ἀδδηφαγοῦντα λ Γ.

⁴ τῶν om. Γ

⁵ κατὰ τὴν ὥραν ὅσαι λ.

⁶ ἐξαναλοῦν Γ, ἐξαντλοῦντα ἢ τὸ πᾶν ἢ λ²

⁷ κρίνον Meineke: κρίνων

⁸ ἐξεγένετο Γ.

⁹ So all mss, if Schepers 1905 is to be trusted Wagner, Seiler, and Schepers 1901 imply that the mss place ὁψὲ before τῆς ἡμέρας Hercher implies that they place it after τῆς ἡμέρας Valckenaer placed it before τῆς ὥρας

¹⁰ τροπὰς τὰς λ Γ, τ . . . Vat 2₁ Flor, . . . Π Δ.

III. LETTERS OF PARASITES, 38 1—39. 1

his father was dead, he would throw his money about in grand style, and that—what with banqueting and revelling in our company and in the company of all the first-class professional beauties—he would get rid of most of it. On the contrary, now ² that his sire has passed out,^a the boy is eating just one meal a day, and a late one at that—when the sun is already going down the western sky ; and there's nothing expensive about his meals—just baker's bread and, if he happens to be making a feast day of it, ripe figs or coarse wild olives for a relish. Well, I have been disappointed in this wonderful ³ expectation, and I don't know what to do. If the food-supplier is himself in need of a food-supplier, what is to become of the person who ought to be supplied? When one hungry man is added to one hungry man, the calamity is doubled ^b

Letter 39 [1 22]

Gemellus to Eubulus ^c

They set before us a cake, the kind that takes its

^a Literally "has become a hly" See *CAF* II p. 573.

^b This sentence was perhaps based on an hexameter

^c "Twinlet to Good-Counsellor"

¹¹ ἄρτον x Γ, ἄρτον τὸν x².

¹² ὀλύρας Herwerden.

¹³ δρυπέπεις x Γ, δρυπεσπεῖς Vat.2, δρυπετεῖς Δ.

¹⁴ τίς Γ ¹⁵ δὲ om. x.

¹⁶ τὸ om. x, δὲ Vat.2 ¹⁷ x² adds ἔρρωσο

λ (Harl. Ven) Γ x² (Vat.2 Flor. II Δ)

¹⁸ μὲν om. λ ¹⁹ ὃ γέλλων ὁστοῦ x²

ALCIPHRON

πλακοῦς ἐπώνυμος. ἐγὼ δὲ καὶ¹ τῇ θεᾷ μόνον πρὸς
 τὰς καταπόσεις εὐτρεπιζόμενος εὐφραινόμην μέλ-
 λησις δὲ ἦν πολλὴ περιστεφόντων τραγημάτων τὰ
 πέμματα· ἦν δὲ ὁ² καρπὸς τῆς πιστάκης καὶ βάλα-
 νοι φοινίκων καὶ κάρυα τῶν ἐλύτρων ἐξηρημένα
 ἐγὼ δὲ πρὸς ταῦτα ἕκαστα³ ἐχθρὰ βλέπων ἀνέμενον
 2 ἐπαφήσειν ἐμαυτὸν ἐγχανὼν τῷ πλακοῦντι. οἱ δὲ
 καὶ τὸ ἐντραγεῖν⁴ ἐπὶ μήκιστον⁵ ἐξέτειναν καὶ κύ-
 λικος συνεχῶς⁶ περισοβουμένης διατριβὰς καὶ μελ-
 λησμοὺς⁷ ἐνεποιοῦν. τέλος ὥσπερ⁸ ἐκ συνθήματος
 τὴν ἐμὴν ἀναρτῶντες ἐπιθυμίαν ὃ μὲν τις κάρφος
 λαβὼν ἐξεκάθειρε τὰ ἐνιζάνοντα τῶν βρωμάτων
 τοῖς ὁδοῦσιν ἰνώδη, ὃ δὲ⁹ ὑπτιάσας ἑαυτὸν οἶος ἦν
 ὑπνω κατέχεσθαι μᾶλλον ἢ τῆς τραπέζης φροντί-
 ζειν εἶτα ἄλλος ἄλλω¹⁰ διελέγετο, καὶ πάντα μᾶλλον
 ἐπράττετο¹¹ ἢ ὃ ἡδὺς ἐκείνος καὶ ποθητὸς ἐμοὶ¹²
 3 πλακοῦς εἰς ἀπόλαυσιν ἤρχετο τέλος, οἷα εἰκός,¹³
 οἱ θεοὶ κατοικτεῖραντες τὸ κατάξηρον τῆς ἐμῆς
 ἐπιθυμίας μόλις ποτὲ ἱμείροντά με τοῦ πλακοῦντος
 ἀπογεύσασθαι παρεσκεύασαν. ταῦτά σοι γράφω
 οὐ τοσοῦτον ἐπὶ τοῖς ἡδέεσιν ἡσθεῖς ὅσον ἐπὶ τῇ
 παρολκῇ τῆς βραδυτῆτος¹⁴ ἐκτακείς

x (Harl. Ven.) Γ x² (Vat 2 Flor II Δ)

¹ καὶ om x

² ὁ om Γ

⁵ μέγιστον Γ

³ ἕκαστα om. x

⁶ συνεχές x²

⁴ τραγεῖν x

⁷ μελισμοὺς x x²

III. LETTERS OF PARASITES, 39 1-3

name from Gelon^a the Siceliote. As for me, the mere sight of it delighted my heart, and my mouth watered at the prospect of stowing it away. But there was a long delay while they were garnishing the cake with dainties—pistachio nuts and dates and shelled walnuts. On each of these three dainties I looked askance; I was waiting with wide-open mouth to let myself loose on the cake. But they dragged out² the dessert-munching interminably a wine cup swept constantly on its rounds, and they kept delaying and wasting time. Finally, as if they were, by prearrangement, keeping my appetite on tenterhooks, one of them would take a toothpick and start to pick out the shreds of food that had lodged between his teeth, and another would throw himself upon his back, apparently more inclined to go to sleep than to pay attention to the dinner; then one would talk to another, and nothing would be further from accomplishment than that we should proceed to enjoy that delicious cake I craved. Finally, I suppose, the³ gods must have taken pity on my parched and yearning throat and at long last contrived that I should get a taste of the cake for which I had been hankering. This I write you, not so much delighted with the delicious food as exhausted by the long-drawn-out delay.

^a Ruler of Syracuse, victor over the Carthaginians at Himera in 480 B.C.

⁸ τέλος ὥσπερ MSS. καὶ ὥσπερ Hercher, ὥσπερ γὰρ Meiser.

⁹ ὁ δὲ om. Γ Π.

¹⁰ ἄλλα x, ἄλλων Vat 2.

¹¹ ἐπράττετο deleted by Nauck.

¹² ἡμῶν Π Δ

¹³ ὡς εἰκός Γ, εἰκός x Vat 2 Flor. Deleted by Hercher.

¹⁴ τῆς ἡδύτητος Meiser, deleted by Hercher.

ALCIPHRON

40 [i. 23]

Πλατύλαιμος Ἐρεβινθολέοντι

Οὐπώποτε ἐγὼ κατὰ τὴν Ἀττικὴν ὑπέμεινα τοιοῦτον χειμῶνα. οὐ γὰρ μόνον ἐκ παραλλήλου¹ φυσῶντες, μᾶλλον δὲ σύρδην² φερόμενοι κατεκτύπουν ἡμῶν οἱ ἄνεμοι, ἀλλ' ἤδη καὶ χιῶν πυκνὴ καὶ ἐπάλληλος φερομένη πρῶτον μὲν τοῦδαφος ἐκάλυπτεν, ἔπειτα οὐκ ἐπιπολῆς ἀλλ' εἰς ὕψος ἤρετο τῆς νιφάδος χῦμα πάμπολυ, ὥς ἀγαπητὸν εἶναι τὸ θύριον³ ἀνοιξάντα τῆς οἰκίας τὸν στενωπὸν ἰδεῖν

2 ἐμοὶ δὲ οὔτε ξύλον οὔτε ἄβολος⁴ παρῆν. πῶς γὰρ ἦ πόθεν; ὁ κρυμὸς δὲ εἰσεδύετο λεπτός⁵ μέχρι μυελῶν αὐτῶν καὶ ὀστέων. ἐβουλεύσάμην οὖν Ὀδύσειον βούλευμα δραμεῖν εἰς τὰς⁶ θόλους ἢ τὰς καμίνους τῶν βαλανείων. ἀλλ' οὐδὲ ἐκεῖσε συν-εχώρουν οἱ τῶν ὁμοτέχνων περὶ ταῦτα ἀλινδούμενοι⁷ καὶ γὰρ αὐτοὺς ἡ παραπλησία θεὸς ἡνώχλει

3 Πενία. ὥς οὖν ἡσθόμην οὐκ εἶναί μοι εἰς ταῦτα⁸ εἰσιτητόν, δραμὼν ἐπὶ τὸ⁹ Θρασύλου βαλανεῖον,¹⁰ εὔρον τοῦτο κενόν, καὶ καταβαλὼν ὀβολοὺς δύο καὶ τὸν βαλανέα τούτοις ἔλεων καταστήσας, ἐθερόμην ἄχρις οὗ τὸν νιφετὸν μὲν πηγυλὶς διεδέξατο, καὶ ὑπὸ τοῦ κρύους τοῦ μεταξὺ διεροῦ παγέντος πρὸς ἀλλήλους ἐδέδεντο οἱ λίθοι. μετὰ δὲ τὸ ἀποβράσαι

x² (Vat.2 Flor. II Δ).

¹ παραλλήλων II Δ

³ θυρίον II Δ

⁵ λεπτός om. II Δ.

⁷ ἀλινδούμενοι Seiler : ἡλινδούμενοι

⁸ ταύτας Herwerden

² φύρδην II Δ.

⁴ ἄβολος Meiser . ἄσβολος

⁶ τοὺς Vat.2

III LETTERS OF PARASITES, 40 1-8

Letter 40 [1 23]

Platylaemus to Erebintholeon^a

Never before had I faced such a storm in Attica. Not only did the winds crash down upon us, blowing in serried ranks or rather charging us in column, but presently there was snow as well, snow falling thick and fast, which first covered the ground and then kept on until it had not merely coated the surface but built up a dense blanket, so enormously deep that you could barely open the house door wide enough to see the alley. And I had neither fire-wood nor woollen² cloak. How could I have, or where could I have found them? And the cold was subtly penetrating to my very marrow and bones. Well, I formed a plan in the style of Odysseus^b. I would run to the vaulted chambers of the baths or to the bath ovens. But even there those of my fellow-craftsmen who were hanging around refused to make room for me; no, for the same goddess Poverty was vexing them as well. So, when I saw that I wasn't going to get in³ there, I ran to the bath of Thrasyllus, found it empty, won the bath-man's favour by a down-payment of two obols, and proceeded to warm myself until the snow was followed by a frost^b and the stones were frozen together by the moisture congealed in their interstices. Then, after the bitter cold had abated, the

^a "Broad-Gullet to Chick-pea-Hound."

^b The passage is faintly reminiscent of *Odyssey* xiv 457-502, where in fact (v 476) the word *πηγυλῖς* occurs

⁹ ἐπὶ τὸ Seiler: τὸ ἐπὶ

¹⁰ ἰδιωτικῆς οἰκίας after βαλανεῖον deleted by Hercher

ALCIPHRON

τὸ δριμύ προσηγῆς ὁ ἥλιος ἐλευθέραν μοι τήν¹
 πρόοδον² καὶ περιπάτους ἀνειμένους³ ὑπέφηνεν.

41 [frag. 2]

Πανλάχανος Μονογναθίω⁴

Ἐξώλεις ἀπόλουντο οἱ Κλεισθένης⁵ καὶ οἱ Δρά-
 κοντες⁶ . .

42 [iii. 74]

Φρυγοκοίλῃς⁷ Βορβοροζώμῳ

Ὑβρίζεσθαι πρὸς τοῦ τρέφοντος, εἰ καὶ ἀνόσιον,
 φορητόν, ἅπαξ ἐκδόμενον⁸ τὸ σῶμα τοῖς προπηλα-
 κίζειν ἐθέλουσιν ἔνεκα τῆς ἀθεμίτου⁹ γαστροῦ τὸ
 δὲ καὶ¹⁰ ὑπὸ τῶν συμπαρόντων, πολλῷ βαρύτερον
 τὸ δὲ μὴ μόνον ὑπὸ τούτων ἀλλὰ καὶ ὑπὸ τῶν
 2 ἰταμωτέρων οἰκετῶν, ἔτι χαλεπώτερον. εἰ δὲ
 προσθείην καὶ¹¹ τὰς θεραπαινίδας κιχλιζούσας καὶ
 μωκωμένας καὶ γέλωτα τὴν ἡμετέραν ἀτυχίαν

χ² (Vat 2 Flor. II Δ)

¹ τήν om Vat.2 Flor.

² πρόσοδον Vat 2 Flor.

³ ἀνειμένως II Δ

χ² (Vat.2 Flor. II Δ).

⁴ Πανλάχανος Μονογναθείω Vat.2 Flor, Παλλάχανος Μονο-
 γνάθω Δ

⁵ ὁ Κλεισθένης II, ὁ Κλεισθένης Δ

⁶ οἱ Δράκοντες Wagnei : οἱ δράκον. .Vat 2 Flor, ὁ δρά-
 κων . II Δ. •

III LETTERS OF PARASITES, 40 3—42. 2

sun's kindly light showed me that I might go freely
forth and stroll about at my leisure

Letter 41 [frag 2]

Panlachanus to Monognathus^a

May the Cleistheneses and the Dracos^b utterly
perish . . .

Letter 42 [in 74]

Phrygocoeles to Borborozomus^c

To be insulted by one's provider, even though it's
an outrage, is something that can be endured, when
once a man has farmed himself out (to gratify his
lawless belly) to those who desire to treat him with
despite ; but to be insulted by one's fellow-guests as
well is much more painful , and to be insulted not
only by them but also by the more impudent servants
is even harder . If I were to add to the list the serv-²
ing-maids also with their giggling and mocking and

^a "Vegetarian to Jaw-and-Jaw-Only "

^b Athenian legislators . Cleisthenes, at the end of the sixth
century, organized the democracy, Draco, near the end of
the seventh century, drew up a criminal code whose severity
was proverbial.

^c "Yellow-Belly (or Slave-Belly) to Mud-Soup "

x (Harl. Ven) Γ.

⁷ Φρυγοκείλης Γ

⁹ ἀθεμίστου Γ.

¹⁰ καὶ om x

⁸ ἀποδόμενον x.

¹¹ καὶ om. x.

ALCIPHRON

ποιουμένας, τότε σχέτλια καθ' Ὅμηρον καὶ¹ ἀπο-
δυσπετῶ. τοῦτο γὰρ Αὐτόχθονος² ἤκουσα τοῦ
γραμματικοῦ ποτε καὶ μνήμη συνέχω³.

Ζεῦ πάτερ, οὐ τις σείω θεῶν ὀλωότερος ἄλλος.

3 ὀλέθριοι γὰρ ἀληθῶς οἱ δαίμονες οἱ ταῦτα ἐφ' ἡμῶν
πρυτανεύοντες, ἐν' ἐγὼ μὲν ὑπομένω κινδύνους ἀλ-
γεινούς, γέλωτος δ' ἤ ὑπόθεσις⁴ τοῖς χειρίστοις
τάμά.

x (Harl Ven.) Γ.

¹ καὶ added by Fobes.

² Αὐτόχθονος Bast. αὐτόχθονος

³ συνέχομαι x.

⁴ δ' ἤ ὑπόθεσις Meiser on basis of Cobet's δὲ ὑπόθεσις ἤ· δὲ
ὑπόθεσις.

III. LETTERS OF PARASITES, 42. 2-3

making sport of my misfortune, then 'tis grievous—
to use Homeric language—and I cry quits to my bad
luck. Yes, this is a line that I once heard from my
schoolmaster Autochthon ^a and I still remember it

O father Zeus, no other god is crueller than thou. ^b

For truly baneful are the gods who hold such sway ³
over us that I must endure pain and danger while
the worst scoundrels find my plight a cause of merri-
ment

^a A grammarian several times mentioned in scholia to the
Iliad.

^b *Iliad* iii. 365; *Odyssey* xx. 201.

BOOK IV

ALCIPHRON THE RHETOR'S

LETTERS OF COURTESANS

Letter 1 [frag. 3]

Phrynê^a to Praxiteles

. have no fear ; for you have wrought a very beautiful work of art, such as nobody, in fact, has ever seen before among all things fashioned by men's hands you have set up a statue of your own mistress in the sacred precinct Yes, I stand in the middle of the precinct near your Aphroditê and your Eros too. And do not begrudge me this honour For it is Praxiteles that people praise when they have gazed at me ; and it is because I am a product of your skill that the Thespians do not count me unfit to be placed between gods^b One thing only is still lacking to your gift that you come to me, so that we may lie

^a Famous courtesan of the fourth century B.C., mistress of the sculptor Praxiteles. See below, *Letters* 3 and 4

^b For these statues at Thespiae see Pausanias ix. 27 3-5 ; Athenaeus xiii. 591 b, Raubitschek in *RE* s.v. *Phryne*, Spp. 898-899.

⁴ -χειροτονηθέντων L A Post (*CW* 40 [1946], 32)

ALCIPHRON

ἵνα ἐν τῷ τεμένει μετ' ἀλλήλων κατακλινῶμεν.¹ οὐ
μιανούμεν γὰρ τοὺς θεοὺς οὓς αὐτοὶ πεποιήκαμεν.
ἔρρωσο.

2 [i. 29]

Γλυκέρα Βακχίδι

Ὁ Μένανδρος ἡμῶν ἐπὶ τὴν τῶν Ἰσθμίων θέαν εἰς
τὴν Κόρινθον ἐλθεῖν βεβούληται· ἐμοὶ μὲν οὐ κατὰ
νοῦν· οἶδας γὰρ οἶόν ἐστιν ἐραστοῦ τοιούτου καὶ
βραχὺν ὑστερήσαι² χρόνον· ἀποτρέπειν δ' οὐκ ἐνὴν
2 μὴ πολλάκις ἀποδημεῖν εἰωθότος³. οὐδ' ὅπως αὐτὸν
παρεγγυήσω μέλλοντα ἐπιδημήσειν ἔχω, οὐδ' ὅπως
μή, βουλόμενον αὐτὸν σπουδασθῆναι ὑπὸ σοῦ, κάμοι
τινα φέρειν φιλοτιμίαν τοῦτο λογίζομαι οἶδα γὰρ
3 τὴν οὖσαν ἡμῖν ἐταιρίαν πρὸς ἀλλήλας δέδοικα δέ,
ὦ φιλάττη, οὐ σέ⁴ τοσοῦτον (χρηστοτέρῳ γὰρ ἦθει
κέχρησαι τοῦ βίου) ὅσον αὐτὸν ἐκείνον ἐρωτικὸς
γάρ ἐστι δαιμονίως, καὶ Βακχίδος οὐδ' ἂν τῶν
4 σκυθρωποτάτων τις ἀπόσχοιτο. τὸ μὲν γὰρ δοκεῖν
αὐτὸν οὐκ ἔλαττον τοῦ σοὶ ἐντυχεῖν ἢ τῶν Ἰσθμίων
ἐνεκεν τὴν ἀποδημήσιν πεποιῆσθαι, οὐ πάνυ πεί-
θομαι ἴσως αἰτιάσῃ με τῆς ὑποψίας⁵ συγγίνω-

x² (Vat.2 Flor. II Δ)

¹ κατακλινόμεν Vat.2 Flor.

Φ x² (Vat.2 Flor II Δ).

² ἐστερήσθαι Dobree

³ εἰωθότος Meineke: εἰωθότας Φ Vat.2 Flor, εἰωθότα Π Δ

⁴ σε added in Ald

⁵ ὑπεροψίας Vat 2 Flor.

^a The difficulties in the way of believing in an historical
Glycera Menandri have been overstated by A Korte (" Gly-
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IV LETTERS OF COURTESANS, 1 1—2 4

together in the precinct. Surely we shall bring no defilement on the gods that we ourselves have created Farewell.

Letter 2 [1 29]

Glycera to Bacchis^a

My Menander^b is resolved to go to Corinth to see the spectacle of the Isthmian games As for me, I do not approve, for you know what it's like to lack such a lover even for a short time, but I couldn't try to dissuade him, for he isn't in the habit of leaving home often; nor can I see my way to entrust him to 2 your care now that he is about to sojourn in your part of the world, nor yet not to do so—since he himself wants you to show him attentions, and I consider that that sort of thing redounds in a way to my honour, for I bear in mind the friendship that exists between us; but I am afraid, my dearest, not so 3 much of you—for your character is better than your profession—as of the man himself He is amazingly amorous, and not even the glummost moralist could resist Bacchis As for his being thought to have 4 made the journey as much to meet you as for the Isthmian games, that I don't altogether credit Perhaps you'll blame me for being suspicious But, my

kera und Menander," *H* 54 [1919], 87-93; article "Menandros," *RE* xv 712) but have not been dispelled by W. Schmid's reply ("Menandros-Glykera", *WKP* 36 [1919], 166-167) or by the reply of Schepers ("De Glycera Menandri amoribus," *Mnemosyne* 54 [1926], 258-262) In Athenaeus xiii. 594 d Glycera is mentioned just after a Bacchis of Samos

^b Probably the greatest writer of the New Comedy, fourth to third centuries B.C.

ALCIPHRON

σκε δὲ ταῖς ἑταιρικάῃς, ὧ φιλτάτῃ, ζηλοτυπίαῖς.
 ἐγὼ δ' οὐ παρὰ μικρὸν ἡγούμην Μενάνδρου δια-
 5 μαρτεῖν ἑραστοῦ. ἄλλως τε καὶ μοι¹ κνισμός τις ἦ²
 πρὸς αὐτὸν ἢ³ διαφορὰ γένηται, δεήσει με ἐπὶ τῆς
 σκηνῆς ὑπὸ Χρέμητός τινος ἢ Φειδύλου⁴ πικρῶς
 λοιδορεῖσθαι. εἰ δ' ἐπανεῖλθῃ μοι οἶος ὥχετο,
 πολλὴν εἴσομαί σοι χάριν. ἔρρωσο.

3 [1. 30]

Βακχίς Ὑπερίδῃ⁵

Πᾶσαί σοι ἴσμεν αἱ ἑταῖραι⁶ χάριν καὶ ἐκάστη γε
 ἡμῶν οὐχ ἦττον ἢ Φρύνη.⁷ ὁ μὲν γὰρ ἀγὼν μόνῃς
 Φρύνης, ὃν ὁ παμπόνηρος Εὐθίας ἐπανεῖλετο, ὁ
 δὲ κίνδυνος ἀπασῶν. εἰ γὰρ αἰτοῦσαι παρὰ τῶν
 ἑραστῶν ἀργύριον οὐ τυγχάνομεν⁸ ἢ τοῖς διδοῦσιν
 ἐντυγχάνουσαι⁹ ἀσεβείας κριθησόμεθα, πεπαῦσθαι
 κρεῖττον ἡμῖν τοῦ βίου τούτου καὶ μηκέτι ἔχειν
 2 πράγματα μήτε τοῖς ὀμιλοῦσι παρέχειν. νῦν δ'

Φ x² (Vat.2 Flor. Π Δ)

¹ καὶ μοι Φ Π Δ, κάμοι Vat 2 Flor. ² εἰ Φ Vat 2 Flor

³ ἢ Vat.2 Flor ⁴ Φειδύλου Vind. · Φιδύλου

x² (Vat.2 Flor Π Δ).

⁵ The mss. spell Ὑπερίδης, which editors have corrected.

⁶ πᾶσαί σοι ἴσμεν αἱ ἑταῖραι Vat 2 Flor, πᾶσαι ἴσμεν αἱ
 ἑταῖραι cet. πᾶσαι ἴσμεν αἱ ἑταῖραί σοι Vind

⁷ Φρύνης Vat.2 Flor.

⁸ οὐ τυγχάνομεν om. Vat 2 Flor

⁹ ἐντυγχάνουσαι Vat.2 (?) Flor., αἱ τυγχάνουσαι Π Δ.

^a Phedylus (φειδομαι spare), like Chremes (χρέμπτομαι clear one's throat), was a character of the New Comedy, see Philippiades in CAF III p. 303.

IV LETTERS OF COURTESANS, 2 4—3. 1

dearest, please pardon my professional jealousy. As for me, I couldn't feel it a slight matter to lose Menander as a lover. Besides, if there is any friction 5 between me and him, or if any quarrel arises, I shall have to endure bitter jibes on the stage from some Chremes or Pheidylus.^a But if he comes back to me as fond as he went away, I shall be most grateful to you. Farewell

Letter 3 [1 30]

Bacchis to Hypereides^b

We courtesans are all grateful to you, and each one of us is just as grateful as Phrynê^c. The suit, to be sure, that was brought by that scoundrel Euthias involved Phrynê alone, but it meant danger to us all for if we ask our lovers for money and don't get it, or if we find^d paying customers and then face prosecution for impiety, it's better for us to be done with this way of living and no longer have trouble ourselves or cause trouble for^e those who frequent our company

^b Attic orator and politician of the fourth century B.C. This and the next letter are connected

^c For Phrynê and the speech of Hypereides in her defence see Athenaeus xiii 590 d—591 f, [Plutarch], *Life of Hypereides* 849 E, with C. Jensen's notes (in his edition of Hypereides [Leipzig, 1917], pp xxix-xxx); Raubitschek in *RE* s.v. *Phryne*. Neither the speech of Euthias nor that of Hypereides is extant.

^d ἐντυγχάνουσαι may also mean, and is probably intended to suggest, "if we grant our favours to."

^e παρέχειν may also mean, and is probably intended to suggest, "grant our favours to."

ALCIPHON

οὐκέτι τὸ ἔταιρεῖν αἰτιασόμεθα ὅτι πονηρὸς Εὐθίας
 ἐραστῆς εὐρέθη, ἀλλ' ὅτι ἐπιεικῆς Ὑπερείδης ζη-
 λῶσομεν. πολλὰ τοίνυν ἀγαθὰ γένοιτό σοι τῆς
 3 φιλανθρωπίας. καὶ γὰρ ἑταίραν χρηστὴν σεαυτῷ
 περιεσώσω, καὶ ἡμᾶς ἀμειψομένας σε ἀντ' ἐκείνης
 παρесеύσας. εἰ δὲ δὴ καὶ τὸν λόγον γράψαις
 τὸν ὑπὲρ τῆς Φρύνης, τότε ἂν ὡς ἀληθῶς χρυσοῦν
 αἱ ἑταῖραί σε¹ στήσαιμεν ὅπη ποτὲ βούλει τῆς
 Ἑλλάδος.

4 [i. 31]

Βακχὶς Φρύνη

Οὐ τοσοῦτόν σοι τοῦ κινδύνου συνηχθέσθην, φι-
 τάτη, ὅσον ὅτι πονηροῦ μὲν ἀπηλλάγης ἐραστοῦ
 Εὐθίου² χρηστὸν δὲ εὔρες Ὑπερείδην, συνήσθην.
 τὴν γὰρ δίκην σοι καὶ πρὸς εὐτυχίαν³ γεγενέναι
 νομίζω. διαβόητον γάρ σε οὐκ ἐν ταῖς Ἀθήναις
 μόνον ἀλλὰ καὶ ἐν τῇ Ἑλλάδι ἀπάσῃ ὁ ἀγὼν ἐκείνος
 2 πεποίηκεν Εὐθίας μὲν οὖν⁴ ἱκανὴν τιμωρίαν δώσει
 τῆς σῆς ὀμιλίας στερούμενος· ὑπὸ γὰρ ὀργῆς μοι
 δοκεῖ κινηθεῖς διὰ τὴν ἔμφυτον ἀμαθίαν ὑπερᾶραι⁵
 τὸ μέτρον τῆς ἐρωτικῆς ζηλοτυπίας καὶ νῦν ἐκεί-
 3 νον ἐρώντα μᾶλλον εὖ ἴσθι ἢ Ὑπερείδην ὁ μὲν

x² (Vat. 2 Flor. II Δ)

¹ σε added in Ald

x² (Vat 2 Flor. II Δ).

² Εὐθίου added by Meineke.

⁴ οὖν Meineke γάρ.

³ εὐτυχίας Vat 2 Flor.

⁵ ὑπερᾶραι Seiler · ὑπεράραι

^a If Phrynê had been convicted of impiety, as charged, the penalty would have been death (Athenaeus xiii. 590 d). The
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IV LETTERS OF COURTESANS, 3. 2—4. 3

As it is, we shall not after all find fault with our 2 profession because Euthias showed himself a rascal in his love affairs ; but because Hypereides showed himself a gentleman we shall regard it with pride Blessings on you, then, for your kindness, and many of them ! You have not merely saved a good mis- 3 tress for yourself but you have put the rest of us in a mood to reward you on her account. And furthermore, if you would write out the speech that you composed in Phrynê's defence, then we courtesans would really and truly set up your statue in gold wherever in Greece you wish

Letter 4 [1. 31]

Bacchis to Phrynê

My anxiety for you because of the peril you ran,^a dearest, was not so great as my sympathetic delight at your getting rid of a rascally lover, Euthias, and finding in Hypereides an excellent one For I believe that your trial has actually brought you good luck , that scene in court has made you famous not only in Athens but also throughout Greece. As for 2 Euthias, he will be sufficiently punished by being deprived of your society , it seems to me that it was because he was moved to anger that, thanks to his ingrained stupidity, he overstepped the bounds of a lover's jealousy. And you may be sure that, at the present moment, he is more in love with you than Hypereides is For the latter obviously wants to be 3

basis for the charge is not known , for the scanty evidence see A. Raubitschek in *RE* s. v. *Phryne*, Spp. 904-907

ALCIPHRON

γὰρ διὰ τὴν τῆς συνηγορίας χάριν δηλὸς ἐστὶ
 σπουδάζεσθαι βουλόμενος καὶ ἐρώμενον ἑαυτὸν
 ποιῶν, ὃ δὲ τῷ ἀποτεύγματι τῆς δίκης παρώξυνται.
 προσδέχου δὴ πάλιν αὐτοῦ¹ δεήσεις καὶ λιτανείας
⁴ καὶ πολὺ χρυσίον. μὴ δὲ καταδαιτήσης ἡμῶν, ὦ
 φιλάττη, τῶν ἐταιρῶν, μηδ' Ὑπερείδην κακῶς
 δόξαι βεβουλεῦσθαι ποιήσης² τὰς Εὐθύου ἱκεσίας
 προσιεμένη, μηδὲ τοῖς λέγουσί σοι ὅτι, εἰ μὴ τὸν
 χιτωνίσκον περιρρηξαμένη τὰ μαστάρια τοῖς δικασ-
 ταῖς ἐπέδειξας,³ οὐδὲν ὁ ῥήτωρ ὠφέλει, πείθου.⁴
 καὶ γὰρ αὐτὸ τοῦτο ἵνα ἐν καιρῷ γένηται σοι ἡ
 ἐκείνου παρέσχε συνηγορία.

5 [i. 32]

Βακχὶς Μυρρίνη

Μὴ δὲ κρείττονος εἶη σοι τυχεῖν ἐραστοῦ, δέ-
 σποινα Ἀφροδίτῃ, ἀλλ' Εὐθύας σοι ὅν νῦν περιέπεις
 συγκαταβιώῃ. τάλαινα γυνὴ τῆς ἀνοίας, ἥτις τῷ
² τοιούτῳ θηρίῳ προσέφθαρσαι. πλὴν ἴσως τῷ κάλ-
 λει πεπίστευκας Μυρρίνην⁵ γὰρ στέρξει δηλὸν ὅτι
 Φρύνην⁶ ὑπεριδών. ἀλλ' ἔοικας κνίσαι τὸν Ὑπερ-
 είδην βεβουλήσθαι ὡς ἔλαττόν σοι νῦν προσέχοντα.

x² (Vat 2 Flor. II Δ)

¹ αὐτοῦ Meiser : δι' αὐτοῦ.

² ποιήσης II(marg.) Δ, πωλήσης II₁, πολήσης Vat.2 Flor.

³ ἀπέδειξας Δ.

⁴ πείθου II(superscript) Δ, πείθων Vat 2 Flor. II₁.

x² (Vat.2 Flor. II Δ).

⁵ Μυρρίνην II₁, Φρύνην II(superscript) Δ.

⁶ Φρύνην Seiler . Μυρρίνην

IV LETTERS OF COURTESANS, 4. 3—5. 2

shown attentions because you are grateful for his defence of you in court, and he is acting the part of a favoured lover, whereas the other is inflamed by the loss of his case. So then you must once again expect from him petitions and prayers and quantities of money. Please now, dearest, do not prejudice the case of us courtesans and make people conclude, by your giving ear to the supplications of Euthias, that Hypereides was ill advised; and when people tell you that, if you hadn't torn open your shift and shown the judges your breasts,^a your advocate would have been of no avail, don't believe them. As a matter of fact it was his pleading that gave you the opportunity to do that very thing at the right moment.

Letter 5 [1. 32]

Bacchis to Myrrhina

May you never have the luck to get a better man as lover, I pray of Mistress Aphroditê, but may Euthias, of whom you are now making so much, be your mate for life! Poor foolish woman, ruining yourself in an attachment to such a beast! Though perhaps you are trusting to your beauty to manage him; for of course he will love Myrrhina devotedly after scorning Phrynê! No, you seem to have decided to torment Hypereides^b for paying less attention to you now. Well, Euthias has a mistress

^a To invoke pity, cf Hecuba's appeal to Hector in *Iliad* xxii. 79-83.

^b For Hypereides' relations with Myrrhina see Athenaeus xiii 590 c-d.

ALCIPHRON

κακείνος ἑταίραν ἔχει ἀξίαν ἑαυτοῦ καὶ σὺ ἐραστήν
 3 σοὶ¹ πρέποντα αἵτησόν τι παρ' αὐτοῦ, καὶ ὄψει
 σεαυτὴν ἢ τὰ νεώρια ἐμπεπρηκυῖαν ἢ τοὺς νόμους
 καταλύνουσιν ἴσθι γοῦν ὅτι παρὰ πάσαις ἡμῖν ταῖς
 τὴν φιланθρωποτέραν Ἀφροδίτην προτιμώσαις
 μεμίσησαι.

6 [i 33]

Θαῖς Θεττάλη

Οὐκ ἂν ποτ' ὤήθην ἐκ τοσαύτης συνηθείας ἔσε-
 σθαί μοι τινα πρὸς Εὐξίππην διαφοράν. καὶ τὰ
 μὲν ἄλλα ἐν οἷς αὐτῇ χρησίμη γέγονα ὑπὸ τὸν ἀπὸ
 τῆς Σάμου κατάπλουν, οὐκ ὀνειδίζω· ἀλλὰ Παμ-
 φίλου (γινώσκεις τοῦτο καὶ σὺ ὅσον) ἡμῖν διδόντος
 ἀργύριον, ὅτι ταύτη ποτέ² ἐντυγχάνειν ἐδόκει τὸ
 2 μειράκιον οὐ προσιέμην.³ ἡ δὲ καλῶς ἡμᾶς ἀντὶ
 τούτων ἡμείψατο τῇ κάκιστ' ἀπολουμένη Μεγάρα
 χαρίζεσθαι θέλουσα. πρὸς ἐκείνην δ' ἦν τις παλαιά
 μοι διὰ Στράτωνα ὑπόνοια· ἀλλὰ⁴ ταύτην μὲν οὐ-
 δὲν ὥμην ποιεῖν παράλογον κακῶς λέγουσάν με.
 3 Ἀλῶα δ' ἦν, καπὶ τὴν παννυχίδα πᾶσαι, ὥσπερ ἦν

λ² (Vat 2 Flor. II Δ)

¹ ἐραστήν σοι Schepers · ἐραστήν σοι

x² (Vat 2 Flor II Δ)

² ποτέ II, ποτέ μὲν Vat. 2 Flor. Δ

³ προσιέμην Vind. : προσήμην

⁴ ὑπόνοια ἄλλη Capps.

^a Cf Aristophanes, *Acharnians* 918-919; Demosthenes xviii 132.

^b Cf. Isocrates vi 66

^c Alexander the Great was in love with an Athenian

IV LETTERS OF COURTESANS, 5. 2—6. 3

worthy of himself, and you have a lover who suits you exactly. Just ask a favour of him—and you will ³ see that you have set fire to the dockyards ^a or are overthrowing the constitution ^b At any rate you may be sure that, to everyone of us who holds in chief honour the more humane Aphroditê you are an object of detestation

Letter 6 [1 33]

Thars^c to Thettalê^d

I should never have thought that, after we had been so intimate, a quarrel would come between Euxippê and me I don't reproach her with the other matters in which I was useful to her at the time of her arrival from Samos But when Pamphilus—you know about that yourself, how much it was—offered me money, because it was thought he was occasionally going with her I wouldn't take the boy on And a fine ² return she made me for these favours just because she wanted to please that accursèd Megara ¹ I had for a long time been a bit suspicious of Megara because of Straton ^e Well, I thought she was doing nothing surprising in saying mean things about me It happened at the Haloa ^f, and at the all-night ³

courtesan of this name, see Diodorus Siculus xvii. 72, Plutarch, *Alexander* 38 (687), Athenaeus xiii. 576 d-e. Alciphron's letter is vaguely reminiscent of Lucian, *Dialogi Meretricu* 1

^a Mistress of Diphilus, see below, *Letter* 10. 1

^e Megara had apparently been trespassing on Thaïs's preserves—Straton.

^f For this festival see above, p 143, note *b*

ALCIPHRON

εἰκός, παρήμεν. ἐθαύμαζον δὲ τῆς Εὐξίππης τὴν ἀγερωχίαν¹. τὸ μὲν γὰρ πρῶτον κιχλίζουσα μετ' ἐκείνης καὶ μωκωμένη τὴν δυσμένειαν ἐνεδείκνυτο, εἴτα φανερώς ποιήματα ᾗδεν εἰς τὸν οὐκέθ' ἡμῖν
 4 προσέχοντα ἔραστήν. καὶ πὶ τούτοις μὲν ᾗττον ἤλ-
 γουν· ἀπαναισχυντήσασα δὲ εἰς τὸ φύκός με καὶ
 τὸν παιδέρωτα ἔσκωπτεν. ἐδόκει δέ μοι πάνυ
 κακῶς πράττειν ὥς μηδὲ κάτοπτρον κεκτῆσθαι· εἰ
 γὰρ εἶδεν² ἑαυτὴν χρώμα σανδαράχης ἔχουσαν, οὐκ
 5 ἂν ἡμᾶς εἰς ἀμορφίαν ἐβλασφήμει. ἐμοὶ μὲν οὖν
 βραχὺ μέλει περὶ τούτων· ἀρέσκειν γὰρ τοῖς ἔρα-
 σταῖς, οὐχὶ Μεγάρα καὶ Εὐξίππη βούλομαι ταῖς
 πιθήκοις. δεδήλωκα δέ σοι ἵνα μή μέ τι³ μέμψῃ.
 ἀμνηστούμαι γὰρ αὐτάς οὐκ ἐν σκώμμασιν οὐδὲ
 βλασφημίαις, ἀλλ' ἐν οἷς μάλιστα ἀνιάσονται⁴
 προσκυνῶ δὲ τὴν Νέμεσιν.

7 [i 34]

Θαῖς Εὐθυδήμῳ

Ἐξ οὗ φιλοσοφεῖν ἐπενόησας, σεμνός τις ἐγένου
 καὶ τὰς ὀφρὺς ὑπὲρ τοὺς κροτάφους ἐπῆρας εἴτα
 σχῆμα ἔχων καὶ βιβλίδιον μετὰ χειρὸς εἰς τὴν
 Ἀκαδημίαν σοβεῖς, τὴν δὲ⁵ ἡμετέραν οἰκίαν ὥς

¹ x² (Vat 2 Flor. II Δ).

² τὴν ἀγερωχίαν om II Δ

² εἶδεν Beigler : οἶδεν

³ μή μέ τι Meineke : μή μ' ἔτι x². μηκέτι Vind.

⁴ ἰασονται Vat. 2 Flor.

⁵ x² (Vat. 2 Flor. II Δ).

⁵ δὲ om. Vat 2 Flor.

^a For *πίθηκος* as a term of abuse see Tsirimbis, pp. 44-45.

IV LETTERS OF COURTESANS, 6. 3—7. 1

part of it we girls were all present, as was to be expected. But I confess I was surprised at Euxippê's overbearing manners she showed her ill-will first by giggling with Megara and making fun of me, then she openly sang some verses on the lover who was no longer attentive to me. And that I didn't mind ⁴ so much. But then, casting all shame aside, she began to twit me on my rouge and paint. I thought she must be pretty badly off—not even to own a mirror; for if she had got a glimpse at the vermilion complexion on her own face, she wouldn't have been making uncomplimentary remarks about my bad looks. Well, little do I care about these people: the ⁵ people that I want to please are my lovers, not those monkeys ^a Megara and Euxippê. I've laid the story bare to you in order that you may not blame me; for I'm going to get even with them, not by jibes or by abusive language, but in ways that will hurt most. I salute Nemesis.^b

Letter 7 [1. 31]

Thais to Euthydemus ^c

Ever since you took it into your head to study philosophy you have put on airs and have raised your eyebrows above your temples. Then, in a pompous fashion and with a book in your hands, you stalk along to the Academy and walk past my house as if

^b Since Nemesis punishes excessive pride or excessive boldness, this final remark is intended to avert disaster from the speaker. Cf. "I touch wood."

^c The name of the addressee may have been suggested by Xenophon, *Memorabilia* 1. 2. 29, where Critias and his friend Euthydemus are mentioned together.

ALCIPHRON

2 οὐδὲ ἰδὼν πρότερον παρέρχη. ἐμάνης, Εὐθύδημε
οὐκ οἶδας οἷός ἐστιν ὁ σοφιστῆς οὗτος ὁ ἐσκυθρω-
πακῶς καὶ τοὺς θαυμαστοὺς τούτους διεξιὼν πρὸς
ὑμᾶς λόγους; ἀλλ' ἐμοὶ μὲν πράγματα πόσος ἐστὶν
οἷε χρόνος ἐξ οὗ παρέχει βουλόμενος ἐντυχεῖν;
3 προσφθείρεται δὲ Ἑρπυλλίδι¹ τῇ Μεγάρας ἄβρα
τότε μὲν οὖν αὐτὸν οὐ προσιέμην, σὲ γὰρ περιβάλ-
λουσα κοιμᾶσθαι μᾶλλον ἐβουλόμην ἢ τὸ παρὰ
πάντων² σοφιστῶν χρυσίον.³ ἐπεὶ δέ σε ἀποτρέπειν
ἔοικε τῆς μεθ'⁴ ἡμῶν συνηθείας, ὑποδέξομαι αὐτὸν
καί, εἰ βούλει, τὸν διδάσκαλον τουτονὶ τὸν μισο-
γύναιον ἐπιδείξω σοι νυκτὸς οὐκ ἄρκούμενον ταῖς
4 συνήθεσιν ἡδοναῖς. λῆρος⁵ ταῦτά εἰσι καὶ τύφος⁶
καὶ ἐργολάβεια μειρακίων, ὧ ἀνότητε οἷε δὲ δια-
φέρειν ἐταίρας σοφιστήν, τοσοῦτον ἴσως ὅσον οὐ
διὰ τῶν αὐτῶν ἑκάτεροι πείθιν, ἐπεὶ ἓν γε ἀμφο-
τέροις τέλος πρόκειται τὸ λαβεῖν πόσῳ δὲ ἀμεί-
νους ἡμεῖς καὶ εὐσεβέστεραι οὐ λέγομεν θεοὺς οὐκ
εἶναι, ἀλλὰ πιστεύομεν ὁμνύουσι τοῖς ἐρασταῖς ὅτι
5 φιλοῦσιν ἡμᾶς· οὐδ' ἀξιοῦμεν ἀδελφαῖς καὶ μητρᾷσι
μῖγνυσθαι τοὺς ἄνδρας, ἀλλ' οὐδὲ γυναῖξιν ἄλλο-
τρίαις. εἰ μὴ ὅτι τὰς νεφέλας ὁπόθεν εἶεν καὶ τὰς
ἀτόμους ὁποῖαι ἀγνοοῦμεν, διὰ τοῦτο ἥττους δο-
κοῦμέν σοι τῶν σοφιστῶν. καὶ αὐτῇ⁷ παρὰ τούτοις
6 ἐσχόλακα καὶ πολλοῖς διείλεγμα οὐδὲ εἰς ἐταίρα

x² (Vat 2 Flor. II Δ)

¹ Ἑρπυλλίδι Ald : Ἑρπυλίδι.

² Herwerden inserts τῶν.

³ Seiler suggests inserting ἔχων, Meiser λαβεῖν.

⁴ καθ' II Δ.

⁵ λῆρον II, λῆροι Vat 2 Flor.

⁶ τύφος Seiler : τύφος.

⁷ καὶ αὐτῇ MSS. καίτοι Radermacher

IV LETTERS OF COURTESANS, 7 1-5

you had never so much as set eyes on it before.^a You've gone mad, Euthydemus, don't you know 2 what sort of person that sophist is, the man with the solemn countenance who delivers those wonderful lectures to you? But how about me? How long do you think it is that he's been pestering me for an appointment? And he's crazy over Megara's 3 maid Herpyllis^b Well, in the old days I wouldn't take him on—preferring rather to sleep with you in my arms than with the gold of all the sophists But since he is apparently turning you away from your intimacy with me, I'll let him come; and, if you like, I'll show you that your woman-hating schoolmaster is not content with the usual pleasures of a night It's 4 stuff and nonsense and money-making off boys, that's what it is, you ninny Do you think a sophist is any better than a courtesan? ^c So far, possibly, as the means by which they seek to persuade are different; but one end—gain—is the object of both Yet how much better and more religious are we! We do not say there are no gods, on the contrary, when our lovers take oath to their affection for us, we believe them; and we don't approve of men's having 5 intercourse with their sisters or their mothers—or even with other men's wives. But possibly we seem to you inferior to the sophists because we don't know where the clouds come from or what the atoms are like I have gone to school to them myself and have talked with many of them

^a Cf Aristænetus ii. 16 (167. 33-34 Hercher).

^b Herpyllis was the name of Aristotle's concubine, the mother of Nicomachus (Timæus in Diogenes Laërtius v 1. 1)

^c Radermacher compares Athenæus xiii 584 a, Lucian, *Dialogi Meretricii* 10

ALCIPHRON

ὁμιλῶν τυραννίδας ὀνειροπολεῖ καὶ στασιάζει τὰ κοινά, ἀλλὰ σπάσας τὸν ἑωθινὸν καὶ μεθυσθεὶς εἰς ὦραν τρίτην ἢ τετάρτην ἡρεμεῖ. παιδεύομεν δὲ οὐ
 7 χεῖρον ἡμεῖς τοὺς νέους ἐπεὶ σύγκρινον, εἰ βούλει, Ἀσπασίαν τὴν ἐταίραν καὶ Σωκράτην τὸν σοφιστήν, καὶ πότερος¹ ἀμείνους² αὐτῶν ἐπαίδευσεν ἄνδρας λόγισαι τῆς μὲν γὰρ ὅψει μαθητὴν Περικλέα, τοῦ
 8 δὲ Κριτίαν. κατὰβαλλε³ τὴν μωρίαν ταύτην καὶ ἀηδίαν, ὃ ἐμὸς ἔρως Εὐθύδημε—οὐ πρέπει σκυθρωποῖς εἶναι τοιοῦτοις ὄμμασι—καὶ πρὸς τὴν ἔρωμένην ἦκε τὴν ἑαυτοῦ οἶος ἐπανελθῶν⁴ ἀπὸ Λυκείου πολλάκις τὸν ἰδρῶτα ἀποψύμενος, ἵνα μικρὰ κραιπαλήσαντες ἐπιδειξώμεθα⁵ ἀλλήλοις τὸ καλὸν τέλος τῆς ἡδονῆς καὶ σοὶ νῦν μάλιστα φανοῦμαι σοφῇ. οὐ μακρὸν δίδωσιν ὁ δαίμων χρόνον τοῦ ζῆν· μὴ λάθῃς τοῦτον εἰς αἰνίγματα καὶ λήρους ἀναλώσας. ἔρρωσο.

8 [i. 35]

Σιμαλίων Πετάλη

Εἰ μὲν ἡδονὴν σοί τινα φέρειν ἢ φιλοτιμίαν πρὸς τινὰς τῶν διαλεγομένων οἶει τὸ πολλάκις ἡμᾶς ἐπὶ τὰς θύρας φοιτᾶν καὶ τοῖς πεμπομένοις πρὸς τοὺς εὐ-

x² (Vat.2 Flor. II Δ).

¹ πότερον II Δ.

² κατὰβαλε Vat.2 Flor.

³ ἐπιδειξόμεθα II Δ.

x² (Vat 2 Flor. II Δ).

⁴ ἀμείνους Vind. · ἄμεινον.

⁵ ἐπανήλθες Meiser.

^a Radermacher compares Plutarch, *De Alexandri Magni*

IV LETTERS OF COURTESANS, 7. 6—8. 1

No one, when he's with a courtesan, dreams of a 6 tyrant's power or raises sedition in the state ; on the contrary, he drains his early-morning beaker and then prolongs his drunken rest until the third or fourth hour We teach young men just as well as they do Judge, if you will, between Aspasia the courtesan and 7 Socrates the sophist, and consider which of them trained the better men. You will find Pericles the pupil of the one and Critias the pupil of the other.^a Abandon this foolish, odious pose, my love Euthy- 8 demus—eyes such as yours ought not to be solemn—and come to your sweetheart as you are when you have come back, for instance, from the Lyceum wiping off the sweat, that we may carouse a bit and give each other a demonstration of that noble end, pleasure Even to you I shall now make it clear that I am emphatically a wise woman.^b The deity gives us no long time to live ; do not wake up to find you've wasted yours on riddles and on nonsense. Farewell

Letter 8 [1 35]

Simalion to Petalê °

If you think it brings you any pleasure or distinction in the eyes of any of the men who enjoy your company to have me coming again and again to your door and pouring out my lamentations to the maids who

Fortuna 1. 5 (328 B—329 A), Philodemus, *Rhetoric*, col. 56 (351. 15 Sudhaus). Critias, the notorious oligarch in 404-403.

^b She declares herself a follower of Epicurus

^c This and the next letter are connected.

ALCIPHRON

τυχεστέρους ἡμῶν θεραπαινιδίοις ἀποδύρεσθαι, οὐκ
 ἀλόγως ἡμῖν ἐντρυφᾶς. ἴσθι μέντοι, καίτοι ποιῶν
 οἶδα πρᾶγμα ἀσύμφορον ἐμαυτῷ, οὕτω με διακεί-
 μενον ὡς ὀλίγοι τῶν ἐντυγχανόντων σοι νῦν ἀμελη-
 2 θέντες ἂν διατεθεῖεν. καίτοι γε ὥμην τὸν ἄκρατον
 ἔσεσθαι μοι παρηγόρημα¹ ὃν παρ' Εὐφρονίῳ τρί-
 την² ἐσπέραν πολὺν τινα ἐνεφορησάμην, ὡς δὴ τὰς
 παρὰ τὴν νύκτα φροντίδας διωσόμενος· τὸ δὲ ἄρα
 ἐναντίως ἔσχεν. ἀνερρίπισε γάρ μου τὴν ἐπιθυμίαν
 ὥστε κλαίοντά με καὶ βρυχώμενον³ ἐλεεῖσθαι μὲν
 παρὰ τοῖς ἐπιεικεστέροις, γέλωτα δὲ τοῖς ἄλλοις
 3 παρέχειν. μικρὰ δ' ἔπεστί μοι παραψυχὴ καὶ μα-
 ραινόμενον ἤδη παραμύθιον ὁ στέφανος⁴ ὃν μοι ὑπὸ
 τὴν λυπρὰν ἐν⁵ τῷ συμποσίῳ μέμψιν προσέρρυψας
 ἀπ' αὐτῶν περισπάσασα τῶν πλοκάμων, ὡς δὴ
 πᾶσι τοῖς ὑφ' ἡμῶν πεμφθεῖσιν ἀχθομένη. εἰ δὴ
 σοι ταῦτα ἡδονὴν φέρει, ἀπόλαυε τῆς ἡμετέρας
 μερίμνης, κἂν ἦ σοι φίλον διηγοῦ τοῖς νῦν μὲν μακα-
 ριωτέροις ἡμῶν, οὐκ εἰς μακρὰν δέ, ἅνπερ ὡς ἡμεῖς
 4 ἔχωσιν,⁶ ἀνιασομένοις εὖχου μέντοι μηδὲν σοι
 νεμεσῆσαι ταύτης τῆς ὑπεροψίας τὴν Ἀφροδίτην
 ἕτερος ἂν λοιδορούμενος ἔγραφε καὶ ἀπειλῶν, ἀλλ'
 ἐγὼ δεόμενος καὶ ἀντιβολῶν ἐρῶ γάρ, ὦ Πετάλη,
 κακῶς. φοβοῦμαι δὲ μὴ κάκιον ἔχων μιμήσωμαί⁷
 τινα τῶν περὶ τὰς ἐρωτικὰς μέμψεις ἀτυχεστέρων.

¹ (Vat.2 Flor II Δ).

² παρηγόρημα Bergler : κατηγόρημα.

³ Herwerden inserts ταύτην.

⁴ βρυχώμενον Vat.2 Flor.

⁵ ὁ στέφανος added by Schepers.

⁶ ἐν added by Bergler.

⁷ ἔχουσιν Vat 2 Flor.

⁸ μιμήσομαί Vat 2 Flor.

IV. LETTERS OF COURTESANS, 8. 1-4

are sent with messages to lovers more fortunate than I, then there is some sense in your flouting me. Be assured, however,—though I know I'm behaving in a way that's not for my own good—that my fondness for you is such as few of your present lovers would share if they were so neglected. And yet I did think ² that the wine would be a consolation to me—the wine which at the house of Euphionius ^a evening before last I stowed away, unmixed, in considerable quantity with the idea that it would drive away the thoughts that trouble me at night; but after all it had the opposite effect. In fact it so rekindled my desire that my weeping and wailing, though they brought me pity with the more considerate of the party, gave occasion for laughter to all the rest. It's ³ small comfort I get—the consolation withers straight away—from the wreath that, in the course of our wretched squabble at the banquet, you tore from your very hair and flung at me—as though to show that whatever I had sent gave you offence. Well, if this brings you pleasure, pray enjoy my distress, and tell the story, if you choose, to those who are now happier than I but who, once they are in my position, will know sorrow, and that right soon. Make ⁴ your prayer, however, to Aphroditê that she may never pay you back for this haughtiness. Another man would have written you an abusive and threatening letter, but I write with prayers and supplications, for I love you, Petalê, to distraction. And I fear that, if I get worse, I may follow the example of one of those to whom lovers' quarrels have brought overwhelming calamity.

^a An Athenian of this name is mentioned by Pliny (*Natural History* xiv 19 24) as an authority on the preparation of wine

ALCIPHRON

9 [i. 36]

Πετάλη Σιμαλίῳ

Ἐβουλόμην μὲν ὑπὸ δακρύων οἰκίαν ἑταίρας τρέ-
 φεσθαι¹. λαμπρῶς γὰρ ἂν ἔπραττον ἀφθόνων τούτων
 ἀπολαύουσα παρὰ σοῦ· νῦν δὲ δεῖ χρυσίου ἡμῖν,
 ἱματίων, κόσμου, θεραπαινιδίων. ἡ τοῦ βίου διοί-
 2 κησις ἅπασα ἐντεῦθεν. οὐκ ἔστιν ἐν Μυρρινοῦντι
 πατρῶον ἐμοὶ κτημάτιον, οὐδ' ἐν τοῖς ἀργυρείοις
 ἐμοὶ μέταλλον, ἀλλὰ μισθωμάτια καὶ αἱ δυστυχεῖς
 αὐταὶ καὶ κατεστεναγμένοι τῶν ἀνοήτων ἑραστῶν
 χάριτες. σοὶ δὲ ἐνιαυτὸν ἐντυγχάνουσα ἀδημονῶ,
 καὶ αὐχμηρὰν μὲν ἔχω τὴν κεφαλὴν μηδὲ ἰδοῦσα
 τοῦ χρόνου τούτου μύρον, τὰ δὲ ἀρχαῖα καὶ τρύχινα
 περιβαλλομένη ταραντινίδια αἰσχύνομαι τὰς φίλας,
 3 οὕτως ἀγαθὸν τί μοι γένοιτο εἴτα οἷοι μέ σοι
 παρακαθημένην πόθεν ζήσεις; ἀλλὰ δακρύεις; πε-
 παύσῃ μετὰ μικρόν. ἐγὼ δὲ ἂν μή τις ὁ διδοὺς ἦ,
 πεινήσω τὸ καλόν. θαυμάζω δέ σου καὶ τὰ δάκρυα
 ὥς ἐστὶν ἀπίθانا. δέσποινα Ἀφροδίτῃ, φίλεις,
 ἄνθρωπε, φῆς, καὶ βούλει σοι τὴν ἐρωμένην διαλέ-
 4 γεσθαι· ζῆν γὰρ χωρὶς ἐκείνης μὴ δύνασθαι. τί οὖν;

x² (Vat.2 Flor. II Δ).

¹ οἰκίαν ἑταίρας τρέφεσθαι Vind. οἰκίαν ἑταίρα τρέφεσθαι
 Vat.2 Flor., ἑταίρας τρέφεσθαι οἰκίαν II Δ.

^a Heinemann, *Epistulae Amatoriae*, p. 42, quoting Ballo's
 remark in Plautus, *Pseudolus* 274 (Misereat, si familiam alere
 possim misericordia), believes that the Greek original of the
Pseudolus provided the material for this letter

IV. LETTERS OF COURTESANS, 9. 1-3

Letter 9 [i. 36]

Petalê to Simalion

I wish that a courtesan's house were maintained on tears ^a; for then I should be getting along splendidly, since I am supplied with plenty of them by you! But the present fact is that I need money, clothes, finery, maidservants, on these the whole ordering of my life depends. I have no ancestral estate at ² Myrrhinus, ^b nor stake in the silver mines ^c. I have only my petty fees and these wretched offerings that my stupid admirers bring me with their sighs. But I am sick and tired, after a year of it, of being your mistress; my head is dry and dirty, since I haven't so much as set eyes on unguent all that time; and the ragged old Tarentine wraps ^d I wear make me ashamed to look my lady-friends in the face—so help me God! What do you think I'm going to live off ³ then, if I sit idly with you? You're in tears, are you? you'll get over them soon. But as for me, if some man that comes through with gifts isn't around, I shall go good and hungry. And about your tears, I wonder—they're so unconvincing. By our lady Aphrodîtê! You're in love, you say, sir, and you want your sweetheart's company: for you say you cannot live without

^b A deme on the east coast of Attica

^c I.e. at Laurium

^d *παπαντινίδιον· διαφανέστατον ὕφασμα* (scholium on Lucian, *Dialogi Meretricii* 7, cf. Aristaenetus 1.25; Aelian, frag. 12 [Hercher II (1866), p. 194]; Menander, *Epitrepontes* 313 Korte³) referred to by Philostratus, *Letter* 22, as part of the courtesan's equipment. If *LSJ* s.v. *Ταπαντίον* is right, this was made from the byssus of the pinna, see above, p. 42, note b.

ALCIPHRON

οὐ ποτήριά¹ ἐστὶν ἐπὶ τῆς οἰκίας ὑμῶν; . ² μὴ χρυσία τῆς μητρός, μὴ δάνεια τοῦ πατρὸς κομιούμενος. μακαρία Φιλῶτις³. εὐμενεστέροις⁴ ὄμμασιν εἶδον ἐκείνην αἱ Χάριτες· οἷον ἐραστήν ἔχει Μενεκλείδην, ὃς καθ' ἡμέραν δίδωσί τι ἄμεινον γὰρ ἢ
 5 κλάειν ἐγὼ δὲ ἡ τάλαινα θρηνηνδόν, οὐκ ἐραστήν ἔχω στεφάνιά μοι καὶ ῥόδα ὥσπερ ἄώρῳ τάφῳ πέμπει καὶ κλάειν δι' ὅλης φησὶ τῆς νυκτός· εἰς φέρρης τι, ἦκε μὴ κλάων,⁵ εἰ δὲ μή, σεαυτὸν⁶ οὐχ ἡμᾶς ἀνιάσεις.

10 [1. 37]

Μυρρίνη Νικίππη

Οὐ προσέχει μοὶ τὸν νοῦν ὁ Δίφιλος,⁷ ἀλλ' ἅπας ἐπὶ τὴν ἀκάθαρτον Θεττάλην νένευκε καὶ μέχρι μὲν τῶν Ἀδωνίων καὶ ἐπὶ κωμός ποτε πρὸς ἡμᾶς καὶ κοιμησόμενος ἐφοίτα, ἥδη μέντοι ὡς ἂν τις ἀκκιζόμενος καὶ ἐρώμενον ἑαυτὸν ποιῶν καὶ τά γε πλείστα ὑπὸ τοῦ Ἑλικος, ὁπότε μεθυσθείη, ὀδηγούμενος ἐκείνος γὰρ τῆς Ἑρπυλλίδος ἐρῶν τὴν παρ' ἡμῶν
 2 ἡγάπα σχολὴν νῦν μέντοι δηλὸς ἐστὶ μηδ' ὅλως

^x² (Vat. 2 Flor. II Δ)

¹ Meiser inserts ἀργυρᾶ

² Indication of lacuna (with question mark after ὑμῶν) due to Meineke, who suggests the possible substance of the lost words as μὴ οὖν τὸ λοιπὸν φοιτᾶν παρ' ἡμᾶς ἐθελήσης εἰ Meiser supplies ἔρρε Capps, putting a comma after ὑμῶν, suggests μὴ ὅτι χρυσία—ἡ δάνεια τοῦ πατρὸς, κομιουμένου σοῦ,

³ Φιλῶτις Seiler · Φιλότης

⁴ εὐμενεστέροις Wagner τοῖς εὐμενεστέροις MSS. εὐμενεστέροις τοῖς Seiler

⁵ κλαίων Vat 2 Flor.

⁶ σὺ δ' ἐνιαυτὸν Vat 2 Flor.

^x² (Vat 2 Flor. II Δ)

⁷ Δίφιλος Bergler · Δίφιλος

IV LETTERS OF COURTESANS, 9. 4—10. 2

hei Well then ! Haven't you people any goblets 4
in your house ? . unless you're ready to raise cash
on some of your mother's jewels or some of your
father's bonds Happy Philotis ! The Graces looked
on her with kinder eyes ^a What a lover she has in
Menecleides, who gives her something every day !
That's better than shedding tears. But wretched 5
me ! A dirge-singer, not a lover, that's what I have ;
he sends wreaths and roses to me as to the tomb of
one untimely dead, and he says he cries all night.
If you're bringing me a present, come without weep-
ing ; otherwise it will be yourself, not me, that you're
tormenting

Letter 10 [1. 37]

Myrrhina to Nicippê

Diphilus pays no attention to me, but is wholly
intent upon that filthy Thettalê Up to the time of
the Adonis festival ^b he used to come not only to
make merry with me on occasion but also to stay the
night—although even in those days he would affect
indifference and play the part of the favoured lover
and, when he was drunk, was generally under the
guidance of Helix, for Helix, being in love with
Herpyllis, ^c was glad enough to spend his spare time
at our house. Now, however, Diphilus evidently 2

^a Cf. above, III 8. 2

^b Cf Theocritus 1v

^c Either her maid or another courtesan, apparently not
the same woman as the Herpyllis of IV 7, who was maid to
Megara.

ALCIPHRON

ἡμῖν ἐντευξόμενος· τέσσαρας¹ γὰρ² ἐξῆς ἡμέρας ἐν
 τῷ Λύσιδος κήπῳ μετὰ Θεττάλης καὶ τοῦ κάκιστ'
 ἀπολουμένου Στρογγυλίωνος, ὃς ταύτην αὐτῷ προῦ-
 μνηστεύσατο τὴν ἐρωμένην ἐμοί τι προσκρούσας,
 κραιπαλᾷ. γραμματίδια μὲν οὖν καὶ θεραπαινίδων
 διαδρομαὶ καὶ ὅσα τοιαῦτα μάτην διήνυσται, καὶ
 οὐδὲν ἐξ αὐτῶν ὄφελος. δοκεῖ δέ μοι μᾶλλον ὑπὸ
 3 τούτων τετυφῶσθαι καὶ ὑπερεντρυφᾶν ἡμῖν. λοιπὸν
 οὖν ἀποκλείειν, κἂν ἔλθῃ ποτὲ πρὸς ἡμᾶς κοιμηθη-
 σόμενος³ (ἐὰν δὴ κνίσαι ποτὲ ἐκείνην βουληθείῃ),
 διώσασθαι· εἴωθε γὰρ ἡ βαρύτης τῷ ἀμελείσθαι
 καταβάλλεσθαι· εἰ δὲ μὴδ' οὕτως ἀνύοιμεν, θερμο-
 τέρου τινὸς ἡμῖν ὥσπερ τοῖς σφόδρα κάμνουσι
 φαρμάκου δεῖ. δεινὸν γὰρ οὐ⁴ τοῦτο μόνον εἰ τῶν
 παρ' αὐτοῦ μισθωμάτων στερησόμεθα, ἀλλ' εἰ
 4 Θεττάλῃ γέλωτα παρέξομεν. ἔστι σοι πειρασθέν,
 ὥς φῆς, πολλάκις ἐφ' ἡλικίας φίλτρον τοιούτου
 τινὸς βοθητήματος δεόμεθα, ὃ τὸν πολλὸν αὐτοῦ τυ-
 φον,⁵ ἀλλ' οὖν καὶ τὴν κραιπάλῃν ἐκκορήσειεν. ἐπι-
 κηρυκευσόμεθα δὴ αὐτῷ καὶ δακρύσομεν πιθανῶς,
 καὶ τὴν Νέμεσιν δεῖν αὐτὸν ὁρᾶν εἰ οὕτως ἐμὲ
 περιόψεται ἐρώσαν αὐτοῦ, καὶ τοιαῦτα ἄλλα ἐρου-
 5 μεν καὶ πλασόμεθα. ἥξει γὰρ ὥς ἐλεῶν δήπου με
 καιομένην ἐπ' αὐτῷ⁶. μεμνήσθαι γὰρ τοῦ παρελ-
 θόντος χρόνου καὶ τῆς συνηθείας ἔχειν καλῶς ἐρεῖ,

x² (Vat 2 Flor. II Δ).

¹ τέτταρας Vat 2 Flor

² Λύσιδος after γὰρ om. Ald.

³ κοιμησόμενος Cobet.

⁵ τυφον Seiler : τύφον.

⁴ οὐ om Vat 2 Flor

⁶ αὐτῶν Vat 2 Flor.

^a For this τόπος see A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), p. 48.

IV. LETTERS OF COURTESANS, 10. 2-5

doesn't intend to have anything to do with me at all ; for four days running he has been carousing with Thettalê in Lysis' garden, and in company too with that damned Strongylion, who, on account of a tiff he'd had with me, played the go-between in procuring this mistress for him Notes, and trips of maid-servants back and forth, and all such things have really been of no avail ; no good comes of them. On the contrary I think they have increased his concert and his haughty scorn of me So the only course I have ³ left is to lock him out ; and, if he ever comes to spend the night with me (supposing he wants to annoy her now and then), to repulse him For arrogance is generally broken down by a show of indifference ^a And if I accomplish nothing in this way either, I need a more potent remedy such as is used for very sick people. For it would be dreadful for me not only to be deprived of his fees but to become a laughingstock for Thettalê into the bargain Now you have a ⁴ philtre, you say, that you have often tried when you were young Some such help as that is what I need, something that would make a clean sweep of his excessive presumption and of his drunken grouchiness too So I will make overtures to him for a reconciliation and shed some tears in a convincing way, and tell him he must watch out for Nemesis if he neglects me like this when I love him ^b ; and I'll invent some other lies of that sort. For he will ⁵ come back out of pity for me, you may be sure ; he will think I'm on fire with love for him He'll say that to remember the past and our intimacy is the

^b Cf. above, iv. 8. 4 Or "tell him he should consider whether Nemesis is going to be heedless of me when I love him so."

ALCIPHRON

φυσῶν ἑαυτὸν ὁ λάσταυρος συλλήψεται δὲ ἡμῖν
καὶ ὁ Ἑλιξ· ἐπ' ἐκείνον γὰρ ἡ Ἑρπυλλίς ἀπο-
δύσεται. ἀλλ' ἀμφιβάλλειν εἴωθε τὰ φίλτρα καὶ
ἀποσκήψειν¹ εἰς ὄλεθρον. βραχὺ μοι μέλει δεῖ γὰρ
αὐτὸν ἢ ἐμοὶ ζῆν ἢ τεθνάναι Θεττάλῃ.

11 [1 38]

Μενεκλείδης Εὐθυκλεί

- Οἴχεται Βακχίς ἡ καλή, Εὐθύκλεις φίλτατε, οἴχε-
ται, πολλά τέ μοι καταλιποῦσα δάκρυα καὶ ἔρωτος
ὅσον ἡδίστου τότε τοσοῦτον πικροῦ² νῦν μνήμην.
οὐ γὰρ ἐκλήσομαί ποτε Βακχίδος, οὐχ οὗτος ἐσται
2 χρόνος. ὅσῃν συμπάθειαν ἐνεδείξατο· ἀπολογίαν
ἐκείνην καλῶν οὐκ ἂν τις ἀμαρτάνοι τοῦ τῶν ἐται-
ρῶν βίου. καὶ εἰ συνελθοῦσαι ἅπασαι πανταχόθεν
εἰκόνα τινὰ αὐτῆς ἐν Ἀφροδίτῃς ἢ Χαρίτων θεῖεν,
3 δεξιὸν ἂν τί μοι ποιῆσαι δοκοῦσιν. τὸ γὰρ θρυλού-
μενον ὑπὸ πάντων, ὡς πονηραί, ὡς ἄπιστοι, ὡς
πρὸς τὸ λυσιτελές βλέπουσαι μόνον, ὡς αἰεὶ τοῦ
διδόντος, ὡς τίνος γὰρ οὐκ αἵτιαι³ κακοῦ τοῖς
ἐντυγχάνουσι, διαβολὴν ἐπέδειξεν ἐφ' ἑαυτῆς ἄδι-
κον· οὕτω πρὸς τὴν κοινὴν βλασφημίαν τῷ ἦθει
παρετάξατο
4 Οἶσθα τὸν Μήδειον ἐκείνον τὸν ἀπὸ τῆς Συρίας

² x² (Vat 2 Flor. II Δ).

¹ ἀποσκήπτειν Ald.

x² (Vat.2 Flor. II Δ).

² τότε τοσοῦτον πικροῦ Jacobs · τὸ τέλος οὐ πονηροῦ

³ αἵτια Vat 2 Flor

IV LETTERS OF COURTESANS, 10. 5—11. 4

proper thing to do—puffing himself up. the filthy beast And Helix too will help me; for Herpyllis will strip for action and will tend to him But philtres have a way of miscarrying and of ending fatally Little care I^a; he must either live for me or die for Thettalê

Letter 11 [1. 38]

Menecleides to Euthycles

My beautiful Bacchis is gone, dearest Euthycles, she is gone, and she has left for me many tears and the memory of a love as bitter now as it was surpassing sweet in days gone by No, I shall never forget Bacchis—that time will never come. What sympathy she showed! If you called her a vindication of the courtesan's way of life, you would make no mistake Indeed if all courtesans of all the world should come together and set up a statue of her in Aphroditê's shrine or in that of the Graces, methinks they would do a clever thing For the idle talk we³ hear on every side that they are wicked, faithless, with an eye for gain only, always his who is free with his money, the cause of no end of evil to those that have to do with them—Bacchis showed in her own case to be an unjust slander, so effectually did she by her character refute the scurrilous gossip of the crowd.

You remember that Median who put in here from 4

^a Cf above, iv. 6. 5.

ALCIPHRON

δευρὶ κατάραντα μεθ' ὅσης θεραπείας καὶ παρα-
 σκευῆς ἐσόβει, εὐνούχους ὑπισχνούμενος καὶ θερα-
 παίνας καὶ κόσμον τινὰ βαρβαρικόν καὶ ὁμως
 ἦκοντα¹ αὐτὸν οὐ προσίετο, ἀλλ' ὑπὸ τοῦμὸν ἡγάπα
 κοιμωμένη χλανίσκιον² τὸ λιτὸν τοῦτο καὶ δημοτι-
 κόν, καὶ τοῖς παρ' ἡμῶν γλίσχρως αὐτῇ πεμπο-
 μένοις ἐπανέχουσα τὰς σατραπικὰς ἐκείνας καὶ
 5 πολυχρύσους δωρεὰς διωθεῖτο. τί δαί; τὸν Αἰ-
 γύπτιον ἔμπορον ὥς ἀπεσκοράκισεν ὅσον ἀργύριον
 προτείνοντα οὐδὲν ἐκείνης ἄμεινον εὖ οἶδ' ὅτι
 γένοιτ' ἂν ὥς χρηστὸν ἦθος οὐκ εἰς εὐδαίμονα
 βίου προαίρεσιν δαίμων τις ὑπήνεγκεν εἰπ' οἴχεται
 ἡμᾶς ἀπολιποῦσα καὶ κείσεται λοιπὸν μόνη ἡ
 Βακχίς. ὥς ἄδικον, ὦ φίλαι Μοῖραι· ἔδει γὰρ αὐτῇ
 6 συγκατακεῖσθαι με καὶ νῦν ὥς τότε. ἀλλ' ἐγὼ μὲν
 περιέιμι καὶ τροφῆς ψαύω καὶ διαλέξομαι τοῖς
 ἐταίροις, ἡ δὲ οὐκέτι με παιδοῖς τοῖς ὄμμασιν
 ὄψεται μειδιῶσα, οὐδὲ ἴλεως καὶ εὐμενῆς δια-
 νυκτερεύσει τοῖς ἡδίστοις ἐκείνοις κολάσμασιν.³
 7 ἀρτίως μὲν οἶον ἐφθέγγετο, οἶον ἔβλεπεν, ὅσαι ταῖς
 ὁμιλίαις αὐτῆς σειρῆνες ἐνίδρυντο, ὥς δὲ ἡδύ τι καὶ
 ἀκήρατον ἀπὸ τῶν φιλημάτων νέκταρ ἔσταζεν ἐπ'
 ἄκροις μοι δοκεῖ τοῖς χεῖλεσιν αὐτῆς ἐκάθισεν ἡ

x² (Vat.2 Flor. II Δ).

¹ ἦκοντα Seiler : ἄκοντα.

² χλανίδιον Vat 2 Flor.

³ κολαύμασιν Vat.2 Flor. ἀκολαστάσμασιν Bergk, ἀπο-
 λαύσμασιν Meineke, παλαίσμασιν Hermann, κολακεύμασιν Her-
 cher, ἀγκαλίσμασιν Meiser

IV. LETTERS OF COURTESANS, 11 4-7

Syria and stalked about with that retinue and equipage, promising eunuchs and maidservants and ornaments of barbaric splendour, and yet, when he came to her, she would not let him in, but she was content to sleep under my poor cloak, plain and plebeian as it is; satisfied with the scanty presents I sent her, she refused his precious gifts—gifts worthy of a prince ^a And, what's more, that Egyptian merchant who offered her all that money, how she did send him packing! I am sure that there can never be anything finer than she was. How noble this character that some evil spirit guided into an unfortunate way of living! And now she is gone and has left me behind; hereafter Bacchis will lie alone. How unjust it is, ye friendly Fates! I ought to be lying with her now as in the days of old. But I survive, I touch food, and I shall hold converse with my companions; yet she will never again look at me with her eyes all bright as she smiles; nor will she, gracious and gentle, ^b pass the night in those sweet chastisements ^c How bewitchingly she spoke but now! How her eyes shone! How many siren charms lurked in her converse! ^d What drops of sweet, pure nectar from her kisses! On her lips, brim, methinks,

^a Cf. Propertius 1. 8. 33-36:

Illa vel angusto mecum requiescere lecto
et quocumque modo maluit esse mea,
quam sibi dotatae regnum vetus Hippodamiae,
et quas Elis opes ante pararat equis.

^b Cf. Plato, *Republic* 496 E: ἡλέως τε καὶ εὐμενῆς ἀπαλλάσσεται

^c Cf. Hesychius: κολάζειν, περαίνειν (=futuere). If Hercher's κολακεύμασιν is correct, cf. Aristænetus i. 16 ad fin.

^d Cf. Aristænetus 1. 1 (134 5 Hercher) ὅσαι τῆς ὀμιλίας αὐτῆς αἱ σειρήνες

ALCIPHRON

Πειθώ. ἅπαντα ἐκῆλαι ἥ¹ γε τὸν κεστὸν ὑπέζωστο,² ὅλαις ταῖς Χάρισι τὴν Ἀφροδίτην δεξιωσαμένη.

- 8 Ἐρρει τὰ παρὰ τὰς προπόσεις³ μινυρίσματα, καὶ ἡ τοῖς ἐλεφαντίνοις δακτύλοις κρουομένη λύρα ἔρρει κείται δὲ ἡ πάσαις μέλουσα⁴ Χάρισι κωφὴ λίθος καὶ σποδιά καὶ Μεγάρα μὲν ἡ ἱππόπορνος ζῆ, οὕτω Θεαγένην συλήσασα ἀνηλεῶς ὥς ἐκ πάνυ λαμπρᾶς οὐσίας τὸν ἄθλιον χλαμύδιον ἀρπάσαντα καὶ πέλτην οἴχεσθαι στρατευσόμενον· Βακχίς δὲ ἡ
9 τὸν ἐραστὴν φιλοῦσα ἀπέθανε. ῥάων γέγονα πρὸς σὲ ἀποδυσάμενος, Εὐθύκλεις φίλτατε· ἡδὺ γάρ μοι τι δοκεῖ περὶ ἐκείνης καὶ λαλεῖν καὶ γράφειν οὐδὲν γὰρ ἢ τὸ μεμνήσθαι καταλέλειπται ἔρρωσο.

12 [frag. 4]

Λέαινα Φιλοδήμῳ

Εἰδὼν σου τὴν νύμφην μυστηρίοις καλὸν περιβεβλημένην θέριστρον ἐλεῶ σε νῆ τὴν Ἀφροδίτην, ταλαίπωρε, οἷα πάσχεις μετ' ἐκείνης καθεύδων τῆς χελώνης οἶον τὸ χρῶμα τῆς⁵ γυναικός, αὐτοσαν-

x² (Vat.2 Flor. II Δ).

¹ ἐκῆλαι ἡ Meiser : ἐκείνη

² ὑπέζωστο Memeke : ὑπεζώσατο

³ πόσεις II Δ.

⁴ μέλουσα Vat.2 Flor

x² (Vat.2 Flor. II Δ).

⁵ τῆς added by Memeke

IV. LETTERS OF COURTESANS, 11 7—12. 1

Persuasion sat ^a She charmed all the world, for she wore the magic girdle ; and the whole choir of the Graces attended her when she welcomed Aphroditê.

Gone are the ditties she warbled at our toasts, and ⁸ the lyre struck by her ivory fingers is gone There she lies, darling of all the Graces, naught but a mute stone and ashes And Megara, the dirty whore, lives on, who so pitilessly fleeced Theagenes ^b that, his princely fortune lost, the poor fellow snatched up a military cloak and a shield and went a-soldiering But Bacchis, who loved her lover, is dead. I have got ⁹ some relief through pouring out my grief to you, ^c dearest Euthycles Even to talk and write about her seems to me a kind of pleasure , for nothing except memory is left Farewell.

Letter 12 [frag. 4]

Leaena ^d to Philodemus

I saw your bride at the Mysteries wearing a lovely summer dress By Aphroditê, I pity you, you unlucky fellow, for what you must suffer, sleeping with that tortoise What a complexion the woman has, last sentence cf Eupolis, frag 94 (C¹AF 1 p. 281), of Peicles

πειθῶ τις ἐπεκάθιζεν ἐπὶ τοῖς χεῖλεσιν
οὕτως ἐκῆλει

^b Cf Lucian, *Cataplus* 6 · δι' ἔρωτα αὐτοῦς ἀπέσφαξαν ἐπτά, καὶ ὁ φιλόσοφος Θεαγένης διὰ τὴν ἑταίραν τὴν Μεγαρόθεν

^c Cf Demosthenes *alv* 57.

^d Seiler believes that this is the Leaena who was one of the mistresses of Demetrius Poliorcetes (Athenaeus *xiii* 577 d ; *vi* 253 b), but it is hard to find resemblances. Lucian's Leaena (*Dialogi Meretricum* 5 3) at least mentions a wig

ALCIPHRON

δαράκη· ἡλίκοις δὲ καθεῖτο τοὺς πλοκάμους ἢ
 νύμφη, οὐδὲν ἐοικότας ταῖς ἐπὶ τῆς κορυφῆς¹
 2 θριξίν· ὅσον δὲ κατεπέπλαστο ψιμύθιον· καὶ
 ἡμᾶς τὰς ἐταῖρας λοιδοροῦσιν ὅτι καλλωπιζόμεθα.
 ἀλλὰ μεγάλην εἶχεν ἄλυσιν· ἀξία² γέ ἐστιν ἐν
 ἀλύσει διατελεῖν πλήν οὐχὶ χρυσῇ, φάσματος ἔχου-
 3 σα πρόσωπον. ἡλίοι δὲ οἱ πόδες, ὡς πλατεῖς, ὡς
 ἄρρυθμοι.³ αἱ αἱ,⁴ γυμνὴν περιλαβεῖν ἐκείνην οἷον
 ἐστὶν ἐμοὶ μὲν καὶ⁵ βαρὺ τι ἐδόκει⁶ προσπνέειν·
 μετὰ φρύνου καθεύδειν ἂν εἰλόμην, Νέμεσι δέ-
 σποινα. ἐμβλέψαι Χιμαιρίδι⁷ βούλομαι ἢ μετὰ
 τῆς ἀλύσεως καὶ τῶν περισκελίδων⁸ συγκερ . . .

13 [frag. 6]

. . . ἐραστοῦ⁹ χωρίον Νύμφαις θυσίαν λέγουσα
 ὀφείλειν. εἴκοσιν ἀπέχει τῆς πόλεως στάδια· αὐτὸ
 δ' ἐστὶ λειμὼν τις ἢ κῆπος· ὀλίγη δὲ παρὰ¹⁰ τὴν
 ἔπαυλιν ἀνείτῃ σπόριμος, τὰ δὲ λοιπὰ κυπαρίττια
 καὶ μυρρίνη,¹¹ ἐρωτικοῦ, φίλη, κτημάτιον ὄντως, οὐ
 γεωργοῦ.
 2 Εὐθύς μὲν ἡ ἄνω ὁδὸς¹² ἡμῶν εἶχε τινα παιδιάν·
 τὰ μὲν γὰρ ἀλλήλας ἐσκώπτομεν ἢ τοὺς ἐραστάς,

x² (Vat.2 Flor. II Δ)

¹ τῆς κορυφῆς D'Orville : ταῖς κορυφαῖς ² ἀξία II Δ.

³ ἄρρυθμοι Seiler : ἄρ θμοί Flor , ἄρρυθμοι cet

⁴ αἱ αἱ Vat.2 Flor ⁵ καὶ om II Δ

⁶ ἐδόκει Cobet · δοκεῖ Vat.2 Flor , δοκεῖν II Δ.

⁷ Χιμαιρίδι Warmington : τί μὴ δωρίδι

⁸ περισκελίδων Wagner : περισκελλίδων Vat 2 Flor.,
 π σκ λλίδων II Δ.

x² (Vat.2 Flor II Δ)

IV. LETTERS OF COURTESANS, 12 1—13 2

sheer vermilion ! And what big curls your bride had dangling, not at all like the hair on top of her head ! And what a quantity of ceruse she had 2 plastered on ! And then they rail at us courtesans for making ourselves up ! But she was wearing a big chain, ha ! a woman who deserves at least to spend her life in chains, but not in chains of gold, for she has the face of a ghost And how big her feet are ! 3 How flat ! How unshapely ! Dear me ! What must it be like to embrace her with her clothes off ! And it seemed to me she had foul breath too. I should have preferred to sleep with a toad, O mistress Nemesis I'd rather look the Chimaera in the face than . . . with the chain about her neck and the bangles on her legs

Letter 13 [frag 6]

[*A Courtesan to her Lady Friend*]

[Melissa recently invited us to] her lover's country place, saying that she owed a sacrifice to the Nymphs It is twenty stades from town It is really a sort of meadow-land or garden, but spreading out at the side of the villa is a little land fit for planting, and the rest is cypresses and myrtle—really the seat of a man of pleasure, my dear, not of a farmer

From the very start our walk up to the estate took 2 a playful turn At times we girls made sport of one another or of our lovers, and then again we were

⁹ στοῦ Vat.2 Flor

¹⁰ περὶ Vat 2 Flor.

¹¹ μυρίνη Vat 2 Flor. II. μυρρίναι Seiler

¹² ἄνω ὁδός Seiler : ἄμφოდος mss. ἄφοδος Meineke, ἀνοδος Hercher.

ALCIPHRON

- τὰ δ' ὑπὸ τῶν ὑπαντῶντων ἐρρινώμεθα.¹ Νικίας δ' ὁ λάσταυρος οὐκ οἶδα πόθεν ἐπανιών " ποῦ " φησιν ἡμῖν " ἄθροαι; τίνος ἄπιτε ἐκπιεῖν ἀγρόν; μακάριον ἐκείνο τὸ χωρίον ὅποι βαδίζετε, ὅσας ἔξει 3 συκάς " τοῦτον μὲν οὖν Πετάλη ἀπεσόβησε κωμωδῆσασα ἀκολάστως. ἀπέπτυσε γὰρ ἡμᾶς καὶ ἀκαθάρτους εἰπὼν ἀπεφθάρη. ἡμεῖς δὲ πυρακάνθας² ἀφαιροῦσαι καὶ κλωνία καὶ ἀνεμώνας συλλέγουσαι παρήμεν αἰφνιδίως³. ἔλαθε δ' ἡμᾶς ἡ ὁδὸς διὰ τὴν παιδιὰν ὥς οὐδ' ὥήθημεν ταχέως ἀνυσθεῖσα.⁴
- 4 Εὐθύς δὲ περὶ⁵ τὴν θυσίαν ἦμεν. μικρὸν δὲ ἄπωθεν⁶ τῶν ἐπαυλίων πέτρα τις ἦν⁷ συνηρεφῆς κατὰ κορυφὴν δάφναις καὶ πλατανίστοις, ἐκατέρωθεν δὲ μυρρίνης εἰσὶ θάμνοι, καὶ πῶς ἐξ ἐπιπλοκῆς⁸ αὐτὴν περιθεῖ κιττὸς ἐν χρωτῇ τῇ λίθῳ προσπεφυκώς. ἀπὸ δὲ αὐτῆς ὕδωρ ἀκήρατον ἐστάλαττεν ὑπὸ δὲ ταῖς ἐξοχαῖς τῶν πετριδίων⁹ Νύμφαι τινὲς ἴδρυνται καὶ Πάν¹⁰ οἶον κατοπτεύων τὰς Ναΐδας ὑπερέκυ- 5 πτεν· ἀντικρὺ βωμὸν αὐτοσχεδίως ἐνήσαμεν, εἴτα σχιζία καὶ πόπανα ἐπ' αὐτῷ θέμεναι καταρχόμεθα λευκῆς ἀλεκτορίδος, καὶ μελίκρατον ἐπισπείσασαι καὶ λιβανωτὸν ἐπιθυμιάσασαι τῷ πυριδίῳ καὶ προσευξάμεναι πολλὰ μὲν ταῖς Νύμφαις πλείω δὲ ἢ οὐκ ἐλάττω τῇ Ἀφροδίτῃ, ἵκετεύομεν διδόναι τινὰ ἡμῖν ἐρωτικὴν ἄγραν

x² (Vat.2 Flor. II Δ).

¹ ἐρρινώμεθα Seiler: ἐρινώμεθα.

² πυρακάνθας Seiler πυρακάνθους.

⁴ ἐνυσθεῖσαι Vat.2, νυσθεῖσαι Flor

⁵ παρὰ II Δ.

⁶ μι.. δὲ ἀποθεν Vat.2 Flor.

⁷ ἦν II Δ, . Vat 2, om Flor

³ ἀφνιδίως II Δ

IV. LETTERS OF COURTESANS, 13. 2-5

bantered by the people we met And Nicias, the filthy beast, bobbing up from I don't know where, called out to us, "Where is the bunch going? Whose estate are you setting out to drain dry? A lucky spot you're headed for! There'll be lots of figs^a there!" Well, Petalê drove the fellow away by 3 mocking him unmercifully; he spat a goodbye, and, calling us a dirty crowd, he made off We plucked fire-thorn berries and gathered leafy sprigs and anemones on the way, and all of a sudden we were there. The journey was over before we knew it; thanks to our jesting it came to an end even more quickly than we had expected

At once we busied ourselves with the sacrifice A 4 little way off from the villa was a rock, its summit shaded by laurels and plane trees; on either side of it are myrtle thickets, and ivy runs around it as though it were interwoven, attaching itself closely to the stone; while from the rock clear water dript Under its projecting edges are some statues of Nymphs, and a Pan peeped over as if spying on the Naiads. Opposite the statues we girls piled up a 5 rough and ready altar, then after we had placed faggots and cakes on it we began by offering up a white hen; and we poured on the altar a libation of mead, and over the little flame we offered frankincense, and, with many prayers to the Nymphs, and at least as many to Aphroditê, we begged them to grant us a quarry of lovers

^a "Figs" in its obscene meaning; cf Aristophanes, *Peace* 1350, Athenaeus xiii. 592 d

⁸ ἐπιπλοκῆς Hercher: ἐπιπολῆς.

⁹ πετρίδων Π Δ

¹⁰ Πὰν Seiler. πᾶν.

- 6 Τὸ λοιπὸν εὐτρεπεῖς¹ ἐπὶ τὴν εὐωχίαν ἤμεν.
 “Ἰωμεν,” ἔφη ἡ Μέλισσα, “οἴκαδε καὶ κατα-
 κλινῶμεν.” “μὴ μὲν οὖν πρὸς γε τῶν Νυμφῶν
 καὶ τοῦ Πανός,” εἶπον ἐγώ, “τούτου ὀρᾶς γὰρ
 ὥς ἐστὶν ἐρωτικός· ἡδέως οὖν² ἡμᾶς ἐνταῦθα κραι-
 παλώσας ἴδοι ἀλλ’ ὑπὸ ταῖς μυρρίναις ἦν ἰδοῦ³ τὸ
 χωρίον ὡς ἔνδροσόν ἐστιν ἐν κύκλῳ καὶ τρυφεροῖς
 7 ἄνθεσι ποικίλον ἐπὶ ταύτης βουλοίμην ἂν τῆς
 πόας κατακλιθῆναι ἢ ἐπὶ τῶν ταπητίων ἐκείνων καὶ
 τῶν μαλθακῶν ὑποστρωμάτων. νῆ Δία,⁴ ἀλλὰ ἔχει
 τοῖ⁵ τι πλεόν τῶν ἐν ἄστει τὰνταῦθα συμπόσια,
 8 ἔνθα ἀγροῦ ὑπαίθριοι χάριτες.” “ναὶ ναί, λέγεις
 καλῶς,” ἔφασαν· εὐθύς οὖν κατακλώμεναι αἱ μὲν
 σμίλακος αἱ δὲ μυρρίνης κλάδους καὶ τὰ χλανίσκια
 ἐπιστορέσασαι αὐτοσχεδίως συνερρίψαμεν κλίνην⁶
 ἣν δὲ καὶ τοῦδαφος λωτῷ καὶ τριφύλλῳ μαλθακόν·
 ἐν μέσῳ κύκλῳ καὶ τινες ὑάκινθοι καὶ ἄνθεμα
 9 διαποίκιλα⁷ τὴν ὄψιν ὠραίζον· ἑαρινοῖς ἐφιζά-
 νουσαι πετάλοις ἡδὺ καὶ κωτίλον⁸ ἀηδόνες ἐψιθύ-
 ριζον, ἡρέμα δὲ οἱ σταλαγμοὶ καταλειβόμενοι ἀπὸ
 τῆς οἴον ἰδρούσης σπιλάδος τρυφερόν τινα παρεῖχον
 ψόφον ἑαρινῷ πρέποντα συμποσίῳ οἶνος ἦν οὐκ
 ἐπιχώριος, ἀλλὰ Ἰταλός, οἴου ἐξ ἔφης⁹ καδίσκους
 ἐξ Ἑλευσίνος¹⁰ ἑωνῆσθαι, σφόδρα ἡδὺς καὶ ἄφθονος·
 10 ὥα τε τὰ¹¹ τρέμοντα ταῦτα¹² ὥσπερ αἱ πυγαὶ τῆς
 Θρυαλλίδος,¹³ καὶ χμαιρίδος¹⁴ ἀπαλῆς τεμάχῃ καὶ

x² (Vat 2 Flor. II Δ)

¹ εὐτρεπεῖς Seiler. εὐπρεπεῖς

² ἀλλ’ Vat.2.

³ ἦν ἰδοῦ Pierson · ἦν ἰδοῦ Vat 2, ἦν ἰδοῦ Flor II Δ.

⁴ νῆ Δία II Δ, ἰδία Vat.2 Flor

⁵ ἔχει τοῖ Seiler : ἐχέτω.

⁶ κλίνην added by Meiser.

⁷ ἄνθεμα διαποίκιλα D’Orville : ἀνθεμάδια ποικίλα

⁸ κώτιλον Vat 2 Flor.

IV. LETTERS OF COURTESANS, 13. 6-10

By that time we were ready for the feast "Let's 6
go to the house," said Melissa, "and recline at
table." "No indeed, by the Nymphs and by Pan,"
said I, "just look at him; for you see how mad for
love he is. He would be delighted to see us carousing
here. No, under the myrtle bushes, come look, how
dewy the place is all around and dappled with dainty
flowers. I should prefer to lie on this green grass 7
rather than on those rugs and soft coverlets. By
Zeus, you know, dinner-parties here, amid the beauty
of green fields and under the open sky, are more
delightful than in town." "Yes, yes, you are 8
right," said the others. So straightway some of us
broke off branches of yew, others branches of myrtle,
and by spreading our cloaks over them we threw to-
gether an improvised couch. The ground too was
carpeted with clover and trefoil, in the midst of our
circle larkspurs and other flowers of various colours
brightened the scene; nightingales, perched amid 9
the leaves of springtime, sang their sweet, babbling
lays; and the drops of water which gently dripped
like sweat from the crag made a faint and pleasing
sound that suited well our springtime party. The
wine was not native, but Italian, the sort of which
you said you had bought six jars at Eleusis, very
sweet, and there was plenty of it; and there were 10
eggs (boiled just hard enough to quiver like Thryallis's
buttocks^a), and slices of tender kid, and home-bred

^a Below, *Letter* 14, §§ 4-6.

⁹ οἶου ἐξ ἑφης Seiler. οἶους ἑφη MSS. οἶου σὺ ἑφης Hercher.

¹⁰ ἐξ Ἐλευσίνι Hercher.

¹¹ τε τὰ Schepers: τέ τε Vat.2, τὰ τε Flor. II Δ. τε
Wagner ¹² ταῦτα om. Vat 2 Flor.

¹³ τῆς Θρυαλλίδος added by Meineke.

¹⁴ χιμαίριδος Heringa · χειμερίδος

IV LETTERS OF COURTESANS, 13 10-13

fowl ; then too there were fancy milk-cakes in variety (honey-cakes ^a and pancakes ^b—"junktets," I think they call them, and "twists"), and everything else that the country-side lavished on us from the fruits of spring

Next, the winecups kept sweeping around without 11 interruption ; and there was absolutely no fixed amount that must be drunk to a toast But drinking-bouts that are not under the rules manage generally, by dint of assiduity, to achieve greater quantity So we sneaked our little drop with noggins rather small but served one after the other Crumatium,^c Megara's maid, was there playing the flute, and Simmichê^d sang some love songs to the melody The Nymphs at the 12 spring were delighted But when Plangon^e got up and danced, swaying her hips, Pan from his rock almost leapt upon her buttocks. And at once the music excited us women, and since we were a bit tipsy our thoughts turned to—you know what I mean. We stroked the hands of our lovers, gently unbending 13 their flexed fingers,^f and between cups we engaged in amorous sport One and another lay back and

^a Also called μελιτοῦται, Horace's *placentae mellitae* (*Epistles* i 10. 11).

^b Cf Athenaeus xiv. 646 e

^c Above, i 15 4.

^d A courtesan of this name is mentioned by Lucian, *Cataplus* 22 ; *Dialogi Meretricii* 4.

^e Cf. Athenaeus xiii 594 b

^f Cf Aristaeetus i 16 (148. 26-27 Hercher).

¹³ πρὸς Π Δ, καὶ πρὸς Vat 2 Flor

¹⁴ Πάν D'Orville : πᾶν

¹⁵ πηγὴν Vat 2 Δ.

¹⁶ ἐνδον before ἐδόνησεν deleted by Hercher.

¹⁷ ὑποβεβρεγμένον Meineke

ALCIPHRON

- σταρίων ἐφῆκεν ἄψασθαι, καὶ οἶον ἀποστραφεῖσα ἀτεχνῶς¹ τοῖς βουβῶσι τὸ κατόπιν τῆς ὀσφύος
- 14 προσapéθλιβε. διανίστατο δὲ ἤδη ἡμῶν μὲν τῶν γυναικῶν τὰ πάθη, τῶν ἀνδρῶν δὲ ἐκεῖνα ὑπεκδυόμεναι δ' οὖν μικρὸν ἄπωθεν συνηρεφῆ τινα λόχμην εὖρομεν, ἀρκοῦντα τῇ τότε κραιπάλῃ θάλαμον ἐνταῦθα διανεπαυόμεθα τοῦ πότου καὶ τοῖς κοι-
- 15 τωνίσκοις² ἀπιθάνως εἰσεπαίομεν· κᾶπειτα ἡ μὲν κλωνία μυρρίνης συνέδει ὥσπερ στέφανον ἑαυτῇ πλέκουσα καί, “εἰ πρέπει μοι, φίλῃ, σκέψαι,” ἡ δ' ἴων ἔχουσα κάλυκας ἐπανήει, “ὥς χρηστὸν ἀποπνεῖ,” λέγουσα, ἡ δὲ μῆλα ἄωρα, “ἰδοὺ ταυτί,” ἐκ τοῦ κόλπου προφέρουσα ἐπεδείκνυτο, ἡ δὲ ἐμινύριζεν, ἡ δὲ φύλλα ἀπὸ τῶν κλωνίων ἀφαιρουῖσα διέτρωγεν ὥσπερ ἀκκιζομένη· καὶ τὸ δὴ γελοῖοτατον, πᾶσαι γὰρ ἐπὶ ταῦτόν³ ἀνιστάμεναι ἀλλήλας λανθάνειν ἐβουλόμεθα· θατέρᾳ δὲ οἱ ἀνθρωποὶ ὑπὸ τὴν λόχμην περιήρχοντο.⁴
- 16 Οὕτως μικρὰ παρεμπορευσαμέναις⁵ τῆς Ἀφροδίτης πάλιν συνεισστήκει πότος· καὶ οὐκέθ' ἡμῖν ἐδόκουν προσβλέπειν ὡς πρότερον αἱ Νύμφαι, ἀλλ' ὁ Πᾶν καὶ ὁ Πρίαπος⁶ ἥδιον.⁷ ἐμφαγεῖν δ' ἦν⁸ πάλιν ὀρνίθια ταυτὶ τὰ τοῖς δικτύοις ἀλισκόμενα καὶ πέρδικες, καὶ ἐκ τρυγὸς ἥδιστοι βότρυες, καὶ

x² (Vat.2 Flor II Δ)

¹ ἀτεχνῶς Seiler · ἀτέχνως.

² κοιτωνίσκοις Meineke χιτωνίσκοις mss. θαμνίσκοις Meiser.

³ ἐπιταυτὸ Vat 2 Flor.

⁴ παρήρχοντο Meineke.

⁵ παρεμπορευσαμέναις Seiler : παρεμπορευσάμεναι

⁶ καὶ ὁ Πρίαπος mss. ὁ Πρίαπιος Capps

⁷ ἥδη Hercher

⁸ δ' ἦν Meineke · δη.

^a Cf. Aristophanes, *Lysistrata* 937 and 995

IV. LETTERS OF COURTESANS, 13. 13-16

kissed her lover, letting him feel her breasts ; and as if she were turning away she would actually press her hips on his groin And now our passions were 14 rising, and there was a rising among the men too ^a , so we slipped away and found a shady thicket a short distance off, a bridal suite suited to this stage of our revel. Here we quit our drinking and made in haste for our little boudoirs, doing our act not very convincingly. Then one girl tied together twigs of 15 myrtle, plaiting them as a wreath for herself, and she cried out, " See, my dear, if it becomes me " ; and another girl came up with violet blossoms, saying, " What a lovely fragrance ! " and another, taking some unripe apples from the fold of her garment, showed them and said, " See these " ; and another girl hummed a tune , and another, plucking leaves from the twigs, nibbled them as if playing coy ; and —what was most ridiculous of all—all of us as we got up ^b for the same purpose wanted to hide from each other, and those fellows were strolling around into the thicket the other way.

After our little divertissements with Aphroditê in 16 this fashion, the drinking was resumed. And no longer did the Nymphs seem to look at us as they had looked before, but Pan and Priapus seemed to look with greater favour Then another meal : those small birds that are caught in nets, and partridges, and very sweet grapes preserved in must,^c and chines

^b Since they appear already to have got up in § 14, rearrangements of the text have been suggested—but with little success. The incoherence is probably due, like some other difficulties in Alciphron, to the author's failure to visualize the incidents on which he lavishes his phraseology. Cf. above, p 237, note b.

^c Cf. Athenaeus xiv 653 e.

ALCIPHRON

λαγωδίων νῶτα. εἶτα κόγχαι καὶ κήρυκες ἦσαν¹
 ἐξ ἄστεος κομισθέντες,² καὶ ἐπιχώριοι κοχλῖαι καὶ
 μύκητες οἱ ἀπὸ τῶν κομάρων, καὶ σισάρων³ ἐν-
 17 κάρδιοι ρίζαι ὅξει δεδευμένοι καὶ μέλιτι· ἔτι μέντοι
 ὁ μάλιστα ἡδέως ἐφάγομεν, θριδακῖναι καὶ σέλινα·
 ἡλίκαι δοκεῖς θριδακῖναι; πλησίον δὲ ἦν ὁ κήπος·
 ἐκάστη, “ταύτην ἔλκυσον,” “μὰ Δία ἀλλὰ μοι
 ταύτην,” “μὴ μὲν οὖν ἀλλὰ ἐκείνην,” ἐλέξαμεν
 ταῖς θεραπαινίσιν· ἦσαν δὲ αἱ μὲν εὐφυλλοὶ καὶ
 μακραί, αἱ δὲ οὐλὰι βοστρύχοις ἐμφερεῖς, ἀλλαι⁴
 βραχεῖαι, ὑπόξανθος δὲ τις τοῖς φύλλοις αὐτῶν
 ἐκέχρωστο αὐγή· τὴν Ἀφροδίτην λέγουσι ταύτας
 φιλεῖν

- 18 Ἐρίσασαι⁵ δ' οὖν⁶ καὶ ἀναξανθεῖσαι τοὺς στο-
 μάχους ἐκραιπαλῶμεν μάλα⁷ νεανικῶς μέχρι μηδὲ
 λανθάνειν ἀλλήλας θέλειν, μηδὲ αἰδουμένως τῆς
 ἀφροδίτης παρακλέπτειν· οὕτως ἡμᾶς ἐξεβάκ-
 χευσαν αἱ προπόσεις. μισῶ τὸν ἐκ⁸ γειτόνων
 ἀλεκτρύονα· κοκκύσας ἀφείλετο τὴν παροινίαν
 19 Ἐδει ἀπολαῦσαι σε τῆς γοῦν ἀκοῆς τοῦ συμπο-
 σίου (τρυφερὸν γὰρ ἦν καὶ πρέπον ἐρωτικῇ ὁμιλίᾳ⁹)
 εἰ καὶ μὴ τῆς παροινίας ἐδυνήθης ἐβουλόμην οὖν¹⁰
 ἀκριβῶς ἕκαστα ἐπιστεῖλαι καὶ προϋτράπη· σὺ δὲ
 εἰ μὲν ὄντως¹¹ ἔσχηκας μαλακῶς, ὅπως ἄμεινον

^x² (Vat 2 Flor Π Δ).

¹ Π Δ insert οἱ

² οἰκομισθέντες Vat 2, οἰκομισθέντες Flor.

³ σισαράων Vat.2 Flor.

⁴ ἀλλ' αἱ Π. ἀλλὰ Meineke

⁵ ἐρίσασαι Meiser ἐαρίσασαι mss. ἐρανίσασαι Meineke,
 ράϊσασαι Herwerden, ὁαρίσασαι Capps.

⁶ δ' οὖν Π Δ, γοῦν Vat.2 Flor

⁷ μάλα Seiler: ἀλλὰ

⁸ ἐκ Δ, ἐκ τῶν cet.

IV. LETTERS OF COURTESANS, 13 16-19

of hare Then too there were mussels ^a and periwinkles, brought from town, and native snails, and mushrooms ^b from the strawberry trees, and, comforting to the stomach, roots of skirret ^c with a dressing of vinegar and honey, in addition (and we ate ¹⁷ this with the greatest relish) there were lettuce ^d and celery. Can you imagine how large the lettuce was? Well, the garden was near; we each said to the maids, "Pull this"; "No, by Zeus, this for me"; "No, not this, but that" Some heads were thick-leaved and tall, others curly as kinky hair, others yet were short and there was a brownish tinge to their leaves, they say Aphioditê loves these.^e

Well, after this little contention and after stimulat- ¹⁸ ing our appetites afresh, we set to drinking quite lustily until we girls no longer even cared to keep out of each other's sight or modestly to enjoy our love in secret, to such a point had our toasts intoxicated us Oh, bother the neighbours' cock! He crowed and brought our carousal to an end

It was only proper that you should have at least ¹⁹ the pleasure of hearing about our party (for it was a sumptuous affair, just the thing for a company of lovers) even if you were not able to enjoy the revel in person So I wanted to write you an exact account of everything, and they urged me to do so If you have been really unwell, do try to see how you can

^a Cf. Athenaeus iii. 85 d

^b Cf. Athenaeus ii 60 b—61 c

^c Cf. Athenaeus iii 120 d

^d Cf. Athenaeus ii 68 f—70 a

^e Cf Norman Douglas, *Paneros* (London, 1931), pp. 40, 42

⁹ δμιλία Meineke φίλια

¹⁰ οὖν Vat 2 Floi, μὲν οὖν Π Δ

¹¹ ὁπτως Meineke οὕτως

ALCIPHRON

ἔξεις σκόπει· εἰ δὲ τὸν ἔραστήν προσδοκῶσα ἦξεν
ἐνδον οἰκουρεῖς, οὐκ ἀλόγως¹ οἰκουρεῖς. ἔρρωσο

14 [i. 39]

Μεγάρα Βακχίδι

Σοὶ μόνῃ ἔραστῆς γέγονεν, ὃν φιλεῖς οὕτως ὥστε²
μηδ' ἀκαρῇ πως³ αὐτοῦ διαζευχθῆναι δύνασθαι.
τῆς ἀηδίας, δέσποινα Ἀφροδίτῃ κληθεῖσα ὑπὸ
Γλυκέρας ἐπὶ θυσίαν⁴ εἰς τοσοῦτον χρόνον⁵ (ἀπὸ
τῶν Διονυσίων γὰρ ἡμῖν ἐπήγγειλεν) οὐχ ἦκεις,
οἶμαι δι' ἐκείνον⁶ οὐδὲ τὰς φίλας ἰδεῖν γυναῖκας
² ἀνασχομένη. σῶφρων γέγονας σὺ καὶ φιλεῖς τὸν
ἔραστήν, μακαρία τῆς εὐφημίας ἡμεῖς δὲ πόρνοι
καὶ ἀκόλαστοι. ὑπῆρξε καὶ Φίλωνι συκίνη βακτη-
ρία ὀργίζομαι γὰρ νῆ τὴν μεγάλην θεόν. πᾶσαι
παρῆμεν,⁷ Θεττάλη, Μοσχάριον, Θαῖς, Ἀνθράκιον,
Πετάλη, Θρυαλλίς, Μυρρίνη, Χρυσίον, Εὐξίππη·
ὅπου καὶ Φιλουμένη, καίτοι γεγαμημένη προσφάτως
καὶ ζηλοτυπουμένη, τὸ⁸ καλὸν ἀποκοιμίσασα τὸν

x² (Vat 2 Flor. II Δ)

¹ ἐλόγως Meineke.

x² (Vat.2 Flor. II Δ)

² ὥστε II (marg.), ὥστε τὸ Δ, ὡς τὸ Vat 2 Flor.

³ ἀκαρῇ πως Arnaud : ἀκριβῶς.

⁴ ἐπὶ θυσίαν om II Δ

⁵ ἐκ τοσοῦτου χρόνου Cobet.

⁶ οἶμαι δι' ἐκείνον Bergler : εἰ μὴ δι' ἐκείνην.

⁷ παρῆμεν Bergler · γὰρ ἦμεν ⁸ τὸ Hemsterhuys : τὸν.

^a Throughout this letter there are traces of comic trimeters, see CAF iii. pp. 674-675

IV. LETTERS OF COURTESANS, 13 19—14. 2

get better But if you are staying at home because you are expecting your lover to come, you have good reason to stay at home Farewell.

Letter 14 [1 39]

Megara to Bacchis ^a.

You're the only woman who has a lover, and you love him so much that you can't be separated from him, even for a moment! How disagreeable of you, by Aphroditê ¹ Although you were invited by Glycera to her sacrificial feast so long beforehand (in fact it was back at the time of the Dionysia that she gave us our invitations), yet you didn't come, I think because on his account you could not bring yourself to see even your lady friends ¹ You have ² become a virtuous woman and love your lover—congratulations on your fair name ¹ But we are harlots and no better than we should be! Even Philo had a fig-wood staff ^b Yes, you make me angry, I swear by the Great Goddess ^c We were all there—Thettalê, Moscharium, Thaïs, Anthracium, Petalê, Thryallis, Myrrhina, Chrysium, Euxippê; why even Philumena, just married and jealously watched, after getting her husband into a good sound sleep,^d

^b Cf. *CAF* III. p. 454. The occasional use of *σύνικος* in the sense of *worthless, unreliable*, suggests that Philo, like Bacchis, was a humbug; but there seems to be no clue to Philo's identity. See Tsirimbis, pp. 54-55

^c Demeter

^d For the adverbial *τὸ καλόν* cf. above, IV 9 3, and Theocritus III 3, 18.

ALCIPHRON

3 ἄνδρα ὁψέ μὲν ὁμῶς δὲ παρῆν. σὺ δ' ἡμῖν μόνη
τὸν Ἄδωνιν περιέβρυχε, μή που καταλειφθέντα
αὐτὸν ὑπὸ σοῦ τῆς Ἀφροδίτης ἢ Περσεφόνης
παραλάβῃ

Οἶον ἡμῶν ἐγένετο τὸ συμπόσιον—τί γὰρ οὐχ
ἄψομαί σου τῆς καρδίας;—ὅσων χαρίτων πλήρες
ᾧδαί σκώμματα πότος εἰς ἀλεκτρυόνων ᾧδας μύρα
στέφανοι τραγήματα. ὑπόσκιός τις¹ δάφναις ἦν
ἢ κατάκλις ἐν μόνον ἡμῖν ἔλιπε, σύ, τὰ δ' ἄλλα
4 οὐ πολλάκις ἐκραιπαλήσαμεν, οὕτω δὲ ἡδέως
ὀλιγάκις. τὸ γοῦν² πλείστην ἡμῖν παρασκευάσαν
τέρψιν, δεινὴ τις φιλονεικία κατέσχε Θρυαλλίδα καὶ
Μυρρίνην ὑπὲρ τῆς πυγῆς ποτέρα κρείττω καὶ
ἀπαλωτέραν ἐπιδείξει καὶ πρώτη Μυρρίνη τὸ ζώ-
νιον λύσασα (βόμβυξ δ' ἦν τὸ χιτώνιον) δι' αὐτοῦ
τρέμουσιν οἶον τι μελίπηκτον γάλα τὴν ὀσφύν
ἀνεσάλευσεν, ὑποβλέπουσα³ εἰς τοῦπίσω πρὸς τὰ
κινήματα τῆς πυγῆς· ἡρέμα δ' οἶον ἐνεργοῦσά τι
ἔρωτικόν ὑπεστέναξεν, ὥστ' ἐμὲ νῆ τὴν Ἀφροδίτην
5 καταπλαγῆναι οὐ μὴν ἀπείπέ γε ἢ Θρυαλλίς,
ἀλλὰ τῇ ἀκολασίᾳ παρευδοκίμησεν αὐτήν “οὐ γὰρ
διὰ παραπετασμάτων ἐγώ,” φησίν, “ἀγωνίσομαι,
οὐδὲ ἀκκιζομένη, ἀλλ' οἶον ἐν γυμνικῷ καὶ γὰρ οὐ
φιλεῖ προφάσεις ἀγών.”⁴ ἀπεδύσατο τὸ χιτώνιον
καὶ μικρὸν ὑποσιμῶσασα τὴν ὀσφύν, “ἰδοῦ, σκόπει

x² (Vat 2 Flor. II Δ)

¹ ὑπόσκιός τις unknown critic. ὑποσκήϊος τις.

² γ' οὖν Vat 2 Flor.

³ ἀποβλέπουσα Hirschig

⁴ ἀγών Sellar ἀγών.

^a Possibly the performance here described was the dance
ἵγdis, see Radermacher, “Zur Geschichte der griechischen
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IV LETTERS OF COURTESANS. 14. 3-5

though she was late, came just the same You were ³ the only one who stayed to coddle her Adonis; I suppose you were afraid that, if you, his Aphroditê, should leave him alone, Persephonê might get hold of him

What a party we had (why, pray, shouldn't I vex your heart?), replete as it was with many delights! Songs, jests, drinking till cockcrow, perfumes, garlands, sweetmeats We reclined under the shade of some laurels. There was only one thing we lacked—you but nothing else We've had lots of drunken ⁴ frolics, but rarely such a pleasant one as this But the thing that gave us the greatest pleasure, anyhow, was a serious rivalry that arose between Thryallis and Myrrhina in the matter of buttocks^a—as to which could display the lovelier, softer pair And first Myrrhina unfastened her gudge (her shift was silk), and began to shake her loins (visible through her shift), which quivered like junkets, the while she cocked her eye back at the waggings of her buttocks. And so gently, as if she were in the act, she sighed a bit, that, by Aphroditê, I was thunderstruck Thryallis, ⁵ nevertheless, did not give up; on the contrary she outdid Myrrhina in wantonness "I certainly am not going to compete behind a curtain," said she, "nor with any affectation of coyness, but as if I were in a wrestling match; for the competition brooks no subterfuge"^b So she put off her shift, and, puckering her croup a little, she said, "There now, look at

Komodie," *SLWW* 202 (1925), 13-14; L. B. Lawler in *CJ* 43 (1947), 34. For similar competitions see Athenaeus xii 554 c-e (the account of the founding of a temple of Aphroditê Callipygos), *Palatine Anthology* v 35 Dubner

^b See Tsimbas, pp. 41-42. By "subterfuge" Thryallis apparently means "clothes"

ALCIPHRON

τὸ χρώμα,” φησίν, “ὡς ἄκρηβες, Μυρρίνη, ὡς¹
 ἀκήρατον, ὡς καθαρὸν, τὰ παραπόρφυρα τῶν ἰσχύ-
 ων ταυτί, τὴν ἐπὶ τοὺς μηρούς ἐγκλισιν,² τὸ μήτε
 ὑπέρογκον αὐτῶν μήτε ἄσαρκον, τοὺς γελασίνοους
 6 ἐπ’ ἄκρων. ἀλλ’ οὐ τρέμει νῆ Δία” — ἄμ’³ ὑπο-
 μειδιῶσα — “ὥσπερ ἡ Μυρρίνης” καὶ τοσοῦτον
 παλμὸν ἐξειργάσατο τῆς πυγῆς, καὶ ἅπασαν αὐτὴν
 ὑπὲρ τὴν ὀσφύν τῇδε καὶ τῇδε ὥσπερ ῥέουσιν
 περιεδίησεν, ὥστε ἀνακροτῆσαι πάσας καὶ νίκην
 ἀποφύνασθαι τῆς Θρυαλλίδος. ἐγένοντο δὲ καὶ
 περιάλλων⁴ συγκρίσεις καὶ περὶ μασταρίων ἀγῶνες
 . . . ⁵ τῇ⁶ μὲν γὰρ Φιλουμένης γαστρὶ ἀντεξετα-
 σθῆναι οὐδ’ ἤτισον ἐθάρσησεν· ἄτοκος γὰρ ἦν καὶ
 7 σφριγῶσα καταπαννυχίσασαι δ’ οὖν⁷ καὶ τοὺς
 ἐραστὰς κακῶς εἰποῦσαι καὶ ἄλλων ἐπιτυχεῖν
 εὐξάμεναι (ἀεὶ γὰρ ἡδίων ἢ πρόσφατος ἀφρο-
 δίτη) ὠχόμεθα ἕξοινοι, καὶ πολλὰ κατὰ τὴν ὁδὸν
 κραιπαλήσασαι ἐπεκωμάσαμεν Δεξιμάχῳ κατὰ τὸν
 χρυσοῦν στενωπὸν, ὡς ἐπὶ τὴν ἄγνον κατῆμεν,⁸
 πλησίον τῆς Μενέφρονος οἰκίας. ἐρᾷ⁹ γὰρ αὐτοῦ
 Θαῖς κακῶς, καὶ νῆ Δία εἰκότως· ἑναγχος γὰρ
 πλούσιον κεκληρονόμηκε πατέρα τὸ μεираκίον
 8 Νῦν μὲν οὖν συγγνώμην ἔχομέν σοι τῆς ὑπερ-
 οφίας, τοῖς Ἀδωνίοις¹⁰ δὲ ἐν Κολλυτῷ ἐστιώμεθα
 παρὰ τῷ Θεττάλῃ ἐραστῇ· τὸν γὰρ τῆς Ἀφρο-

¹ ² (Vat 2 Flor II Δ)

¹ ἀκρηβες Murrin ὡς Nauck ἀριβῶς Murrin ὡς mss.
 ἀκριβες Murrin ὡς Ald., ἀκριβῶς Murrin Meiser.

² ἐγκλισιν Hemsterhuys : ἐγκρισιν

³ ἄμ’ Schepers : ἀλλ’ mss. ἄμα Jacobs.

⁴ περιάλλων Meineke : περὶ ἄλλων.

⁵ Lacuna indicated by Meineke, who suggests οὐ μὴν περὶ
 γαστέρων ἡμφισβητοῦμεν ⁶ τῇ Vind. · τῆς.

⁷ δ’ οὖν Seiler : γοῦν mss. οὖν Hercher.

IV LETTERS OF COURTESANS, 14. 5-8

the colour, how youthful, Myrrhina, how pure, how free from blemish ; see these rosy hips, how they merge into the thighs, how there's neither too much plumpness nor any thinness, and the dimples at the tips But, by Zeus, they don't quiver," said she ⁶ with a sly smile, "like Myrrhina's." And then she made her buttocks vibrate so fast, swaying their whole bulk above the loins thus way and that with such a rippling motion, that we all applauded and declared that the victory was Thryallis's There were also comparisons of hips, and breast competitions [About bellies, however, we had no arguments,] for with the belly of Philumena not a woman ventured to let her own be compared, since Philumena was not yet a mother and was fresh and firm Well, after we had consumed the livelong night in ⁷ revelry and had cursed our lovers and had prayed that we might get new ones (for a fresh amour is always sweeter), we departed diunken. And after taking many a drink along the way our revel band dropped in upon Deximachus in Golden Alley,^a as we were going down to the agnus,^a near Menephron's house Thaïs is madly in love with him, and, by Zeus, she has good reason to be, for the youngster has just inherited from a rich father

Now this time we are forgiving you for scorning us, ⁸ but at the feast of Adonis we are having a party with Thettalê's lover in Collytus ^b ; for Thettalê is dressing

^a Above, iii. 5 1.

^b A deme in the southern part of Athens ; see Judeich, p. 169.

⁸ κατήμεν Seiler : κάτιμεν.

⁹ ἐρᾷ Ald. : ἐρᾶν.

¹⁰ Ἀδωνίους Pierson . Ἀλώους Vat 2 Flor., Ἀλώους II Δ.

ALCIPHRON

δίτης ἐρώμενον ἢ Θεττάλη στέλλει. ὅπως δ' ἤξεις
φέρουσα κηπίον καὶ κοράλλιον καὶ τὸν σὸν Ἀδωνιν
ὃν νῦν περιψύχεις μετὰ γὰρ τῶν ἐραστῶν κραι-
παλήσομεν. ἔρρωσο.

15 [1. 40]

Φιλουμένη Κρίτωνι

Τί πολλὰ γράφων ἀνιᾶς σαυτόν,¹ πεντήκοντά
σοι² χρυσῶν δεῖ καὶ γραμμάτων οὐ δεῖ. εἰ μὲν οὖν
φιλεῖς, δός εἰ δὲ φιλαργυρεῖς, μὴ ἐνόχλει. ἔρρωσο.

16 [11. 1]

Λάμια Δημητρίῳ

Σὺ ταύτης τῆς³ παρρησίας αἴτιος, τοσοῦτος⁴ ὢν
βασιλεύς, εἴτα ἐπιτρέψας καὶ ἑταῖρα γράφειν σοι
καὶ οὐχ ἡγησάμενος δεινὸν ἐντυγχάνειν τοῖς ἐμοῖς
γράμμασιν ὅλη μοι ἐντυγχάνων ἐγώ, δέσποτα
Δημήτριε,⁵ ὅταν μὲν ἕξω σε θεάσωμαι καὶ ἀκούσω⁶
μετὰ τῶν δορυφόρων καὶ τῶν στρατοπέδων καὶ τῶν

χ² (Vat 2 Flor. Π Δ)

χ² (Vat.2 Flor. Π Δ).

¹ σεαυτόν Vat.2 Flor.

² μοι margin of one late ms.

χ² (Vat 2 Flor Π Δ)

³ τῆς om. Π Δ

⁴ τοσοῦτος om Π Δ.

⁵ Δάματερ Π Δ

⁶ καὶ ἀκούσω deleted by Hercher.

^a An image of Adonis Cf Theocritus xv.

^b See Zenobius 1 49 (PG 1. p 19); RE s v. Adonis, Spp. 385-386.

IV. LETTERS OF COURTESANS, 14. 8—16 1

up the darling ^a of Aphroditê. Be sure to come, with a little garden ^b and a doll-boy, ^c and bring the Adonis who is your heart's delight at the present moment ; we will carouse with our lovers. Farewell.

Letter 15 [i 40]

Philumena to Crito

Why do you trouble yourself with a lot of letter writing ? What you need ^d is fifty pieces of gold, and you don't need letters. So then, if you love me, hand them over ; if you love money, don't bother me. Farewell.

Letter 16 [ii. 1]

Lamia to Demetrius ^e

I have you to thank for the freedom I have of addressing you, mighty king that you are, who nevertheless permit even a courtesan to write letters to you and who think it no harm to hold converse with my letters as you do with my entire self. For my part, Lord Demetrius, when I see and hear you abroad, with your bodyguard and your troops and

^e The meaning of this word is not certain ; very likely, as Bast suggests, it refers to a small image of Adonis.

^d Sc. in order to come to terms with me.

^c Lamia, daughter of Cleanor the Athenian, had a daughter Phila by Demetrius Poliorcetes. See Athenaeus xiii 577 c ; Plutarch, *Demetrius* 27 (901).

ALCIPHRON

πρέσβειων καὶ τῶν διαδημάτων, νῆ τὴν Ἀφροδίτην
πέφρικα καὶ δέδοικα καὶ¹ ταραττομαι καὶ ἀπο-
στρέφομαι ὡς τὸν ἥλιον, μὴ ἐπικαῶ τὰ ὄμματα·
καὶ τότε μοι ὄντως ὁ πολιορκητῆς εἶναι δοκεῖς
2 Δημήτριος.² οἶον δὲ καὶ βλέπεις τότε, ὡς πικρὸν³
καὶ πολεμικόν· καὶ ἀπιστῶ ἐμαυτῇ καὶ λέγω, “ Ἀά-
μια, σὺ μετὰ τούτου καθεύδεις; σὺ διὰ νυκτὸς
ὅλης αὐτὸν καταυλεῖς; σοὶ νῦν οὗτος ἐπέσταλκε,
σοὶ Γνάθαιναν τὴν ἐταίραν συγκρίνει; ” καὶ ἡλο-
γημένη σιωπῶ καὶ εὐχομένη⁴ σε θεάσασθαι παρ’
3 ἐαυτῇ. καὶ ὅταν ἔλθῃς, προσκυνῶ σε⁵ καὶ ὅταν
περιπλακεῖς μέγα φιλήῃς, πάλιν πρὸς ἐμαυτὴν τὰν-
αντία λέγω, “ οὗτός ἐστιν ὁ πολιορκητής; οὗτός
ἐστιν ὁ ἐπὶ⁶ τοῖς στρατοπέδοις; τοῦτον φοβεῖται
Μακεδονία, τοῦτον ἡ Ἑλλάς, τοῦτον ἡ Θράκη;
νῆ τὴν Ἀφροδίτην;⁷ σήμερον αὐτὸν⁸ τοῖς αὐλοῖς
ἐκπολιορκήσω καὶ ὄψομαι τί με διαθήσει.”⁹ . . .¹⁰
μᾶλλον¹¹ εἰς τρίτην, παρ’ ἐμοὶ γὰρ δειπνήσεις (δέο-
μαι) τὰ Ἀφροδίσια. ποιῶ ταῦτα κατ’ ἔτος, καὶ
ἀγῶνα ἔχω εἰ τὰ πρότερα τοῖς ὑστέροις νικῶ.¹²
4 ὑποδέξομαι δὴ σε ἐπαφροδίτως¹³ καὶ ὡς ἐνι μάλιστα
πιθανῶς,¹⁴ ἄν μοι περιουσιάζαι γένηται¹⁵ ὑπὸ σοῦ,
μηδὲν ἀνάξιον τῶν σῶν ἀγαθῶν ἐξ ἐκείνης τῆς

χ² (Vat 2 Flor II Δ)

¹ δέδοικα καὶ om. Vat 2 Flor. II.

² Δάματερ Vat.2 Flor.

³ μικρὸν II Δ.

⁴ εὐχομαί Meineke

⁵ προσκυνῶ σε Ald : προσκυνούσα

⁶ ἐπὶ Wilamowitz: ἐν.

⁷ νῆ τὴν Ἀφροδίτην deleted by Wilamowitz.

⁸ αὐτοῖς II Δ.

⁹ διαθήσειν II Δ.

¹⁰ Lacuna marked by Meneke.

¹¹ μέινον Ald.

IV LETTERS OF COURTESANS, 16 1-4

your ambassadors and your diadems, I tremble—yes by Aphroditê I do—and am terrified and troubled,^a and I turn my eyes away as from the sun, lest I be blinded. And then you appear to me to be in very truth Demetrius the Besieger of Cities. What a look 2 you do have then, how fierce and warlike! And I distrust myself and say, “Lamia, do you sleep with this man? Do you charm him with your flute all night long? Has he sent you a message now? Does he compare the courtesan Gnathaena^b with you?” And I am silent in perplexity—and in prayer that I may see you at my home. And when you come, I fall 3 at your feet, and when you take me in your arms and give me a hearty kiss, then again I say to myself just the opposite, “Is this the Besieger of Cities? Is this the commander of armies? Is this the terror of Macedonia, of Greece, of Thrace? By Aphroditê, to-day I will take him by storm with my flute and will see how he will treat me.” . . . rather the day after to-morrow, for you’ll dine with me (I beg you to) on Aphroditê’s feast day.^c I keep it every year, and I hold a contest to see whether I surpass the earlier celebrations with the later. I shall wel- 4 come you with the charms of Aphroditê and with all the charms of Persuasion I can muster, if you provide me with the means, for, from that sacred night up

^a Cf Aristophanes, *Clouds* 1133: δέδοικα καὶ πέφρικα καὶ βδελύττομαι

^b Athenaeus has much to say about her, see especially xiii. 579 d—581 c, 585 a-b.

^c For the Aphrodisia see Deubner, *Attische Feste*, p. 216

¹² νικῶ Reiske. νικᾶ.

¹³ ἐπαφρίτως Vat.2 Flor., ἐπαφρ. .τως II

¹⁴ ἐπιφανῶς Reiske

¹⁵ λίαν μοι περιουσιάζει γεγένηται Meiser

ALCIPHRON

ἱερᾶς νυκτὸς ἔτι πεποιηκυῖα,¹ καίτοι σοῦ γε² ἐπι-
τρέποντος ὅπως ἂν βούλωμαι χρῆσθαι τῷ ἐμῷ
σώματι· ἀλλὰ κέχρημαι καλῶς καὶ ἀμίκτως πρὸς
5 ἑτέρους. οὐ ποιήσω τὸ ἔταιρικόν, οὐδὲ ψεύσομαι,
δέσποτα, ὡς ἄλλαι ποιοῦσιν. ἐμοὶ γὰρ ἔξ ἐκείνου,
μὰ τὴν Ἄρτεμιν, οὐδὲ προσέπεμψαν³ ἔτι πολλοὶ
οὐδὲ ἐπείρασαν, αἰδοῦμενοί σου τὰς πολιορκίας

Ὁξὺς ἐστὶν Ἐρως, ὧ⁴ βασιλεῦ, καὶ ἐλθεῖν καὶ
ἀναπτῆναι⁵· ἐλπίσας πτεροῦται, καὶ ἀπελπίσας ταχὺ
6 πτερορρυεῖν εἴωθεν ἀπογνωσθεῖς. διὸ καὶ μέγα
τῶν ἑταιρουσῶν ἐστὶ σόφισμα, αἰεὶ τὸ παρὸν τῆς
ἀπολαύσεως ὑπερτιθεμένας ταῖς ἐλπίσι διακρατεῖν
τοὺς ἑραστάς. (πρὸς ὑμᾶς δὲ οὐδὲ ὑπερτίθεσθαι
ἔξεστιν, ὥστε φόβον εἶναι κόρου)⁶ λοιπὸν ἡμᾶς
δεῖ τὰ μὲν ποιεῖν, τὰ δὲ μαλακίζεσθαι, τὰ δὲ ἄδειν,
τὰ δὲ αὐλεῖν, τὰ δὲ ὀρχεῖσθαι, τὰ δὲ δειπνοποιεῖν,
τὰ δὲ κοσμεῖν⁷ τὸν οἶκον, τὰς⁸ ὅπως οὖν ἄλλως ταχὺ
μαραινομένας μεσολαβούσας χρήσεις,⁹ ἵνα μᾶλλον
ἐξάπτωνται τοῖς διαστήμασιν αὐαλούστεραι¹⁰ αὐτῶν
αἱ ψυχαί, φοβουμένων μὴ ἄλλο πάλιν γένηται τῆς
ἐν τῷ παρόντι τύχης κώλυμα

7 Ταῦτα δὲ πρὸς μὲν ἑτέρους τάχα ἂν ἐδυνάμην,
βασιλεῦ, φυλάττεσθαι¹¹ καὶ τεχνιτεύειν πρὸς δὲ σέ,

χ² (Vat 2 Flor. II Δ).

¹ πεποιηκυῖα Bergler: πεποιηκυῖα

² γε Bergler: τε

³ προσέβλεψαν Π(marg) Δ

⁴ ὧ om Vat.2 Flor.

⁵ ἀποπτῆναι Hercher

⁶ πρὸς ὑμᾶς—κόρου deleted by Jacobs

⁷ σοι after κοσμεῖν deleted by Bergler.

⁸ δὲ after τὰς deleted by Bergler.

⁹ χάριτας Ruhnken.

¹⁰ αὐαλούστεραι Meiser. εὐαλούστεραι vss. εὐαλέστεραι Meineke.

IV. LETTERS OF COURTESANS, 16 4-7

to this present hour, I have done nothing to make me unworthy of your favour, though you say that I may dispose of my person in any way I please ; no, I have disposed of it honourably and have had nothing to do with other men I will not play the courtesan, nor, 5 my lord, will I lie, as other women do From that time, by Artemis, few people have so much as sent me a message or made approaches to me—they stand in awe of your prowess as a besieger of cities

Love is swift, sire, swift to come and swift to fly away Hope puts him in high feather ; when hope is gone, he loses heart and quickly moults.^a And so 6 it is one of the chief tricks of those who practise our profession to keep postponing the moment of enjoyment and, by arousing hopes, to keep their lovers in their power. (But with you, even postponement is impossible, so that I fear you may tire of me) Well then, we courtesans must at one time be “occupied,” or again be “unwell,” or must sing, or play the flute, or dance, or get the dinner ready, or decorate the room ; blocking the way to those intimate pleasures that otherwise would surely wither fast, so that our lovers’ passions,^b made more inflammable by the delays that intervene, may burst into the hotter flame—for the lovers will fear that yet another impediment may arise to check their present good fortune

Where other men were concerned, sire, I could 7 perhaps bring myself to take these precautions and to play these tricks ; but with you, whose feeling

^a Cf. Aristaenetus II 1 (158. 26-30 Hercher).

^b Literally “souls.”

ALCIPHRON

ὅς οὕτως ἤδη ἔχεις¹ ἐπ' ἐμοὶ ὡς ἐπιδεικνύναι με
καὶ ἀγάλλεσθαι πρὸς τὰς ἄλλας ἐταίρας ὅτι πασῶν
ἐγὼ πρωτεύω, μὰ τὰς φίλας Μούσας, οὐκ ἂν ὑπο-
μείναιμι πλάττεσθαι· οὐχ οὕτως εἰμὶ λιθίνη. ὥστε
8 ἀρέσκειαν ὀλίγον ἡγήσομαι δαπανῆσαι. εὖ οἶδα
γὰρ ὅτι οὐ μόνον ἐν τῇ Θηριπιδίου³ οἰκίᾳ, ἐν⁴ ἧ
μέλλω σοι τὸ τῶν Ἀφροδισίων εὐτρεπίζειν δεῖπνον,
ἔσται⁵ διαβόητος ἢ παρασκευή, ἀλλὰ καὶ ἐν ὅλῃ
τῇ Ἀθηναίων πόλει, νῆ τὴν Ἄρτεμιν, καὶ ἐν τῇ
Ἑλλάδι πάσῃ.⁶ καὶ μάλιστα οἱ μισητοὶ Λακε-
δαιμόνιοι, ἵνα δοκῶσιν ἄνδρες εἶναι οἱ ἐν Ἑφέσῳ
ἀλώπεκες, οὐ παύσονται τοῖς Ταυγέτοις⁷ ὄρεσι καὶ
ταῖς ἐρημίαις ἐαυτῶν διαβάλλοντες ἡμῶν τὰ δεῖπνα
καὶ καταλυκουργίζοντες τῆς σῆς ἀνθρωποπαθείας.
9 ἀλλ' αὐτοὶ⁸ μὲν χαιρόντων, δέσποτα, σὺ δὲ ἐμοὶ
μέμνησο φυλάξαι τὴν ἡμέραν τοῦ⁹ δεῖπνου καὶ τὴν
ὥραν ἣν ἂν ἔλῃ· ἀρίστη γὰρ ἦν βούλει¹⁰ ἔρρωσο.

17 [ii. 2]

Λεόντιον Λαμία

Οὐδὲν δυσαραεστότερον, ὡς ἔοικεν, ἐστὶν ἄρτι

x² (Vat 2 Flor. II Δ).

¹ αὐχεῖς Maehly.

² τὴν σὴν om. II Δ.

⁴ ἐν deleted by Wilamowitz.

⁶ πάσῃ om. II Δ

⁸ αὐταὶ Vat.2 Flor. οὗτοι Cobet.

⁹ αὐτοῦ II Δ

¹⁰ ἦν σὺ βούλει Cobet, ἦν ἂν βούλῃ Wilamowitz.

x² (Vat.2 Flor II Δ)

³ Θηριπιδίου Bergler.

⁵ ἔστε Vat.2 Flor.

⁷ τοῖς τάγε τοῖς Vat 2 Flor.

IV. LETTERS OF COURTESANS, 16. 7—17. 1

towards me is such that you display me openly and boast to the other courtesans that I surpass them all, I couldn't bear, by the dear Muses I couldn't, to employ deceit; I'm not so stony-hearted. So if I give up everything, even my own life, to please you, I shall count the cost to me as slight. I am well aware that the layout for my entertainment will be talked about not only in Therippidium's house, which is where I'm planning to prepare for you our banquet on Aphrodite's feast day, but also in the whole city of Athens (by Artemis) and in all Greece. And in particular those hateful Spartans, in their wilderness and on the mountains of Taygetus, will not cease maligning our dinners and applying the censorious laws of Lycurgus to your humane mode of life, in order that they may pass as real men who at Ephesus were foxes.^a But as for them, my lord, let them go on their way, and do you, as a favour to me, remember to keep free the day of our dinner and the hour, any hour you may choose; the best hour is the one you prefer. Farewell

Letter 17 [11. 2]

Leontium^b to Lamia

Nothing is harder to please, it seems, than an old

^a It is not known how this proverbial saying came to be applied to the Spartans in general or to the Spartans at Ephesus in particular. Cf. Aristophanes, *Peace* 1189-1190, Aelian, *Varia Historia* xiii 9, Tsirimbis, pp. 45-46, Wilamowitz in *H* 44 (1909), 467, n. 1

^b An Athenian courtesan, who, according to Timocrates (below, § 10), was one of Epicurus's mistresses, afterwards concubine of Metrodorus (below, §§ 9-10). See Diogenes Laertius x. 6-7, 23.

ALCIPHRON

πάλιν μεираκευομένου πρεσβύτου. οἶά με Ἐπί-
 κουρος οὗτος διοικεῖ πάντα λοιδορῶν, πάντα
 ὑποπτεύων, ἐπιστολὰς ἀδιαλύτους¹ μοι γράφων,
 2 ἐκδιώκων ἐκ τοῦ κήπου. μὰ τὴν Ἀφροδίτην, εἰ
 Ἄδωνις ἦν, ἥδη ἐγγὺς ὀγδοήκοντα γεγονὼς² ἔτη,
 οὐκ ἂν αὐτοῦ ἦνεσχόμην φθειριῶντος καὶ φιλονο-
 σοῦντος καὶ καταπεπιλημένου εὖ μάλα πόκοις ἀντὶ
 πύλων. μέχρι τίνος ὑπομενεῖ τις τὸν φιλόσοφον τοῦ-
 τον; ἐχέτω τὰς Περὶ φύσεως αὐτοῦ Κυρίας δόξας
 καὶ τοὺς διεστραμμένους³ Κανόνας, ἐμὲ δὲ ἀφέτω⁴
 τὴν⁵ φυσικῶς κυρίαν ἐμαυτῆς ἀστομάχητον⁶ καὶ
 3 ἀνύβριστον. ὄντως ἐπιπολιορκητὴν⁷ ἔχω τοιοῦτον,⁸
 οὐχ οἶον σύ, Λάμια, Δημήτριον μὴ γὰρ ἔστι σω-
 φρονῆσαι⁹ διὰ τὸν ἄνθρωπον τοῦτον; καὶ σωκρα-
 τίζειν καὶ στωμυλεύεσθαι θέλει καὶ εἰρωνεύεσθαι,
 καὶ Ἀλκιβιάδην τινὰ τὸν¹⁰ Πυθοκλέα νομίζει καὶ
 Ξανθίππην ἐμὲ οἶεται ποιήσειν καὶ πέρας ἀνα-
 σταῖσα ὁποῖοτε γῆν πρὸ γῆς φεύξομαι μᾶλλον ἢ
 τὰς ἐπιστολὰς αὐτοῦ τὰς ἀδιαπαύστους ἀνέξομαι
 4 Ὁ δὲ πάντων δεινότατον ἥδη καὶ ἀφορητότατον
 τετόλμηκεν,¹¹ ὑπὲρ οὗ καὶ γνώμην βουλομένη λαβεῖν

¹ ² (Vat 2 Flor II Δ)

¹ ἀδιαλείπτους Arnaud, ἀδιανύτους Hermann, ἀδιαλήπτους Capps.

² γεγονὼς om. Vat 2 Flor II.

³ διεστραμμένους Vat 2 Flor

⁴ ἐφέτω II Δ

⁵ ζῆν Vat 2 Flor

⁶ ἀστονάχητον Maehly, ἀπεριμάχητον Meiser

⁷ ἐπιπολιορκητικὸν Maehly, ἐπιπόλιον πολιορκητὴν Seiler, οἴκοι πολιορκητὴν Meisei.

⁸ τοῦτον Maehly

⁹ σωφρονίσει II Δ

¹⁰ τὸν Cobet: ἦ.

¹¹ τετόλμηκας Vat 2, τετόλμησεν II, ἐτόλμησεν Δ

^a Near the Dipylon Gate, see Judeich, p. 89

IV LETTERS OF COURTESANS, 17 1-4

man just beginning to play at being a boy again. How that Epicurus tries to manage me, scolding me for everything, suspicious of everything, writing me well-sealed letters, chasing me out of his school garden ! ^a I swear by Aphroditê that if he were an ² Adonis—he's already nearly eighty—I would not put up with him, a louse-ridden valetudinarian all wrapped up in fleeces in place of woollens ^b How long is a girl to endure this "philosopher" ^c Let him keep his *Principal Doctrines about Nature* and his distorted *Canons* ^c; and let him allow me to be mistress ^d of myself, as Nature intended, the object neither of his anger nor of his insolence. Such is the greybeard ^e ³ who is laying siege to me: I find him a real besieger, but not like your Demetrius, my Lamia: indeed because of him is it possible to lead a virtuous life ^f He wants to be a Socrates and to talk on and on and to feign ignorance, and he regards his Pythocles ^f as an Alcibiades and counts on making me his Xanthippê. And the end will be that I shall leave for some destination or other and flee from land to land rather than put up with his interminable letters.

And now he has ventured upon the most terrible ⁴ and intolerable conduct of all, and it is because I want

^b Cf. Suidas s v 'Επίκουρος · τοσαύτη δὲ ἄρα ἡ σύντηξις ἡ τοῦ σώματος ἦν ὡς ἀδυνατεῖν καὶ τὴν τῶν ἱματίων φέρειν ἐπιβολήν.

^c If the text is correct, Alciphron has run three titles into two; see Diogenes Laertius x. 27, 30 for the *Kύριαί δόξαι*, the *Περὶ φύσεως*, and the *Κανόν*.

^d *κυρία* echoes *Κυρίας* two lines above.

^e This translation presupposes a pun (*ἐπιπόλιος* = *grizzled*), which makes Seiler's emendation superfluous.

^f A young man with whom Epicurus was in love, see Lucian, *De Morte Peregrini* 43, Diogenes Laertius x. 5.

ALCIPHRON

τί μοι ποιητέον ἐπέσταλκά σοι Τίμαρχον τὸν καλὸν
οἶσθα τὸν Κηφισιάθεν¹ οὐκ ἄρνούμαι πρὸς τὸν
νεανίσκον οἰκείως² ἔχειν ἐκ πολλοῦ—πρὸς σέ μοι
τάληθι, Λάμια—καὶ τὴν πρώτην ἀφροδίτην ἔμαθον
παρ' αὐτοῦ σχεδόν³. οὗτος γάρ με διεπαρθένευσεν
5 ἐκ γειτόνων οἰκοῦσαν. ἐξ ἐκείνου τοῦ χρόνου πάντα
μοι τὰγαθὰ πέμπων οὐ διαλέλοιπεν, ἐσθῆτα, χρυ-
σία,⁴ θεραπαίνας θεράποντας Ἰνδὰς Ἰνδούς.⁵ τὰλλα
σιωπῶ ἀλλὰ τὰ μικρότατα προλαμβάνει τὰς ὥρας,
ἵνα μηδεὶς φθάσῃ με γευσάμενος. τοιοῦτον οὖν⁶
ἐραστὴν “ἀπόκλεισον” φησὶ “καὶ μὴ προσίτω
σοι,” ποίοις δοκεῖς αὐτὸν ἀποκαλῶν ὀνόμασιν;
οὔτε ὡς Ἀττικὸς οὔτε ὡς φιλόσοφος. .⁷ ἢ⁸
6 Καππαδοκίας πρῶτος⁹ εἰς¹⁰ τὴν Ἑλλάδα ἦκων. ἐγὼ
μὲν εἰ καὶ ὅλη γένοιτο¹¹ ἢ Ἀθηναίων πόλιν Ἐπι-
κούρων, μὰ τὴν Ἀρτεμιν οὐ ζυγοστατήσω πάντας
αὐτοὺς¹² πρὸς τὸν Τιμάρχου βραχίονα, μᾶλλον δὲ
οὐδὲ πρὸς τὸν δάκτυλον.

Τί σὺ¹³ λέγεις, Λάμια, οὐκ ἀληθῆ ταῦτα; οὐ
δίκαιά φημι; καὶ μὴ δὴ, δέομαί σου πρὸς τῆς
Ἀφροδίτης, μή σοι ταῦτα ὑπελθέτω “ἀλλὰ φι-

x² (Vat.2 Flor. II Δ).

¹ Κηφισιάθεν Seiler. Κηφισιάθεν.

² οἰκείως Vat 2, ...οἰκείως Flor, οὐκ οἰκείως II Δ. οὐκ
ἀνοικείως Meineke

³ σχεδόν deleted by Polak.

⁴ χρυσία Meineke: χρυσεῖα.

⁵ Ἰνδὰς Ἰνδούς Meineke: Ἰνδούς Ἰνδὰς

⁶ νῦν II Δ.

⁷ Lacuna marked by Reiske.

⁸ ἢ ἐκ a few late mss. ἀλλ' οἶον ἐκ Φρυγίας ἢ Polak, ἀλλ' ὡς
ἐκ Meiser

⁹ ἄγροικος Meiser.

IV. LETTERS OF COURTESANS, 17. 4-6

advice as to what I ought to do that I have written to you. You know that handsome Timarchus^a of the deme Cephisia I do not deny that my relations with the young man have been familiar for a long time—to you, Lamia, I must write the truth—and almost the first lesson in love that I had was from him; for I lived next door to him, and it was he who robbed me of my virginity. From that time on he⁵ has never ceased sending me all the good things, clothes, jewellery, Indian mardservants, Indian men-servants.^b Of the rest I say nothing. But even in the matter of the smallest delicacies he anticipates the seasons, so that nobody may taste them before I do. So that's the kind of lover about whom our philosopher says, "Shut him out; don't let him come near you." And what sort of names do you think he calls the boy?—speaking neither like a citizen of Athens nor like a philosopher [but like a clown of .] or of Cappadocia,^c the first that ever entered Greece. As for me, if the whole city of Athens were made up⁶ wholly of Epicuruses, by the goddess Artemis I would not reckon them in the scales as balancing Timarchus's arm, no, not even his finger.

What do you say, Lamia? Is not all this true? Am I not right? And do not, I beg of you by Aphroditē, do not let this answer enter your mind "But he is

^a In Plutarch, *Adversus Coloten* 17 (1117 B), Metrodorus (of § 9 below) addresses an Epicurean named Timarchus.

^b Meineke (*Menandri et Philemonis Reliquiae* [Berlin, 1823], p. 101) compares Menander, *Kolax*, frag. 292 Kock θεοῖς Ὀλυμπίοις εὐχόμεθα | Ὀλυμπίοις πᾶσι πάσαις

^c The Cappadocians were in bad repute; see Demodocus in *Palatine Anthology* xi 238 Dubner

¹⁰ εἰς om. Π Δ.

¹² αὐτοῖς Vat. 2 Flor.

¹¹ γέμοι Meineke.

¹³ σοὶ Π Δ

ALCIPHRON

λόσοφος, ἀλλὰ ἐπιφανής, ἀλλὰ πολλοῖς φίλοις
κεχρημένος.” λαβέτω καὶ ἃ ἔχω,¹ διδασκέτω δ’
ἄλλους ἐμὲ δὲ² οὐδὲν θάλλπει ἢ³ δόξα, ἀλλ’ ὃ⁴ θέλω
7 δὸς⁵ Τίμαρχον, Δάματερ. ἀλλὰ καὶ δι’ ἐμὲ πάντα
ἡνάγκασται ὁ νεανίσκος καταλιπών, τὸ Λύκειον καὶ
τὴν ἑαυτοῦ νεότητα καὶ τοὺς συνεφήβους καὶ τὴν
ἐταιρείαν, μετ’ αὐτοῦ ζῆν καὶ κολακεύειν αὐτὸν καὶ
καθυμνεῖν τὰς ὑπηνέμους αὐτοῦ Δόξας ὁ Ἀτρεὺς
οὗτος, “ ἔξελθε,” φησὶν, “ ἐκ τῆς ἐμῆς μοναγρίας
καὶ μὴ πρόσιθι Λεοντίῳ.” ὥς οὐ δικαιότερον
ἐκείνου ἐροῦντος, “ σὺ μὲν οὖν μὴ πρόσιθι τῇ ἐμῇ ”
8 καὶ ὁ μὲν νεανίσκος ὧν ἀνέχεται τὸν ὕστερον⁶
ἀντεραστὴν γέροντα, ὁ δὲ τὸν δικαιότερον οὐχ
ὑπομένει.

Τί ποιήσω, πρὸς τῶν θεῶν ἰκετεύω σε, Λάμια.
νῇ τὰ μυστήρια, νῇ τὴν τούτων τῶν κακῶν ἀπαλ-
λαγήν, ὥς ἐνθυμηθεῖσα τοῦ Τιμάρχου τὸν χωρισμὸν
ἄρτι ἀπέψυγμαί καὶ ἴδρωκα⁷ τὰ ἄκρα καὶ ἡ καρδιά
9 μου ἀνέστραπται. δέομαί σου, δέξαι με πρὸς
σεαυτὴν ἡμέρας ὀλίγας, καὶ ποιήσω τοῦτον αἰσθά-
νεσθαι πηλίκων ἀπήλαυεν ἀγαθῶν ἔχων ἐν τῇ οἰκίᾳ
με. καὶ οὐκέτι φέρει τὸν κόπον,⁸ εὖ οἶδα· πρε-
σβευτὰς εὐθύς πρὸς ἡμᾶς διαπέμψεται Μητρόδωρον
10 καὶ Ἑρμαρχον⁹ καὶ Πολύαινον. ποσάκις οἶμι με,

¹ ² (Vat.2 Flor. Π Δ)

³ καὶ ἀγὼ ἔχω Cobet

⁴ γε Seiler, γὰρ Schepers

⁵ ἡ Reiske: τι mss. Deleted by Hercher.

⁶ ὅν Π Δ

⁷ δὸς Ald.: δέ.

⁸ ἕτερον Π Δ

⁹ ἴδρωκα Memeke. ἴδρῳ καὶ

¹⁰ κόπον Polak: κόρον mss. κότον Meiser, τὸ νῦν παρόν
Capps.

¹¹ Ἑρμαρχον Flor. Π Δ

¹² Cf. Aristaenetos 1 24 (154. 28-29 Hercher) ἐμὲ γὰρ
οὐδὲν θάλλπει κέρδος, ἀλλ’ ὁ θέλω θέλω δὲ Λύσιν

IV LETTERS OF COURTESANS, 17 6-10

a philosopher, he is distinguished, he has a host of friends " Let him take what I have too, say I, but let him save his lectures for other people " "Reputation " does not warm my heart at all, no, Demeter, give me what I want—Timarchus.^a Furthermore 7 because of me the lad has been compelled to abandon everything—the Lyceum, and his own youth, and his young comrades, and his club life—and to live with the Master and flatter him and sing the praise of his windy *Doctrines*. But this Atreus^b says, " Get out of my preserve and don't go near Leontium "; as if Timarchus could not say, with better right, " On the contrary, don't you come near my girl " And 8 he, though still a youth, puts up with his rival, the latecomer, an old man, but the latter cannot abide the man with the juster claim.

What shall I do, Lamia ? In heaven's name I implore you I swear by the Mysteries, as I hope for release from these calamities, that at the very thought of separation from Timarchus I have at this moment turned cold, and my hands and feet have begun to sweat, and my heart has turned upside down.^c I 9 beg you, take me into your home for a few days, and I will make this dotard realize how great his blessings were when he had me in his house And I'm sure he can no longer stand his suffering, he will promptly send ambassadors to me—Metrodorus and Hermarchus and Polyaeus^d How often do 10

^b Meiser compares Plato, *Cratylus* 395 B ; see also Tsirimbas, p. 19.

^c Cf. Sappho 2, a description of the physical effects of love.

^d Metrodorus of Lampsacus, Hermarchus of Mytilenê, and Polyaeus of Lampsacus were pupils of Epicurus, Hermarchus succeeded to the headship of the School.

ALCIPHRON

Λάμια, πρὸς αὐτὸν ἰδίᾳ παραγενομένην εἰπεῖν, “ τί ποιεῖς, Ἐπίκουρε; οὐκ οἶσθα ὡς¹ διακωμῶδεῖ σε Τιμοκράτης ὁ Μητροδώρου ἀδελφός² ἐπὶ τούτοις ἐν ταῖς ἐκκλησίαις, ἐν τοῖς θεάτροις, παρὰ τοῖς ἄλλοις σοφισταῖς,” ἀλλὰ τί ἔστιν³ αὐτῷ ποιῆσαι, ἀναίσχυντός ἐστι τὸ ἐρᾶν. καὶ ἐγὼ ἔσομαι τοίνυν ὁμοία τις αὐτῷ⁴ καὶ οὐκ ἀφήσω τὸν ἐμὸν Τίμαρχον. ἔρρωσο.

18 [ii. 3]

Μένανδρος Γλυκέρᾳ

Ἐγὼ μὰ τὰς Ἐλευσινίας θεάς, μὰ τὰ μυστήρια αὐτῶν, ἃ σοι καὶ ἐναντίον ἐκείνων ὥμοσα πολλάκις, Γλυκέρᾳ, μόνος μόνῃ, ὡς οὐδὲν ἐπαίρω⁵ τὰμά, οὐδὲ βουλόμενος σου χωρίζεσθαι⁶ ταῦτα καὶ λέγω καὶ ² γράφω. τί γὰρ ἐμοὶ χωρὶς σοῦ γένοιτ’ ἂν ἡδίων; τί δ’ ἐπαρθῆναι μείζον δυναίμην τῆς σῆς φιλίας εἶ⁷ καὶ τὸ ἔσχατον ἡμῶν γῆρας διὰ τοὺς σοὺς τρόπους

x² (Vat.2 Flor. II Δ)

¹ ὅτι II Δ.

² ἀδελφός added by Schepers mss indicate lacuna

³ ἔστιν Seiler · ἔστιν

⁴ τοίνυν ὁμοία τις αὐτῷ Fobes: τοίνυν ὁμοία τις αὐτῷ ἀναίσχυντος Vat 2(?) Flor. II, ὁμοία τοίνυν αὐτῷ ἀναίσχυντος Δ τοίνυν ὁμοίως αὐτῷ ἀναίσχυντος Ald., ὁμοία τις αὐτῷ Meineke

Φ x² (Vat 2 Flor II Δ)

⁵ ἐπαίρων Φ.

⁶ σου χωρίζεσθαι Bergler σοι χαρίζεσθαι

⁷ ἐπεὶ Seiler.

^a Cf. Diogenes Laertius x 6-7.

^b For the question of Glycera's historicity see above, p. 252,

IV. LETTERS OF COURTESANS, 17. 10—18 2

you think, Lamia, I have gone to him privately and said, "What are you doing, Epicurus? Don't you know that you are being ridiculed for this by Timocrates^a the brother of Metrodorus, in the Assembly, in the theatre, in the company of the other sophists?" But what can be done with him? He is shameless in his passion. Well, I shall be just about as shameless as he is, and I shall not let my Timarchus go. Farewell.

Letter 18 [II. 3]

Menander to Glycera^b

By the Eleusinian goddesses I now swear, by their Mysteries, by which I have sworn to you^c in their very presence many a time, Glycera, when you and I were alone together, that I do not exalt myself nor yet desire to be separated from you when I both tell you and put in writing the following. For² what pleasure could come to me apart from you? What greater exaltation could be mine than your love, inasmuch as, thanks to your character and your manners, even our extreme old age will to me

note *a*. The historicity of this letter and of the following letter is defended by F. Wilhelm ("Zur Elegie," *RhM* 71 [1916], 137-142), who suggests that they may have been, through some Greek or Latin elegiac intermediary, the source of Ovid, *Amores* II 16

^c Cf Menander, frag. 569 Kock, possibly from the *Peri-kleuromenē*:

Γλυκέρα, τί κλάεις, δυνύω σοι τὸν Δία
τὸν Ὀλύμπιον καὶ τὴν Ἀθηνᾶν, φιλότατη,
ὁμωμοκῶς καὶ πρότερον ἤδη πολλάκις

ALCIPHRON

- 3 καὶ τὰ σὰ¹ ἦθῃ νεότης αἰὲ φανέϊται μοι, καὶ συν-
νεάσαιμεν ἀλλήλοις καὶ συγγηγράσαιμεν, καὶ νῆ τοὺς
θεοὺς συναποθάνοιμεν, ἀλλ' αἰσθανόμενοι, Γλυκέρα,
ὅτι συναποθνήσκομεν,² ἵνα μηδετέρῳ ἡμῶν³ ἐν
Ἄιδου συγκαταβαίῃ τις ζῆλος, εἴ⁴ τινων ἄλλων ὁ
σωθεὶς πειράσεται ἀγαθῶν. μὴ δὴ⁵ γένοιτό μοι
πειραθῆναι σοῦ μηκέτ' οὔσης· τί γὰρ ἂν ἔτι κατα-
λείποιτο⁶ ἀγαθόν,
- 4 Ἄ δὲ νῦν ἡπειξέ με ἐν Πειραιεὶ μαλακιζόμενον
(οἶσθα γάρ μου τὰς συνήθεις ἀσθενείας, ἃς οἱ μὴ
φιλοῦντές με τρυφὰς καὶ σαλακωνίας καλεῖν εἰώ-
θασιν) ἐπιστεῖλαι σοι ἐν ἄστει⁷ μενούσῃ διὰ τὰ
5 Ἄλῳα τῆς θεοῦ, ταῦτ' ἐστὶν ἐδεξάμην ἀπὸ Πτολε-
μαίου τοῦ βασιλέως Αἰγύπτου γράμματα, ἐν οἷς
δεῖται μοι πάσας δεήσεις, καὶ προτρέπεται βασι-
λικῶς ὑπισχνούμενος τὸ δὴ λεγόμενον τοῦτο τὰ τῆς
γῆς ἀγαθὰ καὶ ἐμὲ καὶ Φιλῆμονα καὶ γὰρ ἐκείνῳ
γράμματα κεκομίσθαι φησί⁸ καὶ αὐτὸς δὲ ὁ Φι-
λήμων ἐπέστειλέ μοι τὰ ἴδια δηλῶν ἐλαφρότερα
καὶ ὥς οὐ Μενάνδρῳ γεγραμμένα ἦττον λαμπρά
6 ἀλλ' ὄψεται καὶ βουλευσεται τὰ ἴδια οὗτος.
Ἐγὼ δὲ οὐ περιμενῶ βουλὰς, ἀλλὰ σύ μοι,
Γλυκέρα, καὶ γνώμη καὶ Ἀρεοπαγίτις βουλή καὶ

Φ 1² (Vat 2 Flor Π Δ).

¹ σὰ added by D'Orville

² συναποθνήσκομεν om. Π Δ

³ ἡμῶν Φ.

⁴ ζῆλος εἴ Φ, ἡλος ἢ Vat.2 Π Δ, .. ἢ Flor.

⁵ δὴ Φ, δὲ 1².

⁶ καταλείπειτο Φ Vat 2, καταλίποι τὸ Flor

⁷ ἄστυ Φ₁ Vat.2

⁸ φησί Hirschig. φασί mss Deleted by Meiser

^a Cf. Aristophanes, *Wasps* 1168-1169 · πλουσίως | ὥδὲ
προβάς τρυφερόν τι διασαλακώνισον

IV. LETTERS OF COURTESANS, 18. 3-6

always seem youth? May we be young together, 3
may we grow old together too; yes, by heaven, may
we meet death together—provided only, Glycera,
that we perceive that death is coming on us both, so
that neither of us may carry down to Hades' house
any jealous misgiving that the survivor is to experi-
ence any further pleasures. I pray that I may not
experience them again when you no longer live; for
what good thing could still remain for me?

The urgent purpose of my present letter, which I 4
write in illness at the Peiraeus—you know about those
periods of weakness I am subject to, which those who
do not like me are wont to call self-indulgence and
giving myself airs ^a—is to convey to you, while you
are staying in town for the Threshing Festival of the
Goddess, ^b the following message. I have received 5
from Ptolemy, ^c king of Egypt, a letter, in which he
makes the most earnest entreaties, promising, in
royal fashion, "all the goods of the earth," as the
saying goes, ^d and extending an invitation not only to
me but to Philemon; for he says that Philemon too
has received a letter. And Philemon himself has
written me, disclosing his own invitation, which is in
lighter vein and, since not addressed to Menander,
in less elegant style, but he will look to the matter 6
and take his own counsel.

As for me, I shall not wait for counsel; no, Glycera,
you have always been and now shall be my judge-
ment and my Council of the Areopagus and my

^b Demeter See above, p 143, note *b*.

^c Ptolemy Soter. Pliny, *Natural History* vii 30. 31, says
the invitation was sent to Menander, but does not mention
Philemon.

^d Meineke (*FCG* iv p 334) sees in these words a line of
Menander · τὸ δὲ λεγόμενον τοῦτο τῆς γῆς τὰγαθά.

Ἡλιαία, ἅπαντα νῆ τὴν Ἀθηνᾶν, ἀεὶ γέγονας καὶ
 7 νῦν ἔσῃ. τὰς μὲν οὖν ἐπιστολὰς τοῦ βασιλέως
 σοι διεπεμφάμην, ἵνα δὴ¹ κόπτω σε δις καὶ τοῖς
 ἐμοῖς καὶ τοῖς ἐκείνου γράμμασιν ἐντυγχάνουσαν· ἃ
 δὲ ἐπιστέλλειν αὐτῷ ἔγνωκα,² βούλομαί σε εἰδέναι
 8 πλεῖν μὲν καὶ εἰς Αἴγυπτον ἀπιέναι μακρὰν οὕτως
 καὶ ἀπωκισμένην βασιλείαν οὔσαν, μὰ τοὺς δώ-
 δεκα θεούς, οὐδὲ³ ἐνθυμοῦμαι. ἀλλ' οὐδὲ εἰ ἐν
 Αἰγίνῃ ταύτῃ γε τῇ πλησίον ἔκειτο Αἴγυπτος, οὐδ'
 οὕτως ἐν νῷ ἂν ἔσχον ἀφείδω τὴν ἐμὴν βασιλείαν τῆς
 σῆς φιλίας μόνος ἐν τοσοῦτῳ ὄχλῳ Αἰγυπτίων
 9 χωρὶς Γλυκέρας ἐρημίαν πολυάνθρωπον ὄραν. ἥδιον
 γὰρ καὶ ἀκινδυνότερον τὰς σὰς θεραπεύω μᾶλλον
 ἀγκάλας ἢ τὰς αὐλὰς⁴ ἀπάντων τῶν σατραπῶν καὶ
 βασιλέων⁵. ἐπικίνδυνον μὲν τὸ λίαν ἐλεύθερον,⁶
 εὐκαταφρόνητον δὲ τὸ κολακεῦον, ἄπιστον δὲ τὸ
 10 εὐτυχοῦμενον ἐγὼ δὲ καὶ τὰς θηρικλείους⁷ καὶ
 τὰ καρχήσια καὶ τὰς χρυσίδας καὶ πάντα τὰ ἐν
 ταῖς αὐλαῖς ἐπίφθονα παρὰ τούτοις ἀγαθὰ φυόμενα,
 τῶν κατ' ἔτος Χοῶν καὶ τῶν ἐν τοῖς θεάτροις
 Ληναίων καὶ τῆς χθιζῆς ἀμαλογίας⁸ καὶ τῶν τοῦ
 Λυκείου γυμνασίων καὶ τῆς ἱερᾶς Ἀκαδημίας οὐκ

Φ x² (Vat 2 Flor II Δ)

¹ δὴ Meineke · μὴ.

² ἔγνω ἂν Π (corr), ἔγνω καὶ Δ.

³ οὐδὲν Π Δ

⁴ αὐλὰς added by Bergler.

⁵ Cobet, reading αὐλὰς in place of ἀγκάλας, inserts ἵνα. Capps, rejecting Bergler's αὐλὰς above, inserts ἀκοάς, οὐπερ.

⁶ λίαν ἐλεύθερον Maehly: ἀνελεύθερον

⁷ θηρικλείους Bergler: ἡρακλείους.

⁸ ἀμαλογίας Vat 2 Flor. II, ἀνολογίας Δ, ὁμολογίας Φ. πιθογίας Hercher, Ἀμαλολογίας Wilamowitz

^a The high court of the Areopagus, even after the reforms of Ephialtes had stripped it of its political powers, retained
 318

IV. LETTERS OF COURTESANS, 18. 6-10

Helastic Court^a—aye everything, I swear by Athena
 Well then, I am sending you the King's letter, that 7
 I may indeed bore you twice—by making you read
 both my letter and the King's ; and I want you to
 know what answer I have decided to make to him To 8
 take a sea voyage and depart for Egypt, a kingdom so
 distant and remote, no, by the Twelve Gods.^b I cannot
 so much as think of it. No, even if Egypt were in
 Aegina yonder, close at hand, even so I would not
 have entertained the notion of giving up my own
 kingdom, your love, and alone in that great throng
 of Egyptians, without Glycera, of looking upon a
 populous wilderness. With greater pleasure and less 9
 danger I woo the favour of your embraces than the
 courts of all the satraps and kings in the world ; too
 great frankness is dangerous, flattery despicable, suc-
 cess precarious As for their Thericlean cups ^c and 10
 their goblets and their gold plate and all the treasures
 that in their courts thrive and breed envy, I would
 not take them in exchange for our yearly Pitcher
 Feast,^d for the plays in the theatre at the Lenaea,
 for our prattle of yesterday, for our exercises in the
 Lyceum, or for our sacred Academy, I swear I would

much of its ancient prestige The Heliaea was powerful
 because it had jurisdiction over most kinds of suits and
 because its decisions were not subject to appeal.

^b The Twelve Gods, whose altar was found by T. L. Shear
 (*Hesperia* 4 [1935], 355-358) in the northern part of the
 Athenian agora, were listed by Ennius (in Martianus Capella
 1. 42) as follows .

Iuno Vesta Minerva Ceresque Diana Venus Mars
 Mercurius Iovis Neptunus Vulcanus Apollo

^c Thericles, a Corinthian potter, whose work was famous
 See Bentley's *Dissertation upon the Epistles of Phalaris*,
 II.

^d The second day of the Anthesteria.

- ἀλλάττομαι, μὰ τὸν Διόνυσον καὶ τοὺς βακχικοὺς αὐτοῦ κισσοὺς, οἷς στεφανωθῆναι μᾶλλον ἢ τοῖς¹ Πτολεμαίου βούλομαι διαδήμασιν, ὁρώσης καὶ καθημένης ἐν τῷ θεάτρῳ Γλυκέρας. ποῦ γὰρ ἐν Αἰγύπτῳ ὄψομαι ἐκκλησίαν καὶ ψήφον ἀνα-
 11 διδομένην; ποῦ δὲ δημοκρατικὸν ὄχλον οὕτως ἐλευθεριάζοντα, ποῦ δὲ θεσμοθέτας ἐν τοῖς ἱεροῖς κώμοις² κεκισσωμένους, ποῖον περισχοίνισμα, ποῖαν αἵρεσιν, ποίους Χύτρος;³ Κεραμεικόν, ἀγοράν, δικαστήρια, τὴν καλὴν ἀκρόπολιν, τὰς σεμνὰς θεάς, τὰ μυστήρια,⁴ τὴν γειννιώσαν Σαλαμῖνα, τὰ στενά,⁵ τὴν Ψυτταλίαν, τὸν⁶ Μαραθῶνα, ὅλην ἐν ταῖς Ἀθήναις τὴν Ἑλλάδα, ὅλην τὴν Ἰωνίαν, τὰς Κυκλάδας πάσας;
 12 Ἀφείς ταῦτα καὶ Γλυκέραν μετ' αὐτῶν εἰς Αἴγυπτον ἀπέλθω⁸ χρυσὸν λαβεῖν καὶ ἄργυρον καὶ πλοῦτον;⁹ ᾧ μετὰ τίνος χρήσομαι; μετὰ Γλυ-
 13 κέρας τοσοῦτον διατεθαλασσευμένης, οὐ πενία δέ μοι ἔσται χωρὶς αὐτῆς ταῦτα; ἐὰν δὲ ἀκούσω τοὺς σεμνοὺς ἔρωτας εἰς ἄλλον αὐτὴν μετατεθεικέναι, οὐ σποδός μοι πάντες οἱ θησαυροὶ γενήσονται, καὶ ἀποθνήσκων τὰς μὲν λύπας ἐμαυτῷ συναποίσω, τὰ δὲ χρήματα τοῖς ἰσχύουσιν ἀδικεῖν ἐν μέσῳ κείνεται; ἢ μέγα τὸ συμβιοῦν Πτολεμαίῳ καὶ σα-

Φ x² (Vat 2 Flor. Π Δ)

¹ τοῦ Φ, ταῖς Vat 2.

² τοῖς ἱεροῖς κώμοις Reiske. ταῖς ἱεραῖς κώμαις Φ, ταῖς ἱεραῖς κόμαις x².

³ ξυστοὺς Maehly

⁴ τὴν—μυστήρια om Π Δ

⁵ τὰ στενά om. Π Δ.

⁶ τὴν Π Δ.

⁷ ὅλην om. Φ.

⁸ ἀπέλθω Schepers: διέλθω

⁹ καὶ πλοῦτον x², πλοῦτον δέ Φ.

IV. LETTERS OF COURTESANS, 18 10-13

not, by Dionysus and his Bacchic ivy leaves, with which I had rather be crowned, while Glycera sat in the theatre and looked on, than with the diadems of Ptolemy Where indeed in Egypt shall I see an Assembly of the people or a question put to the vote ? And where a democratic populace exercising such 11 freedom ? And where administrators of the law garlanded with ivy at the sacred rites of festival ? ^a What roped enclosure ^b shall I see ? What election of magistrates ? What Feast of Pots ? ^c Cerameicus, market place, jury courts, lovely Acropolis, Dread Goddesses, ^d Mysteries, Salamis hard by, the Narrows, ^e Psyttalia, Marathon, all Greece in Athens, all Ionia, all the Cyclades ?

Shall I abandon these, and with them Glycera, and 12 go off to Egypt to get gold and silver and riches ? With whom shall I enjoy the riches ? With Glycera, so far separated from me by the sea ? Apart from 13 her will not these things for me spell poverty ? And if I hear that she has transferred to someone else the love that I adore, will not all my treasures turn to ashes ? ^f And when I die am I to carry off my sorrows with me, whereas my money will be left as a prize for those that are strong enough to wrong me ? Or is it so great a thing to consort with Ptolemy :

^a For the use of the word *κῶμοι* to designate the festival of the City Dionysia see Capps in *Hesperia* 12 (1943), 9.

^b In the Athenian agora, see Judeich, p 350

^c The third day of the Anthesteria Browning drew on §§ 10-11 in "Balaustion's Adventure" See S N Deane in *CJ* 9 (1914), 278-279

^d The Furies, whose sanctuary lay between the Areopagus and the Acropolis.

^e Between Salamis and Attica.

^f For this commonplace of love poetry see F Wilhelm in *Ph* 60 (1901), 590.

- τράπαις καὶ τοιούτοις¹ ψόφοις, ὦν οὔτε τὸ φιλικὸν
 14 βέβαιον οὔτε τὸ διεχθρεῦον ἀκίνδυνον; ἔὰν δὲ
 διοργισθῇ τί μοι Γλυκέρα, πάξ;² αὐτὴν ἀρπάσας³
 κατεφίλησα· ἂν ἔτι ὀργίζηται, μᾶλλον αὐτὴν ἐβια-
 σάμην· κἂν βαρυθύμως ἔχη, δεδάκρυκα· καὶ πρὸς
 ταῦτ' οὐκέθ' ὑπομείνασα τὰς ἐμὰς λύπας, δεῖται
 λοιπὸν οὔτε στρατιώτας ἔχουσα οὔτε δορυφόρους
 οὔτε φύλακας ἐγὼ γὰρ αὐτῇ⁴ εἰμι πάντα
 15 Ἡ⁵ μέγα καὶ θαυμαστὸν ἰδεῖν τὸν καλὸν Νεῖλον
 οὐ μέγα δὲ καὶ τὸν Εὐφράτην ἰδεῖν, οὐ μέγα δὲ
 καὶ τὸν Ἰστρον, οὐ τῶν⁶ μεγάλων καὶ ὁ Θερμώ-
 δων, ὁ Τίγρις, ὁ Ἄλυσ, ὁ Ῥῆνος;⁷ εἰ μέλλω πάντας
 τοὺς ποταμοὺς ὄρᾶν, καταβαπτισθήσεταιί μοι τὸ ζῆν
 16 μὴ βλέποντι⁸ Γλυκέραν. ὁ δὲ Νεῖλος οὗτος, καί-
 περ ὦν καλός, ἀλλ' ἀποτεθηρίωται, καὶ οὐκ ἔστιν
 οὐδὲ⁹ προσελθεῖν αὐτοῦ ταῖς δύναις ἐλλοχωμένου
 τοσούτοις κακοῖς. ἐμοὶ γένοιτο χώματος καὶ τάφου
 πατρώου τυχεῖν. ἐμοὶ γένοιτο, βασιλεῦ Πτολε-
 μαῖε,¹⁰ τὸν Ἀπτικὸν αἰεὶ στέφεσθαι κισσὸν καὶ τὸν
 ἐπ' ἐσχάρας ὑμνῆσαι κατ' ἔτος Διόνυσον, τὰς μυ-
 στηριώτιδας ἄγειν τελετάς, δραματουργεῖν τι καινὸν
 ταῖς ἐτησίοις¹¹ θυμέλαις δρᾶμα, γελῶντα καὶ χαί-
 ροντα καὶ ἀγωνιῶντα καὶ φοβούμενον καὶ νικῶντα.
 17 Φιλήμων δὲ εὐτυχεῖτω καὶ τὰμὰ ἀγαθὰ γενόμενος

Φ x² (Vat.2 Flor. II Δ)

¹ καίτοι οὐ τοῖς Vat 2 Flor.

² πάξ L. A. Post: ἀπαξ.

⁴ αὐτῇ Irmisch · αὐτῆς.

⁶ οὐ τῶν Φ Vat 2 Flor., οὕτω II Δ.

⁷ ὁ Ῥῆνος deleted by Meineke on the ground that Alciphron would not have ascribed knowledge of the Rhine to Menander.

⁸ μοι after βλέποντι om Ald

⁹ οὐδὲ Seiler · οὔτε

¹⁰ χώματος καὶ τάφου πατρώου τυχεῖν ἐμοὶ γένοιτο, βασιλεῦ

IV. LETTERS OF COURTESANS, 18. 13-17

and with satraps and suchlike big noises, whose friendship is not constant nor their enmity free from risk ? Now, if Glycera becomes angry with me— 14 enough said, I draw her to me and give her a kiss ; if she continues to be angry, I press her tighter ; and if she's sulky, I'm all tears Faced with this, she's no longer able to resist my grief but begs for mercy then—since she has no troops or bodyguards or sentinels ; for to her I am everything

Surely it is a great and wondrous thing to see the 15 lovely Nile ; but is it not a great thing also to see the Euphrates ? And is it not a great thing also to see the Ister ? Are not the Thermodon too, the Tigris, the Halys, the Rhine among the mighty streams ? If I am to see all the rivers, my life will be completely submerged, being deprived of the sight of Glycera This river Nile, fair though it be, yet is 16 infested with crocodiles, and one may not even approach its whirlpools, so many dangers lurk therein May it be my lot to find a mound of earth and a grave in my own country ! O King Ptolemy, may it be my lot always to be crowned with a wreath of Attic ivy and every year to raise my voice in honour of Dionysus of the Hearth,^a to perform the rites of the Mysteries, and to bring out a new play at the annual scenic contests, laughing, rejoicing, eagerly contending, fearing defeat, and coming out the victor ! Let Philemon go to Egypt and enjoy my blessings 17

^a This passage indicated that hymns were sung before the statue of Dionysus at his altar near the Academy at the beginning of the City Dionysia, see Deubner, *Attische Feste*, p 139

Πτολεμαῖε Vahlen : βασιλεῦ Πτολεμαῖε, χάματος καὶ τάφου πατρώου τυχεῖν. ἐμοὶ γένοιτο ¹¹ ἐτησίαις Φ.

ALCIPHRON

ἐν Αἰγύπτῳ· οὐκ ἔχει Φιλήμων Γλυκέραν τινά, οὐδὲ ἄξιος ἦν ἴσως τοιούτου ἀγαθοῦ σὺ δὲ ἐκ τῶν Ἀλώων δέομαι, Γλυκέριον, εὐθὺς πετομένη πρὸς ἡμᾶς ἐπὶ τῆς ἀστράβης φέρου. μακροτέραν ἐορτὴν οὐδέποτε ἔγγων οὐδὲ ἀκαιροτέραν¹ Δῆμητερ, ἱλεως γενοῦ

19 [ii. 4]

Γλυκέρα Μενάνδρῳ

“Ἀς² διεπέμψω μοι τοῦ βασιλέως³ ἐπιστολὰς εὐ-
θὺς ἀνέγγων. μὰ τὴν Καλλιγένειαν, ἐν ἧς⁴ νῦν
εἰμι, κατέχαιρον, Μένανδρε, ἐκπαθῆς⁵ ὑπὸ ἡδονῆς
γινομένη, καὶ τὰς παρούσας οὐκ ἐλάνθανον ἦν δὲ
ἢ τε μήτηρ μου καὶ ἡ ἑτέρα ἀδελφὴ Εὐφρόνιον⁶
καὶ τῶν φίλων ἦν οἶσθα καὶ παρὰ σοὶ ἐδείπνησε
πολλάκις, καὶ ἐπῆνεις αὐτῆς τὸν ἐπιχώριον ἀττικι-
σμόν, ἀλλ’ ὥς φοβούμενος αὐτὴν ἐπαινεῖν—ὅτε καὶ
μειδιάσασα θερμότερόν σε κατεφίλησα—οὐ μέμνη-
2 σαι, Μένανδρε; θεασάμεναι δέ’ με παρὰ τὸ εἰωθὸς
καὶ τῷ προσώπῳ καὶ τοῖς ὀφθαλμοῖς χαίρουσαν,
“ὦ Γλυκέριον,” ἤρουντο, “τί⁸ σοι τηλικούτον γέ-
γονεν ἀγαθόν, ὅτι καὶ ψυχῇ καὶ σώματι καὶ πᾶσιν
ἁλλοιοτέρα νῦν ἡμῖν πέφνηας; καὶ τὸ σῶμα γεγά-
νωσαι καὶ διαλάμπεις ἐπιχάριτόν τι καὶ εὐκταῖον.”

Φ x² (Vat.2 Flor. II Δ).

¹ ἀκαιροτέραν Ald. · ἀκεραιοτέραν

Φ x² (Vat.2 Flor. II Δ).

² ὡς II Δ.

³ II Δ insert τὰς.

⁴ ἧς Δ, ἢ cet.

⁵ ἐκπαθῆς Ald · ἐκπάλης.

⁶ Εὐφρόνιον Meineke · Εὐφόριον.

⁷ θεασάμεναι δέ Ald θεασάμενός.

⁸ Φ inserts οσια τί.

IV LETTERS OF COURTESANS, 18 17—19 2

there along with his own! He hasn't any Glycera, and perhaps he was not worthy of such a treasure. And as for you, dear Glycera, immediately after the Threshing Festival, I pray, mount your saddle and hasten on wings to me. A longer festival I have never known, nor one more inopportune. Demeter, forgive if I offend.

Letter 19 [11. 4]

Glycera to Menander

I immediately read the King's letter which you sent me. And, by our goddess Calligeneia,^a in whose temple I now am, I was delighted, Menander; I was beside myself with pleasure, and the women present did not fail to notice it. My mother was there, and my other sister Euphronium, and one of my friends, a girl you know; and she has often had dinner at your house, and you used to praise her for speaking like a true native of Attica, though you did it as if you were afraid to praise her—the time when I smiled and gave you an especially fervent kiss—don't you remember, Menander? When they saw that² both my face and my eyes betrayed unusual happiness, they said, "Dear Glycera, what great good fortune has come to you that you now appear to us so changed in soul and in body and in every way? You are radiant all over, and your glowing beauty bespeaks happiness and answered prayer." "Ptolemy,

^a Demeter see above, p. 143, note d

IV. LETTERS OF COURTESANS, 19. 2-5

king of Egypt," I replied, "is sending for my Menander, promising him half of his kingdom, so to speak," raising my voice and speaking with greater emphasis in order that all the women there might hear; and as I spoke I flaunted and flourished in my hands the letter with its royal seal "Are you glad, ³ then, to be left behind?" said they But it wasn't that, Menander. No, by the Goddesses,^a I could never be made to believe this—not even if the proverbial ox were to speak and tell me so ^b—that my Menander would ever be willing or able to leave me, his Glycera, behind in Athens, and, without me, to be monarch of Egypt in the midst of all its wealth. On the contrary, this at any rate was plain from the ⁴ King's letter, which I read: he had apparently heard about my relations with you and wanted, by sly innuendo, with an Egyptian version of Attic wit, to tease you good-naturedly. I am glad of this, that the story of our love has crossed the sea even to Egypt and has reached the King; and he certainly is convinced, by what he has heard, that he strives for the impossible when he wants Athens to cross the sea to him What indeed is Athens without ⁵ Menander? And what is Menander without Glycera? For it is I who sort out the masks ^c and dress the actors, and I stand in the wings, gripping my fingers, until the theatre breaks into applause

^b Cf Tsirimbis, pp. 46-47; Weissenborn-Müller on Livy xxxv 21. 4.

^c Cf the Lateran Menander-Relief (M. Bieber, *Die Denkmäler zum Theaterwesen im Altertum* [Berlin, 1920], plate 88 and pp 156-157). A Körte (*H* 54 [1919], 88) is mistaken in claiming that Alciphron's words represent Menander as acting; see W. Schmid, "Menandros-Glykera," *WKP* 36 (1919), 166-167.

ALCIPHRON

ταλίσῃ τὸ θέατρον καὶ τρέμουσα· τότε νῆ τὴν
 Ἄρτεμιν ἀναψύχω καὶ περιβάλλουσά σε τὴν ἱερὰν
 τῶν δραμάτων¹ ἐκείνων² κεφαλὴν ἐναγκαλίζομαι
 6 ἄλλ' ὃ γε ταῖς φίλαις τότε χαίρειν ἔφην, τοῦτ' ἦν,
 Μένανδρε, ὅτι οὐκ ἄρα Γλυκέρα μόνον ἀλλὰ καὶ
 βασιλεῖς ὑπερθάλασσοι ἐρώσί σου καὶ διαπόντιοι
 φῆμαι τὰς σὰς ἀρετὰς κατηγγέλκασιν. καὶ Αἰγυ-
 πτος καὶ Νεῖλος καὶ Πρωτέως³ ἀκρωτήρια καὶ αἱ
 Φάρια σκοπιαὶ πάντα μετέωρα νῦν ἐστι, βουλό-
 μενα ἰδεῖν Μένανδρον καὶ ἀκοῦσαι φιλαργύρων καὶ
 ἐρώντων καὶ δεισιδαιμόνων καὶ ἀπίστων καὶ πατέ-
 ρων καὶ υἱῶν καὶ θεραπόντων⁴ καὶ παντὸς ἐνσκηνο-
 βατουμένου· ὧν ἀκούσονται μὲν, οὐκ ὄψονται δὲ
 Μένανδρον εἰ μὴ ἐν ἄστει παρὰ Γλυκέρα γένοιτο⁵
 καὶ τὴν ἐμὴν εὐδαιμονίαν ἴδοιεν, τὸν πάντῃ διὰ τὸ
 κλέος αὐτοῦ Μένανδρον καὶ νύκτωρ καὶ μεθ' ἡμέραν
 ἐμοὶ περικείμενον.

7 Οὐ μὴν ἄλλ' εἶγε ἄρα πόθος αἰρεῖ σέ τις καὶ τῶν
 ἐκεῖ ἀγαθῶν καὶ εἰ μηδενὸς ἄλλου τῆς γε Αἰγύπτου,
 χρήματος μεγάλου, καὶ τῶν αὐτόθι πυραμίδων καὶ
 τῶν ἡχούντων⁶ ἀγαλμάτων καὶ τοῦ περιβοήτου
 λαβυρίνθου καὶ τῶν ἄλλων ὅσα ὑπὸ χρόνου ἢ τέχνης
 παρ' αὐτοῖς τίμια, δέομαί σου, Μένανδρε, μὴ
 8 ποιήσῃ με πρόφασιν· μηδέ με Ἀθηναῖοι διὰ ταῦτα
 μισησάτωσαν ἤδη τοὺς μεδίμνους ἀριθμοῦντες οὖς

Φ x² (Vat 2 Flor II Δ).

¹ τῶν δραμάτων deleted by Hercher

² ἐκείνων Vat 2 Flor E, ἐκείνην cet.

³ Πρωτέως Flor., Πρωτέως II Δ

⁴ θεραπευόντων Φ.

⁵ γένοιτο II Δ, γένοιτο cet.

⁶ ἡχούντων] ... ηχούντων II Δ, περιηχούντων II(rec).

IV LETTERS OF COURTESANS, 19 5-8

—meanwhile trembling with excitement ; then, by Artemis, I recover my breath, and, embracing you, the sacred author of those famous plays, I take you into my arms No, what made me happy then, 6 as I told my friends, Menander, was this—that it was not Glycera alone that loves you, but kings beyond the sea as well, and that fame has sung your virtues oversea. Egypt and the Nile and the promontory of Proteus ^a and the watchtower of Pharos are now all in suspense in their desire to see Menander and to hear his characters speak—the covetous, the enamoured, the superstitious, the faithless, fathers, sons, servants, and every character that appears upon his stage These indeed they will hear, but they will not see Menander unless they come to Glycera's house in the city and there witness my felicity—the real Menander who by his renown is everywhere and both night and day in my embrace

If, however, any yearning for the good things of 7 that land does in fact possess you, or, if for nothing else, for just Egypt, a thing of marvel, the pyramids there, the singing statues,^b the celebrated labyrinth, and all the other things which, in their country, are prized for antiquity or art, I beg of you, Menander, not to make me your excuse,^c nor thereby cause the 8 Athenians to hate me—the Athenians who are even now reckoning up the bushels of corn which the King

^a On the island of Pharos, the resort of Proteus (*Odyssey* iv 354 ff.)

^b Cf. the singing statue of Memnon (Pausanias i. 42. 3 ; Philostratus, *Life of Apollonius* vi 4, Munscher, p. 479, n. 22 b).

^c For this and other shifts of feeling in this letter see C. N. Jackson in *Harvard Essays on Classical Subjects* (Boston, 1912), pp. 93-96.

- αὐτοῖς ὁ βασιλεὺς πέμψει διὰ σέ. ἀλλ' ἄπιθι πᾶσι θεοῖς, ἀγαθῇ τύχῃ, δεξιοῖς πνεύμασι, Διὶ οὐρίῳ. ἐγὼ γάρ σε οὐκ ἀπολείψω· μὴ τοῦτο δόξης με
 9 λέγειν, οὐδ' αὐτὴ δύναμαι κἂν θέλω¹ ἀλλὰ παρείσα τὴν μητέρα καὶ τὰς ἀδελφὰς ναυτὶς² ἔσομαι συμπλέουσά σοι· καὶ σφόδρα τῶν εὐθαλάσσιων γεγένημαι, εὖ³ οἶδα, κἂν⁴ ἐκκλωμένης κώπης ναυτιᾶς⁵ ἐγὼ θεραπεύσω. θάλψω σου τὸ ἀσθενοῦν τῶν πελαγισμῶν, ἄξω δέ σε ἄτερ μίτων⁶ Ἀριάδνη⁷ εἰς Αἴγυπτον, οὐ Διόνυσον⁸ ἀλλὰ Διονύσου θηράποντα
 10 καὶ προφήτην. οὐδὲ ἐν Νάξῳ καὶ ἐρμημίαις ναυτικαῖς⁹ ἀπολειφθήσομαι τὰς σὰς ἀπιστίας κλαίουσα καὶ ποτνιωμένη. χαιρέτωσαν οἱ Θησεῖς ἐκεῖνοι καὶ τὰ ἄπιστα¹⁰ τῶν πρεσβυτέρων ἀμπλακήματα. ἡμῖν δὲ βέβαια πάντα, καὶ τὸ ἄστν καὶ ὁ Πειραιεὺς καὶ ἡ Αἴγυπτος. οὐδὲν χωρίον¹¹ ἡμῶν τοὺς ἔρωτας οὐχὶ δέξεται πλήρεις· κἂν¹² πέτραν¹³ οἰκῶμεν, εὖ
 11 οἶδα ἀφροδίσιον αὐτὴν τὸ εὖνουν ποιήσει. πέπεισμαι μῆτε χρημάτων σε μῆτε¹⁴ περιουσίας μῆτε πλούτου τὸ καθάπαξ ἐπιθυμεῖν, ἐν ἐμοὶ καὶ τοῖς δράμασι τὴν εὐδαιμονίαν κατατιθέμενον· ἀλλ' οἱ συγγενεῖς, ἀλλ' ἡ πατρίς,¹⁵ ἀλλ' οἱ φίλοι, σχεδὸν οἴσθα πάντῃ πάντες πολλῶν δέονται, πλουτεῖν θέ-
 12 λουσι καὶ χρηματίζεσθαι. σὺ μὲν οὐδέποτε περὶ οὐδενὸς αἰτιάσῃ με οὔτε μικροῦ οὔτε μεγάλου,

Φ x² (Vat 2 Flor. II Δ).

¹ θέλων Φ.

³ δ' after εὖ om Ald.

⁵ ναυτιᾶς Dobree. ναυτίας.

⁷ Ἀριάδνης II Δ

⁹ νησιωτικαῖς Hercher.

¹⁰ ἄμιστα Π₁, ἄμισθα Δ.

¹¹ χρεὶ Φ.

² ναυτὶς Hemsterhuys: αὐτῆς.

⁴ κἂν Dobree: καί.

⁶ μίτων Bergler. μύθων.

⁸ Θησέα Meiser.

¹² καὶ with ἦν superscript Φ.

IV LETTERS OF COURTESANS, 19 8-12

will send them on your account ^a No, by all the gods, go, and may you have good luck, favouring winds, and a propitious sky ¹ For I shall not leave your side ; don't imagine that is what I mean—I couldn't even if I would No, I shall give up my mother and my ⁹ sisters and become a sailor-woman, voyaging with you. I am an excellent sailor, I'm sure, and if a steering-oar breaks and you are seasick I will nurse you I will comfort you in the suffering the voyage causes you, and I will bring you to Egypt—I another Ariadnê but needing no thread, and you not Dionysus himself but Dionysus' servant and spokesman Nor ¹⁰ shall I be left behind on Naxos or on any other desert shore, bewailing your faithlessness and crying aloud in indignation. A long farewell to such lovers as Theseus and to the treacherous crimes of the men of yore ¹ Our world stands all secure, whether it be the city, or the Peiræus, or Egypt No region but will have room for the fullness of our love ; even if we dwell upon a rock, I am sure that our affection will make it a bower of Aphroditê I am persuaded that you ¹¹ desire neither money nor superfluous possessions nor wealth, even for a moment, for you stake your happiness on me and on your plays. But your relatives, your country, your friends, almost all people everywhere, you know, want many things, wish to be rich and to make money You will never blame me for ¹² anything either great or small ; of that I am sure.

^a Perhaps Alciphron had in mind the free gift of Egyptian grain to the Athenians in the archonship of Lysimachides (445/4 B.C.), see scholia to Aristophanes, *Wasps* 718 (Philochorus, frag. 90 Muller)

¹³ *τροίαν Φ*

¹⁵ *οἱ πατέρες Φ. οἱ πατέρες* Meineke

¹⁴ *μήτε* deleted by Meineke.

ALCIPHRON

τοῦτο εὖ οἶδα, πάλαι μὲν ἡττημένος μου πάθει¹ καὶ ἔρωτι, νῦν δὲ ἤδη καὶ κρίσιν προστεθεικὼς αὐτοῖς, ἧς μᾶλλον περιέχομαι, Μένανδρε, φοβουμένη τῆς ἐμπαθοῦς φιλίας τὸ ὀλιγοχρόνιον· ἔστι γὰρ ὡς βίαιος ἡ ἐμπαθῆς φιλία οὕτω καὶ εὐδιάλυτος· οἷς δὲ παραβέβληται καὶ βουλῆς,² ἄρραγέστερον ἐν τούτοις ἤδη
 13 τὸ ἔργον οὔτε ἀμιγὲς ἡδονῆς³ οὔτε περιδεές· λύσεις⁴ δὲ τὴν γνώμην, ὥς με πολλάκις περὶ τούτων αὐτὸς νουθετῶν⁵ διδάσκεις

Ἄλλ' εἰ καὶ σὺ μὴ μέ⁶ τι μέμψῃ μηδὲ αἰτιάσῃ, δέδοικα τοὺς Ἀττικοὺς σφῆκας, οἵτινες ἄρξονται πάντῃ με περιβομβεῖν ἐξιούσαν ὡς αὐτὸν ἀφηρη-
 14 μένην⁷ τῆς Ἀθηναίων πόλεως τὸν πλοῦτον. ὥστε δέομαί σου, Μένανδρε, ἐπίσχες, μηδέ πω τῷ βασιλεῖ μηδὲν ἀντεπιστείλῃς. ἔτι βούλευσαι, περίμεινον ἕως κοινῇ γενώμεθα καὶ μετὰ τῶν φίλων καὶ Θεοφράστου καὶ Ἐπικούρου. τάχα γὰρ ἄλλοιότερα⁸ καὶ σοὶ φανεῖται ταῦτα. μᾶλλον δὲ καὶ θυσώμεθα⁹ καὶ εἰδῶμεν¹⁰ τί λέγει τὰ ἱερά, εἴτε λῶον εἰς Αἴγυπτον ἡμᾶς ἀπιέναι εἴτε μένειν. καὶ χρηστηριασθῶμεν εἰς Δελφοὺς πέμψαντες· πάτριος ἡμῶν ἔστι θεός. ἀπολογίαν ἔξομεν καὶ πορευόμενοι καὶ μένοντες πρὸς ἀμφοτέρα τοὺς θεούς.

Φ 1² (Vat 2 Flor. II Δ)

¹ πάθει Bergler πᾶσι

² παραβέβληται καὶ βουλῆς Fobes on basis of Meineke's παραβέβληται καὶ τι βουλῆς περιβέβληνται καὶ βουλῆς Φ Vat 2 Flor. II₁, παραβέβληνται καὶ βουλῆς II(superscript) Δ παραβέβληνται καὶ βουλαὶ Ald.

³ τε καὶ διὰ τὸ πλῆθος after ἡδονῆς deleted by Meiser

⁴ λύσεις Ald · λύσει

⁵ Φ inserts με.

⁶ μή με Φ Vat.2 Flor., μήτε II Δ.

⁷ ἀφηρημένον Φ, ἀφηρημένης II Δ.

⁸ ἄλλοιωτέρα II Δ.

⁹ θυσώμεθα Vat 2 Flor

¹⁰ εἰδῶμεν Φ Vat 2 Δ, ἰδῶμεν II

IV LETTERS OF COURTESANS, 19. 12-15

In the old days it was your ardent love for me that brought you to my feet ; to love you have now added sober judgement ; and by this latter, my Menander, I set the greater store, for I fear the fleeting nature of the affection that is based on passion , the affection that is based on passion is as fragile as it is violent ; but in those whose affection has once been reinforced by reflective thought the relationship is more difficult to break off, since on the one hand it does not lack an ingredient of pleasure and on the other hand it is not subject to excessive anxiety. But you shall decide the question for me ; in these 13 matters you yourself often admonish me and instruct me.

And yet, although you will not blame me or censure me at all, I fear those Attic wasps,^a who will begin to buzz around me everywhere when I walk abroad, charging that I have robbed the city of Athens of her very wealth. So I beg you, Menander, delay a bit, 14 and do not send the King any reply at present. Think it over, wait until we are together and with our friends Theophrastus and Epicurus^b, for perhaps both you and they will view this matter differently. And better still, let us sacrifice and know what the omens say, whether it is better for us to go to Egypt or to stay here. And let us send to Delphi and consult the oracle ; Apollo is our hereditary god^c. We shall have as our defence in either case, whether we go or stay, the gods themselves. Or better still, this 15

^a Cf Aristophanes, *Wasps* 1090 and *passim*.

^b For Menander's relations with Theophrastus see Diogenes Laertius v. 2. 36 ; for his relations with Epicurus see *Palatine Anthology* vii. 72 Dubner (an epigram attributed, probably without warrant, to Menander)

^c I e. the Athenian Ἀπόλλων Πατρῶος.

- 15 μᾶλλον δὲ ἐγὼ τοῦτο ποιήσω· καὶ γὰρ ἔχω τινὰ νεωστὶ γυναῖκα ἀπὸ Φρυγίας ἥκουσαν εὖ μάλα τούτων ἔμπειρον, γαστρομαντεύεσθαι δεινὴν τῇ τῶν σπαρτῶν διατάσει¹ νύκτωρ καὶ τῇ τῶν θεῶν δείξει· καὶ οὐ δεῖ λεγούσῃ πιστεύειν, ἀλλ' ἰδεῖν, ὥς φασι.
- 16 διαπέμφομαι πρὸς αὐτήν καὶ γάρ, ὥς ἔφη, καὶ κάθαρσίν τινα δεῖ προτελέσαι τὴν γυναῖκα καὶ παρασκευάσαι τινὰ ζῶα² ἱερεῦσαι καὶ λιβανωτὸν ἄρρενα καὶ στύρακα³ μακρὸν καὶ πέμματα σελήνης
- 17 καὶ⁴ ἄγρια φύλλα⁵ τῶν ἄγνων.⁶ οἶμαι δὲ καὶ σὲ φθήσεσθαι Πειραιόθεν ἐλθεῖν. ἡ δὴ λωσόν' μοι σαφῶς⁸ μέχρι τίνος οὐ δύνασαι Γλυκέραν ἰδεῖν,⁹ ἢ ἐγὼ μὲν καταδράμω πρὸς σέ, τὴν δὲ Φρυγίαν ταύτην ἐτοιμάσωμαι ἤδη. καὶ ἃ μελετᾶν πειράζεις ἀποσυλᾶν¹⁰ με τὸν Πειραιᾶ καὶ τὸ¹¹ ἀγρίδιον καὶ τὴν Μουνυχίαν¹² κατ' ὀλίγον ὅπως ἐκπέσωσι τῆς ψυχῆς—οὐ δύναμαι πάντα ποιεῖν μὰ τοὺς θεοὺς, σὺ δὲ οὐ δύνασαι διαπεπλεγμένος ὅλως ἤδη μοι.
- 18 καὶν οἱ βασιλεῖς ἐπιστείλωσι¹³ πάντες, ἐγὼ πάντων εἰμὶ παρὰ σοὶ βασιλικωτέρα καὶ εὐσεβεῖ σοι κέχρημαι ἐραστῇ καὶ ὀρκων ἱερῶν μνήμονι.¹⁴
- 19 Ὡστε πειρῶ μᾶλλον ἐμοί,¹⁵ φιλότῃς, θᾶσσον εἰς ἄστυ παραγενέσθαι, ὅπως εἴ γε¹⁶ μεταβουλεύσαιο

Φ x² (Vat.2 Flor II Δ)

¹ ἄστρον διαθέσει Arnaud

² ζῶα II Δ, καὶ a Vat.2, . . . a cet

³ στύραν Φ Flor, στύρραν Vat 2.

⁴ Vat 2 Flor insert τὰ.

⁵ φύλλα Meineke: φύλοι Φ, φύλα Vat 2 Flor., φύλλα II Δ

⁶ ἄγνων Cobet: ἄνων Φ Vat 2, ἀνθρώπων cet.

⁷ δηλώσαι II Δ

⁸ σαφές Φ.

⁹ ἰδεῖναι Φ

¹⁰ ἀποσυλᾶν L. A. Post· ἀπὸ σαυτοῦ

¹¹ τὸ Ald. . τὸν.

¹² καὶ after Μουνυχίαν deleted by Meiser

¹³ ἐπεὶ στείλωσι Φ

¹⁴ ἱερῶν μνήμονι Φ Flor., ἱερομνήμονι cet.

IV. LETTERS OF COURTESANS, 19 15-19

is what I'll do. I have a woman who recently came from Phrygia and has had very great experience in these matters; she is skilled in gastromancy^a by observing the tension of the strings at night and in the evocation of the gods^b. We don't have to believe what she says, but must see for ourselves, as they say. I will send her a message. As a matter of fact, so 16 the woman said, she has to make a preliminary purification and prepare some animals for sacrifice, and some strong frankincense, and a long stalk of styrax,^c and moon-cakes,^d and leaves of the wild chaste tree. But I think that you will arrive from the Peiraeus 17 first. Otherwise tell me definitely how long it will be before you are able to see your Glycera, so that I may run down to meet you and have this Phrygian woman ready immediately. And as for your attempt to put yourself in the position of gradually robbing me of the Peiraeus and our small estate and Munychia, so that they may slip from my mind, by the gods I cannot do everything—and you cannot for the reason that you have now become wholly engrossed in me. Even if all the kings in the world write to you, all 18 they together are less royal in your eyes than I; and I have found you a dutiful lover, mindful of sacred oaths.

So try rather, my love (I beg you), to come with 19 all speed to Athens, so that, if you should make any

^a See A. Bouché-Leclercq in *DS s v divinatio*, pp 309-310

^b Although it is by no means clear how "the tension of the strings" served as a guide in necromancy, it has seemed better to avoid Arnaud's conjectural *lectio facilior*. Possibly the reference is to the *ἰνυγέ*. If so, see A. S. F. Gow in *JHS* 54 (1934), 1-13.

^c An aromatic gum used as incense and in medicine.

^d See Eustathius 1165. 7-10.

- τῆς πρὸς βασιλέα ἀφίξεως, ἔχης¹ εὐτρεπισμένα τὰ δράματα καὶ² ἐξ αὐτῶν ἃ μάλιστα ὀνῆσαι δύναται Πτολεμαῖον καὶ τὸν αὐτοῦ³ Διόνυσον (οὐ δημοκρατικόν, ὡς οἶσθα), εἴτε Θαῖδα⁴ εἴτε Μισούμενον εἴτε Θρασυλέοντα εἴτε Ἐπιτρέποντας⁵ εἴτε Ῥαπιζομένην εἴτε Σικυώνιον, εἰθ' ὅτι οὖν⁶ ἄλλο τί δέ; ἐγὼ⁷ θρασεῖα καὶ τολμηρά τίς εἰμι τὰ⁸ Μενάνδρου διακρίνειν ἰδιῶτις οὐσα; ἀλλὰ σοφὸν ἔχω σου τὸν
- 20 ἔρωτα καὶ ταύτ' εἰδέναι δύνασθαι. σὺ γάρ με ἐδίδαξας εὐφυᾶ γυναῖκα ταχέως παρ' ἐρώντων⁹ μαθάνειν· ἀλλ' οἰκονομοῦσιν¹⁰ ἔρωτες¹¹ σπεύδοντες. αἰδοῦμεθα μὰ¹² τὴν Ἄρτεμιν ἀνάξιοι ὑμῶν¹³ εἶναι μὴ θάπτον μαθάνουσαι. πάντως¹⁴ δέομαι, Μένανδρε, κἀκεῖνο παρασκευάσασθαι τὸ δρᾶμα ἐν ᾧ με γέγραφας,¹⁵ ἵνα κἂν μὴ παραγένωμαι σὺν σοί, δι' ἄλλου πλεύσω πρὸς Πτολεμαῖον, καὶ¹⁶ μᾶλλον αἰσθηται ὁ βασιλεὺς ὅσον ἰσχύει καὶ παρὰ σοὶ γεγραμμένους φέρειν ἑαυτοῦ τοὺς ἔρωτας ἀφείς ἐν ἄστει τοὺς ἀληθινούς.
- 21 Ἄλλ' οὐδὲ τούτους ἀφήσεις,¹⁷ εἴ ἴσθι· κυβερνᾶν ἢ πρωρατεύειν, ἕως δεῦρο παραγίνῃ πρὸς ἡμᾶς Πειραιόθεν,¹⁸ μνηθῆσομαι, ἵνα σε ταῖς ἐμαῖς χερσὶν

Φ x² (Vat 2 Flor. Π Δ)

¹ ἔχης Ald. . ἔχεις Δ, ἔχοις cet.

² καὶ added by Reiske.

³ αὐτοῦ Hercher

⁴ Θαῖδα Meineke: Θαίδης Φ, Θαίδης Vat.2 Flor, Θαίδης Π Δ.

⁵ Ἐπιτρέποντος Φ Vat 2, Ἐπιτρέποντες Flor

⁶ Σικυώνιον, εἰθ' ὅτι οὖν Meineke· Σικυών. . οὖν Φ, οὖν . . . οὖν Vat.2, Σικυω . . . οὖν Flor, Σικυων . . . οὖν Π Δ.

⁷ ἄλλο. τί δέ, ἐγὼ Meineke: ἄλλο τί δέ ἐγὼ Φ Flor., ἄλλ' ὅτι δέ ἐγὼ Vat.2 (?) Π (?) Δ

⁸ εἰμί τὰ Φ Π Δ, εἰ μετὰ Vat.2 Flor

IV LETTERS OF COURTESANS, 19 19-21

change in your plans about going to the King, you may have your plays all ready, and especially those of your plays that are most likely to give delight to King Ptolemy and to his Dionysus (who is not democratic, as you know), whether it be *Thars* or *The Hated Man* or *The Swashbuckler* or *The Arbitrants* or *The Girl who Gets Slapped* or *The Man from Sicyon* or whatever it may be. How now, am I a bold and daring woman to discriminate among Menander's works, I, an amateur? No, clever is the love I have for you at understanding these matters also; for it was you who taught me that a woman of good parts learns quickly from her lovers; yes, Cupids dispatch their duties swiftly. We feel ashamed, by Artemis we do, to be unworthy of you by being slow to learn. By all means, Menander, I beg you to make ready that play too in which you have introduced me,^a so that, even if I am not there with you, I may in another's person cross the sea to Ptolemy, and the King may more clearly see how great his influence with you is—to make you bring your own sweetheart in writing while you leave the reality behind in Athens.

Yet you shall not leave the reality behind, either, 21 be assured of that until you come to me from the Peiraeus I shall be learning the secrets of steering

^a Very likely the *Πεικλειομένη*.

⁹ παρ' ἐρώτων Δ, περὶ ἐρῶν τῷ Φ

¹⁰ ἀλλ' εἰ κοινωνοῦσιν Hermann.

¹¹ ἔρωτες Ald : ὀράτε.

¹² μὰ added by Herel.

¹³ ὑμῶν Ald. · ἡμῶν

¹⁴ πάντα Φ

¹⁵ με γέγραφας Π(corr) Δ, μεταγέγραφας cet.

¹⁶ καὶ Seiler · κᾶν.

¹⁷ ἀφίεις Φ.

¹⁸ Πειραιάθεν Φ Vat 2 Flor.

ALCIPHRON

ἀκύμονα ναυστολήσω πλέουσα, εἰ τοῦτο ἄμεινον
εἶναι φαίνοιτο. φανείη δέ, ὦ θεοὶ πάντες, ὃ κοινῇ
λυσιτελήσει,¹ καὶ μαντεύσαιτο ἡ Φρυγία τὰ συμ-
φέροντα κρεῖσσον τῆς Θεοφορουμένης² σου κόρης.
ἔρρωσο.

Φ x² (Vat.2 Flor. Π Δ).

¹ λυσιτελήσει Meineke · λυσιτελές εἰ Φ Vat.2 Flor., λυσι-
τελές ἡ Π Δ.

² θεοφορουμένου Φ, θεοφορήτου Π Δ

IV LETTERS OF COURTESANS. 19. 21

a ship or of standing watch at the bow, so that I may guide you over quiet seas with my own hands, if it should seem better to make the voyage. And I pray to all the gods that what seems good to you may be that which will profit us both ; and that the Phrygian woman may prove a better diviner of what is advantageous than was your *Woman Possessed with a Divinity*. Farewell.

ALCIPHRON

Fragment 5

Αἱ ἐν Κορίνθῳ ἐταῖραι ταῖς ἐν ἄστει χαίρειν

Οὐκ ἐπύθεσθε τὰ νεώτερα νῦν πράγματα, οὐκ ἠκούσατε καινὸν ἐταίρας ὄνομα; ὦ πόσον ἡμῖν ἐπιτετείχισται χρῆμα, Λαῖς ὑπὸ Ἀπελλοῦ τοῦ ζωγράφου θηριοτροφηθεῖσα ἄθλια,¹ κλείσατε τὰ ἐργαστήρια αὐτῶν, μᾶλλον δὲ καὶ ἑαυτὰς ἀπο-
² κλείσατε· μία νῦν ἐστὶν ἢ τὴν Ἑλλάδα ὅλην δια-
 σοβοῦσα γυνή, μία· Λαῖς ἐν τοῖς κουρείοις, Λαῖς ἐν
 τοῖς θεάτροις, ἐν ταῖς ἐκκλησίαις, ἐν τοῖς δικαστη-
 ρίοις, ἐν τῇ βουλῇ, πανταχῇ πάντες αὐτὴν λαλοῦσιν,
 νῆ τὴν Ἀφροδίτην, καὶ οἱ κωφοὶ διανεύουσιν ἀλλή-
³ λους τὸ ἐκείνης κάλλος οὕτω γλῶσσα γίνεται καὶ
 τοῖς λαλεῖν μὴ δυναμένοις Λαῖς.² εἰκότως· ἐνδεδυ-
 μένη μὲν γὰρ εὐπροσωποτάτῃ ἐστίν, ἐκδῦσα δὲ ὅλη
 πρόσωπον φαίνεται, οὔτε³ κατάξηρος οὔτε⁴ κατά-
 σαρκος, ἀλλ' οἷας λέγομεν ἡμεῖς τὰς ἰσχυρογυ-
⁴ λους⁵ τρίχας⁶ ἐνουλισμέναι φύσει, ξανθίζουσαι δὲ
 ἀφαρμάκευτα⁷ καὶ τῶν ἀκρωμίδων ὑπερκεχυμένα
 μαλακῶς. ὀφθαλμοὶ δὲ νῆ τὴν Ἀρτεμιν ὅλης σελή-
 νης εὐκυκλότεροι καὶ τὸ μέλαν αἱ κόραι μελάντα-
 ται καὶ τὸ κύκλω λευκὸν . . .

χ² (Vat 2 Flor II Δ).

¹ ἀθλία Π Δ

² Λαῖς om Π Δ

³ οὐδὲ Π Δ.

⁴ οὐδὲ Π Δ

⁵ ἰσχυρογύλους Π, ἰσχυροσχέλους Δ, ἰσχν' ἐγγύλους cet.

⁶ τρίχας Φ Vat.2 Flor

⁷ ἀφαρμάκευστα Φ Vat 2 Flor. Π.

^a This extraordinary heading was very likely added by

FRAGMENT 5

Fragment 5 [frag 5]

The Courtesans in Corinth Salute the Courtesans in Athens^a

Haven't you learned the latest news? Haven't you heard a new name among courtesans? What a mighty thing has been built as a fort against us—Lais trained for the arena by Apelles the painter! ^b Close your establishments, wretched women, or rather shut yourselves up in them. There is one woman now ² who has all Greece agog—just one Lais in the barber shops, Laïs in the theatres, in the assemblies, in the courts, in the council chamber, everywhere. All men have her on their tongues, by Aphroditê, and the deaf and dumb nod her beauty to one another; so ³ does Laïs give speech even to those who cannot talk. And it is only natural; for when she has on her clothes her face is wondrous fair, and when she has taken them off her whole body appears as fair as her face, neither wizened nor fleshy but the kind we call “spare and juicy.” Her hair is naturally curly, blond ⁴ but unbleached, and falls softly over her shoulders. Her eyes, by our lady Artemis, are rounder than the full moon, and the pupils are the blackest of black, and the encircling white.

some late hand after the original heading (along with the end of the letter) had been lost. So A. Lesky (*MVP* IV 6 [1929], 48), who points out that the mention of Laïs was sufficient to suggest Corinth, and who gives convincing arguments for the authenticity of the fragment. Several of the phrases occur again in Aristaenetus i. 1.

^b The elder Laïs (Laïs of Corinth). Cf. Athenaeus XIII 588 c., G. Capovilla, “Lais,” *SIFC* 2 (1922), 263-320.

AELIAN

INTRODUCTION

1. GENERAL

THE twenty letters preserved in two MSS under the title ἐκ τῶν Αἰλιανοῦ ἀγροικικῶν ἐπιστολῶν ^a have been generally believed to be the work of the Roman sophist Claudius Aelianus, author of the *De Natura Animalium* and the *Varia Historia*. Koraës ^b indeed dissented and, without argument, remarked that perhaps they were not even by the Greek Aelian who wrote the *Tactica* but by another Greek Aelian, and Jacobs ^c expressed uncertainty, but the ascription to Claudius Aelianus goes back at least to Aristaenetus, the first letter of whose second book is based in part on the sixth and seventh of our twenty letters and is entitled Αἰλιανὸς Καλὴκη, and Hercher ^d finds in the *Letters* many of Aelian's favourite words and phrases, e.g. καὶ μάλα ἀσμένως (*Letter* 1), πανδαισίᾳ (*Letter* 5),

^a See E. L. De Stefani in *SIFC* 9 (1901), 480

^b A. Koraës, *Πρόδρομος Ἑλληνικῆς Βιβλιοθήκης* (Paris, 1805), p. 147.

^c F. Jacobs, edition of *De Natura Animalium*, vol. 1 (Jena, 1832), p. xxxvii: " . . . de Epistolis non constat, quamquam nec earum argumentum nec compositionis ratio a sophisticæ artis professione abhorreat "

^d R. Hercher in *Ph* 9 (1854), 756-758; also in his edition of *De Natura Animalium, Varia Historia, Epistolæ et Fragmenta*, etc. (Paris, 1858), pp. x-xi.

INTRODUCTION

ἀλλὰ γὰρ καὶ (*Letters* 5 and 7), γόρ τοι (*Letters* 5. 10, 15), οὐ χεῖρον (*Letters* 8 and 15), σπεύδω (*Letters* 9, 14, 16), εἶ μάλα (*Letters* 10, 14, 19, 20), τά τε ἄλλα . . . καὶ δὴ καί (*Letter* 13), ἐνθεν τοι (*Letter* 14). The facts that the favourite words and phrases do not occur so frequently in the *Letters* as in the *De Natura Animæ* and that some of them do not occur in the *Letters* at all Hercher explains by the suggestion that Aelian wrote the *Letters* when he was young and when his style had not attained its full preciousity^a However this may be, it is certain that the burden of proof rests with the higher critics. If the traditional ascription is right and if the *Letters* were the work of Aelian's youth, Aelian may have been a younger contemporary of Alciphron and may, as Reich believed, have been influenced by him; Reich's arguments have been sketched above^b

In substance the *Letters* are comparable to the poorest letters of Alciphron. They contain few incidents (mostly vulgar), no local colour, numerous commonplaces and proverbial remarks, numerous echoes of classical authors, including Homer, Hesiod, Alcman, Eupolis, Aristophanes, Demosthenes, and Menander.^c The chief source was probably comedy, in *Letters* 13, 15, and 18 there are traces of underlying trimeters. That Aelian was fully conscious of the "literary" character of his work is shown by the closing words of *Letter* 20.

^a That the *Letters* were the work of Aelian's youth was believed also by H. Reich, *De Alciphronis Longique Aetate* (diss. Königsberg [1894]), p. 67, who set the year 200 as a probable *terminus ante quem*

^b Pp. 14-15

^c The *Letters* do not refer to any author by name

ÆLIAN

2. MANUSCRIPTS ^a

- A Ambrosianus B 4 sup. (membran, 10th cent.), ff 121r-128v For the readings of this ms (which was apparently unknown to all previous editors) the present editors are dependent on the collation made by E. L. De Stefani (*SIFC* 9 [1901], 479-488), to whose attention the ms was called by Monsignor Ceriani.
- M Matritensis (Biblioteca Nacional) 4693 (63 Iriarte; chartac, written between 1460 and 1465 by Constantine Lascaris [Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipzig, 1909, p. 243)], ff 131r-135v This ms has been collated from photostats. A ms. closely related to this, but free from some of its errors, was apparently used by Musurus.^b Although the existence of the Matritensis was advertised by the publication of Iriarte's catalogue in 1769 (*Regiae Bibliothecae Matritensis Codices Graeci mss.* 1 [Madrid], p. 226) and by Fabricius's *Bibliotheca Graeca*, Lib. iv, c. xxvi (3d ed., vol. 5 [Hamburg, 1796], p. 614), the ms has been disregarded by all previous editors.

^a The present edition introduces only five emendations; see pp. 356, 369, 370, 372, 376

^b There seems to be no indication of Musurus's having used the Ambrosianus; the three indications mentioned by De Stefani (p. 486) all turn out to be cases in which Musurus's reading occurs also in the Matritensis, for which De Stefani had only a partial collation

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3. BIBLIOGRAPHY

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Translations. Latin—Sebastian Guldenbeck ("Cum ego expositos soli botros reficerem, Mania ad me accedens ludebat, comptaue multis diceris impetebat") in Gesner's edition, Zurich, [1556]; also in Hercher's edition, Paris, 1858. Anonymous ("Reficienti mihi ad solis splendorem botros accedens. Magna [sic] deliciabatur atque sese ostentans multis scommatis utebatur") in *Epistolae Graecanicae Mutuae*, Geneva, 1606. Anonymous ("Areficienti mihi ad solis splendorem uvas accedens Mania superbiebat, putideque se gerens multis me coniecit scommatis") in Hercher's edition, Paris, [1873].

French—P Quillard, Paris, 1895.

Other Literature: C. Bonner, "On Certain Supposed Literary Relationships," *CPh* 4 (1909), 32-44. R. Hercher, "Zu Aelians Briefen," *Ph* 9 (1854), 756-758, "Zu griechischen Prosaikern," *H* 11 (1876), 223. F. Jacobs, edition of *De Natura Animalium*, vol. 1 (Jena, 1832), pp. xxi-xxx (on Aelian's language). T

AELIAN

Kock, "Neue Bruchstücke attischer Komiker, *H* 21 (1886), 372-410 A. Memeke, "Ad Aelianum Epistolas," *H* 1 (1866), 421-426. K. Munscher, "Bericht über die Literatur zur zweiten Sophistik . . . aus den Jahren 1905-1909," *JAW* 149 (1910), 103. L. Radermacher, "Varia," *RhM* 51 (1896), 463-466 H. Reich, *De Alciphronis Longique Aetate*, Diss. Königsberg, [1894]. W. Schmid, *Der Atticismus in seinen Hauptvertretern*, iii, Stuttgart, 1893; "Bericht über die Litteratur . . . zur zweiten Sophistik aus den Jahren 1894-1900," *JAW* 108 (1901), 259-260, "Bericht über die Literatur aus den Jahren 1901-1904 zur zweiten Sophistik," *JAW* 129 (1906), 252-253. E. L. De Stefani, "Ramenta," *SIFC* 8 (1900), 489-492; "Per il Testo delle Epistole di Eliano," *SIFC* 9 (1901), 479-488; "La Fonte delle Epistole III e VI di Eliano," *SIFC* 19 (1912), 8-10 P. Thouvenin, "Der Gebrauch der erzählenden Zeitformen bei Aelianos," *Jahrbücher für classische Philologie* 151 (1895), 378-394; "Untersuchungen über den Modusgebrauch bei Aelian," *Ph* 54 (1895), 599-619. D. A. Tsirimbis, *Sprichwörter und sprichwörtliche Redensarten bei den Epistolographen der zweiten Sophistik Alciphron—Cl. Aelianus*, Diss. Munich, 1936. B. Warnecke, "De Alexidis ΟΠΩΠΑ," *H* 41 (1906), 158-159 A. Westermann, *De Epistolarum Scriptoribus Graecis Commentationis Pars Prima* [— Octava], Programmes Leipsic, 1851-1855 U. von Wilamowitz-Moellendorf, "Lesefruchte," *H* 40 (1905), 170-171.

SIGLA

MANUSCRIPTS

- A = Ambrosianus B 4 sup. (10th cent)
M = Matritensis (Biblioteca Nacional) 4693 (1460-1465).

EDITIONS

- Ald.= Musurus's edition (Ἐπιστολαὶ διαφόρων φιλοσόφων
ῥητόρων σοφιστῶν, κτλ, Venice [*apud Aldum*],
1499). This is the basis of all later editions.
1606= *Epistolae Graecanicae Mutuae*, Geneva, 1606.

ΕΚ ΤΩΝ ΑΙΛΙΑΝΟΥ

ΑΓΡΟΙΚΙΚΩΝ ΕΠΙΣΤΟΛΩΝ

1

Εὐθυκομίδης¹ Βλεπαίω

Διαψύχοντί μοι πρὸς τὴν εἴλην τοὺς βότρυς ἡ
Μανία προσελθοῦσα ἐθρύπτετο καὶ ὠραίζομένη
πολλοῖς ἔβαλλε τοῖς σκώμμασιν. ἐγὼ δὲ παλαιὸν
δὴ τι ἐπιτεθυμμένος² αὐτῆς διενόουν³ τι δρᾶσαι
θερμόν. ὥς οὖν ἄσμενος ἀσμένης⁴ ἐλαβόμην πλη-
σιάσας,⁵ τὰς μὲν ῥᾶγας εἶασα, ἐφερπύσας δὲ καὶ
μάλα ἀσμένως⁶ τῆς ὥρας ἐτρύγησα. ταῦτά σοι
πρὸς τοῦ Πανὸς μυστήρια τὰ μεγάλα ἔστω.

¹ Εὐθυκονίδης M.

² ἐπιτεθυμμένος M Ald

³ διενοοῦμην Hercher.

⁴ ἄσμενος ἀσμένης Meineke: ἄσμενος mss. ἀσμένης Hercher.

⁵ Meineke would locate πλησιάσας between καὶ and μάλα,

FROM AELIAN'S LETTERS OF FARMERS

Letter 1

Euthycomides to Blepaeus

WHILE I was drying my grapes in the hot sun, Mania came along and, with an affected, languishing air,^a proceeded to launch at me her many jibes and jeers. As a matter of fact I had had a violent passion for her for a long time; and I thought I'd be venturesome. So, when I had come up and laid hold of her^b with a good will to match her own, I let my grapes go and came up on her for fair,^c and with extraordinary satisfaction I gathered a vintage of her youthful charms^d. These doings you must keep as dark as the great Mysteries—in the name of Pan you must.

^a Cf. Eupolis, frag. 358 (CAF 1. p. 354): ὠρῆζομένη καὶ θρυπτομένη

^b Cf. Aristophanes, *Acharnians* 274 μέσσην λαβόντ', and the whole phallic hymn in which these words occur.

^c Cf. Petronius 87. 3 irrepsi.

^d Cf. IG xiv 769 τρυγᾶς ὀμφακάς ἡλικίης

De Stefani (who reads ἄσμενος above) would alter πλησιδάας to πλησίτας. ^e ἄσμένος Ald.

Κωμαρχίδης Δρωπίδῃ¹

Ἡμέρων² ὁ μαλακὸς φελλεῖ³ διέκοψε⁴ τὸ σκέλος
πάνν χρηστῶς,⁵ καὶ θέρμῃ⁶ ἐπέλαβεν αὐτόν,⁷ καὶ
βουβῶν ἐπήρθη. βουλοίμην δ' ἂν αὐτόν ἀναρρω-
σθῆναι ἢ μοι μεδίμνους ἰσχάδων ὑπάρξαι τέτταρας
τὴν οἴν⁸ τὴν τὰ μαλακὰ ἔρια, ἣν ἐπαινῶ πρὸς σε,
παρ' ἐμοῦ πρόσσειπε, καὶ τῷ βοιδίῳ⁹ καὶ τὴν κύνα
καὶ τὴν Μανίαν καὶ αὐτὴν χαίρειν κέλευε

Εὐπειθίδης Τιμωνίδῃ

Ἄδικεῖ με ἢ παρὰ σοῦ¹⁰ σηκύλῃ¹¹ παραιρουμένη
τῶν δραγμάτων καὶ παρακλέπτουσα¹² ἔὰν μὲν οὖν
παύσῃται, καλὰ σοι καὶ μενούμεν φίλῳ¹³ ἔὰν δὲ
ἔχῃται ἔργου, δικάσομαί σοι¹⁴ βλάβης καὶ γὰρ

¹ Δρωπίδῃ A, Δροπαίῳ M. Δρωπαίῳ Ald.² Ὁμέρων M.³ φελλεῖ Hercher · φελλέα A, φυλλέα M. φελλέα Ald.⁴ ἐπέκοψε M Ald.⁵ ἰσχυρῶς Hercher.⁶ θέρμῃ M⁷ αὐτοῦ M Ald.⁸ οἴν M Ald.⁹ βοιδίῳ M.¹⁰ παρὰ σοι Hercher.¹¹ Σηκύλῃ Gesner.¹² παραβλέπτουσα M.¹³ φίλοι M Ald¹⁴ σε M Ald.

LETTERS OF FARMERS, 2-3

Letter 2

Comarchides to Dropides

Hemeron, the sickly creature, gashed his leg good and properly on a rock, and inflammation set in, and his groin swelled ^a I'd sooner see him well again than be the owner of four bushels of dried figs. Remember me to the ewe with the soft wool,^b the one that I'm always telling you is good, and give my regards to the pair of heifers and the bitch ^c and to Mania herself.

Letter 3

Eupeithides to Timonides ^d

The maidservant from your place is doing me an injury, pilfering and purloining my sheaves. Well, if she stops, so much the better for you—we will remain friends! But if she continues her operations, I shall prosecute you for damages. And really the

^a Most of this sentence is taken from Menander's *Georgos* 46-52. For the misuse of the word *φειλεις* *stony ground* (above, pp 112, 232) see C. Bonner in *CP* 4 (1909), 37-39.

^b For the construction De Stefani compares Lucian, *Timon* 7. ὁ τὰς ὄλας ἐκατόμβας

^c Apparently a reminiscence of Aristophanes, *Plutus* 1103-1106, a passage that is perhaps echoed in Alciphron ii. 15. 1. Quillard is probably wrong in seeing indelicacies in "ewe," "heifers," and "bitch"; if he is right, cf Athenaeus xiii. 587 e, where Ἰσχάς is the name of a courtesan.

^d De Stefani suggests (*SIFC* 19 [1912], 8-10) that this letter may be based on an oration, possibly on Isaeus, *Πρὸς Τιμωνίδην περὶ χωρίου* (frag. 43 Thalheim)

ἂν εἰκότως μοι στενάξαι¹ τὰ τῶν προγόνων ἡρία,
εἰ Εὐπειθίδης ὁ Κορυδαλλεὺς ἐμαυτὸν περιόψομαι
προσελούμενον,² καὶ ταῦτα ὑπ' ἀνδραπόδου ἴσως
δυεῖν³ μναῖν ἀξίου.

4

Ἀνθεμίων⁴ Δράκητι

Τί σοι καλὸν εἵργασται καὶ τί σοι πεπόνηται
χρηστόν; ἐγὼ γὰρ ἀμπελίδος ὄρχον ἐλάσας, εἴτα
μοσχίδια συκιδίων⁵ παραφυτεύσας ἀπαλά, καὶ⁶ ἐν
κύκλῳ περὶ τὸ αὖλιον⁷ κατέπηξα ἐλαίας⁸ εἰτά μοι
δεῖπνον ἦν⁹ πίσινον ἔτνος καὶ τρεῖς ἀδράς ἐξεκάνασα
κύλικας καὶ ἀσμένως¹⁰ κατέδαρθον.

5

Βαίτων Ἀνθεμίῳ

Τὰ σμήνη μοι τῶν μελιττῶν κενά, καὶ ἀπεφοί-
τησαν τῆς ἐστίας οὐκ οὔσαι τέως δραπέτιδες, ἀλλὰ
γὰρ καὶ πισταὶ διέμενον καὶ ὥκουν ὡς οἴκους¹¹ τοὺς
αὐτῶν¹² σίμβλους, καὶ εἶχον λειμῶνα εὐδροσον καὶ

¹ στενάξειε Hercher.

² προσελούμενον Lobeck: προσυλούμενον A, προσηλούμενον M Ald.

³ δυοῖν Hercher, οὐ δυοῖν Meineke

⁴ Ἀνθεμίων A, Ἀνθμίων M

⁵ συκιδίων A συκιδων Hercher.

⁶ καὶ deleted by Hercher, καὶ ἡμερίδος ὄρχον Blaydes.

⁷ αὖλιον M Ald

⁸ ελεας A. ἐλάδας Hercher.

⁹ ἦν Meineke · ἦν A, καὶ M Ald. ἦν καὶ Hercher.

¹⁰ ἀσμενος Hercher.

LETTERS OF FARMERS, 3-5

tombs of my ancestors would quite properly cry aloud at me if I, Euprethides of the deme Corydallus,^a permit myself to be treated with contempt, and that too by a slave worth perhaps two minae.

Letter 4

Anthemion to Draces^b

What good work have you done and what noble deed have you achieved by toil? For my part I set a row of young vines, then beside them I planted tender layers of fig-cuttings, and moreover I set out olive trees all around the place.^c Then I had a dinner of pea soup, drained three stout mugs, and was glad to fall asleep.

Letter 5

Baeton to Anthemion

My hives are abandoned, and the bees have left their home, although they were not flyaways before; on the contrary, they used to be faithful and clung to the hives as to their proper homes. And they had

^a North of the Peiraeus.

^b The first name was perhaps suggested by the phrase *στέφανον ἀνθέμων* which occurs just before the lines of Aristophanes' *Acharnians* (995-998) on which the letter was modelled. The second name occurs in the *Lysistrata* and in the *Ecclesiazusae*.

^c No doubt all *in malam partem*: see the scholia on *Acharnians* 995.

¹¹ ὥς οἶκος Hercher ὥς οἶκος εἰς MSS. ὥσει οἶκος Meineke.
¹² αὐτῶν Ald. . αὐτῶν

δὴ καὶ ἀνθῶν εὐφορον, καὶ εἰσιτῶμεν αὐτὰς παν-
δαισία· αἱ δὲ ὑπὸ τῆς φιλεργίας τῆς ἄγαν ἀνθει-
στίων¹ ἡμᾶς πολλῶ καὶ καλῶ τῷ μέλιτι, κοῦδέποτε
τῆσδε τῆς ὠδίνος τῆς γλυκείας ἦσαν ἄγονοι. νῦν
δὲ ὥχοντο ἀπιούσαι λυπηθεῖσαι πρὸς ἡμῶν οὐδέν,²
οὐ μὰ τὸν Ἀρισταῖον καὶ τὸν Ἀπόλλω αὐτόν. καὶ
αἱ μὲν εἰσι φυγάδες, ὁ δὲ οἶκος αὐτῶν χηρὸς ἐστι,
καὶ τὰ ἄνθη τὰ ἐν τῷ λειμῶνι περίλυτα³ γηρᾶ.

Ἐγὼ δὲ αὐτῶν ὅταν ὑπομνησθῶ τῆς πτήσεως
καὶ τῆς εὐχαρίστου⁴ χορείας, οὐδὲν ἄλλο ἢ νομίζω
θυγατέρας ἀφηρῆσθαι. ὀργίζομαι μὲν οὖν αὐταῖς·
τί γὰρ ἀπέλιπον τροφέα αὐτῶν καὶ ἀτεχνῶς πατέρα
καὶ φρουρόν καὶ μελεδωνόν οὐκ ἀχάριστον, δεῖ δέ
με ἀνιχνεῦσαι τὴν πλάνην αὐτῶν⁵ καὶ ὅποι ποτὲ
ἀποδρᾶσαι κάθηνται καὶ τίς αὐτὰς ὑπεδέξατο καὶ
τοῦτο⁶· ἔχει γάρ τοι τὰς μηδὲν προσηκούσας. εἴτα
εὐρὼν ὀνειδιῶ πολλὰ τὰς ἀγνώμονας καὶ ἀπίστους.

6

Κάλλαρὸς Καλλικλεῖ

Καὶ ποῖ τις ἀποτρέψει τὸ ρεῦμα, εἰ γὰρ⁷ μήτε

¹ ἀνθεστίων M Ald.

² οὐδὲ ἔν Hercher

³ περίλυτα L. A. Post: περὶ αὐτὰ.

⁴ εὐχαρίστου Hercher.

⁵ τὴν πλάνην αὐτῶν ex αὐτὰς corr M₁.

⁶ καὶ τοῦτο] M puts full stop before, nothing after; Ald. and 1606 put full stop both before and after; Gesner puts comma both before and after.
⁷ κλέπτῃς L. A. Post.

⁷ γὰρ deleted by Hercher.

^a Son of Apollo and Cyrenê, patron of beekeepers.

LETTERS OF FARMERS. 5-6

a dewy meadow, yes, a meadow abounding in flowers, and we used to treat them to regular banquets, and they, in the excess of their zeal for work, would feed us in return with an abundance of excellent honey, nor were they ever barren of that sweet issue of their wombs. But now they have gone flying off, although we had done nothing to annoy them—I take my oath by Aristaeus ^a and Apollo himself. And so they are fugitives, and their home is widowed, and the flowers in the meadow are growing old, unmated once again.

As for me, whenever their fluttering and their graceful dance come to my mind, I truly believe that I have been bereft of daughters. Nay, I am angry at them; why, pray, did they desert one who was their foster-father—yes indeed, their father, their guardian, their keeper who was not ungrateful to them? But I must track their wandering flight and see where they have gone off to and settled, and likewise who it is that took them in—yes, that too; for the bees don't belong to him at all and he's keeping them. Then when I have found them I shall chide them severely for their ingratitude and faithlessness.

Letter 6

Callarus to Callicles ^b

Into what course, pray, does somebody intend to divert the stream? For I take it that, if it isn't

^b De Stefani has shown (*SIFC* 19 [1912], 8-10) that this letter is taken almost bodily from Demosthenes 55 (*Against Callicles*), §§ 18, 1, 6, 33, 32, even the name *Callarus* occurs in this oration.

εἰς τὴν ὁδὸν ἐμβαλεῖ μήτε εἰς τὴν τῶν γειτόνων διαβήσεται, οὐ¹ δῆπου κελεύσεις ἡμᾶς ἐκπικεῖν αὐτό. πάλαι μὲν οὖν λέλεκται κακὸν² εἶναι γείτων κακός, πεπίστωται³ δὲ νῦν οὐχ ἥκιστα ἐπὶ σοῦ ἀλλ' οὐδέν σοι⁴ πλεόν τῆς βίας οὐ γὰρ ἀποδωσόμεθά σοι τὸ χωρίον, δικάσεται δὲ πρότερον ὑπὲρ τούτων πρὸς σε ὁ δεσπότης, ἐάνπερ τὴν διάνοιαν ὑγιαίνει.

7

Δέρκυλλος⁵ Ὀπώρας⁶

Οὐχ ὅτι καλὴ λέγεις εἶναι οὐδ' ὅτι πολλοὺς ἐραστὰς λέγεις ἔχειν,⁷ διὰ τοῦτο ἐπαινῶ σε· ἴσως μὲν γάρ σε⁸ ἐκείνοι διὰ τὸ εἶδος θαυμάζουσιν, ἐμὲ δὲ ἀρέσκεις διὰ τὸ ὄνομα, καί σε οὕτως ὥς καὶ τὴν γῆν τὴν πατρώαν ἐπαινῶ, καὶ τεθαύμακα τὸν τοῦτό⁹ σε καλέσαντα¹⁰ τῆς ἐπινοίας, ἵνα μὴ μόνοι σε περιμαίνωνται¹¹ δηλονότι οἱ ἐν τῇ πόλει, ἀλλὰ γὰρ καὶ ἀγροῖκος λεώς. τῆς Ὀπώρας οὖν κατελάσας¹² τί ἀδικῶ, ἐπεὶ τά γε¹³ ἄλλα καὶ ἐφορκὸν εἰς ἔρωτα τὸ ὄνομα, καὶ ταῦτα ἀνδρὶ γεωργία¹⁴ ζῶντι,¹⁵

¹ Hercher inserts γάρ.

² Meineke inserts κακῶν

³ πεπίστωται Meineke . πεπίστευται

⁴ σου A.

⁵ Δερκύλλος Hercher

⁶ Ὀπώρα M.

⁷ λέγεις ἔχειν] ἔχεις A

⁸ γάρ σε Hercher · γάρ

⁹ οὕτω M Ald.

¹⁰ κελεύσαντα M

¹¹ σε περιμαίνονται M. σοι ἐπιμαίνονται De Stefani

¹² κατελάσας Bergler . καταγελάσας MSS καταπειράσας Hercher

¹³ τε Hercher

¹⁴ γεωργῶν A

¹⁵ συζῶντι Meineke

LETTERS OF FARMERS. 6-7

either to empty into the highway or to cross over on to the neighbours' land, you're not going to tell us to drink it up. It's an old saying that a bad neighbour's a bad thing,^a and this saying is certainly confirmed now in your case. But you will make no progress by violence, for we are not going to sell the farm to you; sooner than that our master will go to law over this matter with you, if he has sound sense.

Letter 7

Dercyllus to Opora^b

It's not because you say you are pretty, nor because you say you have many lovers, that I praise you; for possibly they admire you on account of your grace of form, but I like you on account of your name; and I praise you as I praise our ancestral earth; and I have a firm admiration for the cleverness of the man who gave you this name—no doubt he wanted the mad throng of your suitors to include not only town-dwellers but the country crowd as well. If, then, I have swived Opora, what's wrong about it? The name's a love-lure anyway, and it surely is for a man who lives by husbandry. So then I have sent to

^a πῆμα κακὸς γείτων (Hesiod, *Works and Days* 346) See Tsimbas, pp 70-71

^b Ὀπόρα means (1) *the latter part of summer*; (2) *the ripe fruit then gathered*, (3) *metaphorically, life's summer, the time of ripeness*. B Warnecke conjectures (*H* 41 [1906], 158-159) that this letter and the following letter, which is a reply, were based on the *Opora* of Alexis, they were obviously in the mind of Aristaenetos when he wrote ii. 1.

ἀπέστειλα οὖν σοι τῆς ὁμωνύμου τῆς ἐν ἀγρῷ σῦκα
καὶ βότρυς καὶ τρύγα ἀπὸ ληνῶν, ἥρος δὲ ἀπο-
πέμψω καὶ ῥόδα, τὴν ἐκ τῶν λειμῶνων ὁπώραν

8

Ὀπώρα¹ Δερκύλλω²

Σὺ μὲν εἴτε σπουδάζεις εἰς³ τὸ ὄνομα τὸ ἐμὸν
εἴτε παίζεις οἶσθα δῆπου αὐτός, ἐγὼ δὲ οἷς πέμπεις
οὐκ ἄξιῶ πρὸς με ὠραΐζεσθαι. καλὰ γάρ σου τὰ
δώρα,⁴ ἀκρόδρυα δυοῖν ὀβολοῖν καὶ ὑβριστῆς οἶνος
διὰ νεότητα· πίοι δ' ἂν ἡ Φρυγία αὐτόν· ἐγὼ δὲ
Λέσβιον πίνω καὶ Θάσιον καὶ ἀργυρίου δέομαι.
Ὀπώρα δὲ ὁπώραν⁵ ἀποστέλλειν αὐτόχρημα πῦρ
ἐπὶ πῦρ φέρειν ἔστιν. κακὲν δέ σε οὐ χεῖρον
εἰδέναι ταύτη⁶ ἥπερ οὖν καὶ αὐτὴ νοῶ. τοῦ γὰρ
χρηματίζεσθαι παρὰ τῶν βουλομένων μοι προσιέναι
καὶ τὸ ὄνομα αἴτιον· παιδεύει γάρ με ὅτι καὶ τὸ
κάλλος τῶν σωμάτων ὁπώρα ἔοικεν. ἕως οὖν
ἀκμάζει, καὶ τὴν ὑπὲρ⁷ αὐτοῦ χάριν προσῆκόν ἔστιν
ἀνταπολαμβάνειν· ἐὰν δὲ ἀπορρεῦσθαι, τί ἂν ἄλλο
εἴη τὸ ἡμέτερον ἢ δένδρον⁸ καρπῶν ἅμα καὶ φύλ-
λων γυμνόν; καίτοι γε ἐκείνοις μὲν⁹ ἡ φύσις δίδωσιν
ἀναθηλαί, ἐταίρας¹⁰ δὲ ὁπώρα μία· δεῖ τοίνυν
ἐντεῦθεν ταμιεύεσθαι πρὸς τὸ γῆρας.

¹ Ὀπώρα M² Δερκύλλω Hercher³ εἰς Ald⁴ M Ald. insert καλὰ.⁵ ὁπώραν δὲ Ὀπώρα M Ald.⁶ ταύτη Hercher ταύτη A, ταύτηπερ M Ald.⁷ παρ' Meineke.⁸ δένδρον ἢ Meineke, σῶμα ἢ δένδρον Hercher

LETTERS OF FARMERS. 7-8

you some of your country namesake's figs and grapes and wine fresh from the press , and in the spring I will send roses too, the harvest of the meadows

Letter 8

Opora to Dercyllus

Whether you are serious about my name or are making sport, you yourself doubtless know , but I do not think that what you send is anything for you to put on airs about towards me Your gifts are indeed fine, fruit worth two obols and wine so new that it's an insult. Phrygia ^a may drink it up for all I care. For my part I drink Lesbian and Thasian ; and it's money that I want. To send ripe fruit to Opora is a straight case of adding fire to fire ^b , and you may as well know this just the way I mean it My name is enough to explain my making money from those who wish to visit me , for it teaches me that the beauty of the human body is like that of fruit While it is in its prime, it's all right to take for it what it brings ; but if it withers, what else can we be but a tree bereft of fruit and leaves together ? Trees indeed are permitted by Nature to bloom again, but a courtesan has only one harvest-time. So you see that from that one time we must build up a reserve for old age

^a A maid-servant.

^b " Coals to Newcastle " , numerous examples in Tsirim-bas, p. 77.

⁹ γε ἐκείνοισ μὲν] καὶ ἐκείνοισ Α

¹⁰ ἐταίραις Castiglioni.

Χρέμης Παρμένοντι¹

Ὅψε ἔμαθον ὅτι μοι συνεβούλευες καλῶς παι-
 δεύων με ἀποδιδράσκειν τὰς ἐταίρας λαβεῖν γὰρ
 κεχήνασι καὶ προσποιῶνται φιλεῖν καὶ ἀποκλείουσι
 συνεχῶς καί, τὸ πάντων μοι βαρύτερον,² πρὶν ὑπερ-
 πλησθῆναι καὶ γενέσθαι διακορεῖς οὐ βούλονται
 συγκαθεύδειν, ἀλλὰ ἀκκίζονται³ καὶ θρύπτουσι
 ἑαυτάς,⁴ εἴτα μυστιλῶνται πάλιν, καὶ λάθρα μὲν
 ἀναλοῦσι⁵ πάντα καὶ καταπίνουσιν ὑπὲρ τοὺς ἐρ-
 γαστήρας τοὺς ἐν ἀγρῷ, παρόντων δὲ ἡμῶν
 ὠραῖζονται. ἐγὼ δὲ κατὰ χειρὸς ποιῶ πάντα καὶ
 σπεύδω καταλαβεῖν ἐν⁶ δύο τὰ σκέλη ἄρας καὶ
 ὑποστρέφειν ἐπὶ τὰς αἰγας πάλιν ἐμέλλησα δέ'
 τὴν κάκιστα ἀπολουμένην Θηβαΐδα σαυλουμένην⁸
 πρὸς με ἀράμενος μέσσην εἴτα ῥύψας εἰς τὸ κλινίδιον
 ἔχεσθαι τῆς σπουδῆς ἀπόλοιτο δὲ ὁ στρατιώ-
 τῆς ὁ διακωλύσας με· Θρασυλέων, οἶμαι, ἦν⁹ ὄνομα
 αὐτῷ ἢ ἄλλο τι τοιοῦτον συμπεπλεγμένον θηρίῳ.

¹ Παρμενίωνι M Παρμένωνι Ald.² βαρύτερον Hercher.³ ἀκκίζουσι M Ald

LETTERS OF FARMERS, 9

Letter 9

Chremes to Parmenon

Too late I learned that you were giving me good advice when you admonished me to flee from courtesans, for they are all agape for plunder and they pretend to be fond of you and they lock you out regularly and (which is what annoys me most) until they have gorged and surfeited they won't lie with you but they affect coyness and modesty^a; then they lick the platter again and slyly make away with everything and gulp down more than farm labourers do, but while we are present they give themselves airs. Now my way is to make speed in everything I want to put up their legs and get their business done in a tick-tack and then go back to my goats again. Well, that damned Thebais was prancing up to me, and I was just on the point of lifting her by the waist, flinging her on to the couch, and getting action. Damn that soldier that prevented me! His name was Thrasyleon,^b I think, or something else like that, all mixed up with a wild beast

^a Cf. Alciphron III 5 2: θρύπτεται καὶ συνεχῶς ἀκκίζεται

^b "Bold Lion"

⁴ θρύπτουσιν ἑαυτάς] θρύπτονται Hercher

⁵ ἀναλοῦσι Hercher: ἀλωῶσι A Ald, ἀλοῦσι M φλώσι Meineke.

⁶ ἐν De Stefani: ἐν A, εἰς M εἰς Ald

⁷ δὲ Hercher. δ' ἂν vss δ' ἄρα Meineke

⁸ σαυλουμένην Meineke. αἰδουμένην vss αἰδουμένην De Stefani

⁹ οἶμαι ἦν] ἐστὶν οἶμαι A

LETTERS OF FARMERS, 10-11

Letter 10

Phileriphus to Simylus

I have heard that your son is salacious. Well then, why haven't you taken him by main force and gelded him, just as we ordinarily geld our goats? In the case of animals, you know, this makes them quiet down and behave in good sober fashion. And I may say that in this business I am really skilful: with salt compresses and pitch ointment I bring them back to sound health in no time. After it's over, I dare say, he'll be healthier than a dog-tick or a squash^a and will quit his amorousness and his squandering of your property. Who in his senses would keep a lecherous creature that hadn't been cut?

Letter 11

Lamprias to Tryphē^b

Our young fellows are raising dogs that are good at the chase, but a swifter or leaner hare I never saw; it's a marvel how I ever caught him. Why, it wasn't until he had been flayed and removed from his skin

^a For the first of these proverbial expressions see *PG* 1, p. 427 (note on *Appendix* iii. 51), for the second, Tsirimbas, p. 67.

^b J.-R. Vieillefond suggests (*RPh* 55 [1929], 357) that this letter (which is connected with the next) may be in part derived from Alciphron ii. 1.

¹⁰ ἐνόρχου δὲ ἀκόλαστος M

¹² λαγῶ Gesner.

¹¹ Τρυφῇ Ald.

¹³ ἀσαρκώτερον M Ald.

φανερὸς τηνικαῦτα ἐγένετο, μᾶλλον δέ (οὐ γὰρ¹ ὀρθῶς λέγω) ἀφανής ἐστι νῦν ἔτι² πλέον. σὺ δέ, ὦ Τρύφη,³ κιχλίζουσα παῦσαι πρὸς με ἐὰν γάρ σε, ὦ κακὸδαιμον, ὁ πατὴρ ἴδῃ, λήψῃ τι πάντως κακόν. ἐγὼ δὲ αὐτὸν ὑποδέδοικα καίτοι πατέρα⁴ ὄντα· σὺ δὲ οὐκ οἶδα ὅπως διατέθρυσαι καὶ καταφρονεῖς αὐτοῦ.

Τρύφη⁵ Λαμπρία

Προσπατταλεύσω νῆ Δί',⁶ ὦ Λαμπρία,⁷ τοῦ λαγῶ τὴν δοράν, ἵνα σοι τῶν κυνηγεσιῶν ἄγαλμα ᾗ τοῦτο κατὰ τοὺς μεγάλους ἐκείνους δῆπου θηρατάς⁸ ἔσται δὴ⁹ καὶ τὸ σὸν εὐθνηρον ἀνάγραπτον. πότερον δὲ αὐτὸς ἥρηκας ἢ δῶρον ἔλαβες;¹⁰ πῶς δὲ καὶ ὥφθη τὴν ἀρχὴν διὰ σμικρότητα, εὖρινοι ἄρα ὄντως ἦσαν αἱ κύνες· οὐ γὰρ ἦν αὐτὸν ἰδεῖν, ἀλλ' ἦσθοντο αὐτοῦ σὺ δὲ ἐξ οὗ θηρᾶν ἥρξω γέγονας ἡμῖν αὐτόχρημα Ἰππόλυτος. ὅρα δὴ¹¹ τὴν Ἀφροδίτην μὴ καὶ σοὶ διὰ τὴν ὑπεροψίαν μηνίσῃ

¹ δὲ M.

² ἐστι νῦν ἔτι] νῦν ἐστι M

³ Τρυφή M Ald.

⁴ πατέρα A, παρόντα M Ald.

⁵ Τρυφή Ald.

⁶ προσπατταλεύσω νῆ Δί' De Stefani · προσπατταλεύσωμαι A, προσπατταλεύσομαι M Ald. προσπατταλεύσομεν Hercher

LETTERS OF FARMERS, 11-12

that he became visible—or rather (for I am not expressing myself correctly), he is even more invisible now than he was. You, Tryphê, stop giggling at me, for if father sees you, you wretch, you will certainly smart for it. I'm a bit afraid of him, for all that he's a father; and I don't know how you can give yourself airs and treat him lightly.

Letter 12

Tryphê to Lamprias

I am certainly going to nail up the hare's skin, Lamprias, so that it may be a monument of your prowess in the chase—like those mighty hunters of the olden days, you know. And your success in hunting shall be recorded in writing also. Did you take him yourself, or did you receive him as a gift? And how was he caught sight of to begin with, such a tiny thing? The dogs must really have had keen scent; they couldn't have seen him—they must have smelt him out. But as for you, ever since you began to hunt you have been a veritable Hippolytus^a towards me. Just you watch out for Aphrodîtê and see that she doesn't get angry with you too on account of your haughtiness.

^a Cf. *Etymologicum Magnum* 438. 17-19 (= Schepers's *Alciphron* [1905], p. 157); Tsirimbas, pp. 14-15

⁷ Λαμπριά M.

¹⁰ εἰληφας M Ald.

⁸ θηρευτάς M Ald.

¹¹ δέ M.

⁹ δέ M

Καλλιπίδης Κνήμωνι

Ἄγροίκου βίου τά τε ἄλλα ἐστὶ καλὰ καὶ δὴ καὶ τὸ ἡμερον τοῦ τρόπου· ἡ γὰρ ἡσυχία καὶ¹ τὸ ἄγειν σχολὴν τοῖς² τῆς γῆς καλὴν³ πραότητα ἐνεργάζεται.⁴ σὺ δὲ οὐκ οἶδ' ὅπως ἄγριος⁵ εἰ καὶ γείτοσιν οὐκ ἀγαθὸς πάροικος βάλλεις οὖν⁶ ἡμᾶς ταῖς⁷ βώλοις καὶ ταῖς ἀχράσι καὶ μέγα κέκραγας ἰδὼν ἄνθρωπον ὡς διώκων λύκον καὶ ἀργαλέος εἰ καὶ τοῦτο δὴ τὸ λεγόμενον ἀλμυρὸν γειτόνημα ἐγὼ δὲ εἰ μὴ πατρῶον τὸν⁸ ἀγρὸν ἐγεώργουν, ἄσμενος ἂν αὐτὸν ἀπεδόμην φυγῇ φοβεροῦ γείτονος. ἀλλ', ὦ βέλτιστε Κνήμων,⁹ τὸ σκαιὸν τοῦ τρόπου κατάλυσον, μηδέ σε ὁ θυμὸς εἰς λύτταν¹⁰ προαγέτω, μὴ καὶ¹¹ μακρὸν σεαυτὸν λάθῃς. ταῦτά σοι φίλα¹² παρὰ φίλου παραγγέλματα ἔστω καὶ ἴαμα τοῦ τρόπου

Κνήμων Καλλιπίδη

Ἔδει μὲν μηδὲν ἀποκρίνασθαι ἐπεὶ δὲ εἰ περίεργος καὶ βιάζῃ με ἄκοντά σοι προσδιαλέγεσθαι,

¹ καὶ om M.² τὴν M³ καλὴν] γεωργοῖς καλὴν Hercher, ἐργάταις γαληνὴν Meineke, καλοῖς Wilamowitz. In A and Ald καλὴν is preceded by punctuation showing that τοῖς τῆς γῆς is to be taken with τὸ ἄγειν σχολὴν.⁴ ἐργάζεται M.⁵ ἄγροικος M Ald. ἀγροῖκος Gesner.⁶ γοῦν Hercher⁷ τοῖς Gesner.⁸ τὸν added by Wilamowitz⁹ Κνήμων M.¹⁰ λύτταν L A. Post. λύπην A, λήθην M Ald

LETTERS OF FARMERS, 13-14

Letter 13

Callipides to Cnemon^a

Among the many pleasant things about country life are the gentle manners ; for quiet and devoting one's time to the land engender a fine calmness of spirit. Yet somehow or other you are a wild man and you are not a good neighbour to the people near you. So you hurl clods of earth and wild peas at us, and when you see a man you cry out in a loud voice as though you were running down a wolf, and you are a nuisance, the proverbial salt-blighted neighbourhood.^b If it weren't that the farm I'm tilling is one that I inherited from my father, I should gladly have sold it to escape from a neighbour whom I fear. Come, my good Cnemon, straighten out this mischievous kink in your character, and don't let your hot temper lure you into rage, lest you actually go mad before you know it. Take this as friendly advice from a friend—medicine for your manners.

Letter 14

Cnemon to Callipides

There was no need of my making any reply, but, since you are meddlesome and force me to discuss

^a Cf Lucian's *Timon* ; Alciphron ii 32. For the dependence of *Letters* 13-16 (which are connected) on Menander see Ribbeck, "Agroikos," pp 11-15, C Graux, *RPh* 1 (1877), 228, n 5.

^b I.e a bad neighbour. See Tsirimbas, pp 71-72

¹¹ γὰρ M.

¹² φῶλε Meineke.

τοῦτο γοῦν κεκέρδαγκα τὸ δι' ἀγγέλων σοι λαλεῖν
 ἀλλὰ μὴ πρὸς αὐτὸν σέ.¹ ἔστω σοι τοῖνυν ἡ ἀπὸ
 Σκυθῶν λεγομένη ἀπόκρισις αὕτη. ἐγὼ μαίνομαι
 καὶ φωνῶ² καὶ μισῶ τὸ τῶν ἀνθρώπων γένος. ἔνθεν
 τοι³ βάλλω τοὺς εἰσφοιτῶντας εἰς τὸ χωρίον καὶ
 βώλοις καὶ λίθοις μακάριον δὲ ἡγῆμαι τὸν Περ-
 σέα κατὰ δύο τρόπους ἐκείνον, ὅτι τε πτηνὸς ἦν
 καὶ οὐδενὶ συνήντα, ὑπεράνω τε ἦν τοῦ προσαγορεύ-
 ειν τινὰ καὶ ἀσπάζεσθαι. ζηλῶ δὲ αὐτὸν καὶ τοῦ
 κτήματος ἐκείνου εὖ μάλα ᾧ τοὺς συναντῶντας
 ἐποίει λίθους· οὐπερ οὖν εἴ μοί τις εὐμοιρία κατα-
 τυχεῖν ἐγένετο, οὐδὲν ἂν ἦν ἀφθονώτερον λιθίνων
 ἀνδριάντων, καὶ σέ γ' ἂν εἰργασάμην τοῦτο πρῶτον.
 τί γὰρ μαθὼν⁵ ῥυθμίζεις με καὶ πρᾶον ἀποφῆναι
 γλίχῃ οὕτως ἐχθρὰ πᾶσι νοοῦντα, ἔνθεν τοι καὶ
 τοῦ χωρίου τὸ παρὰ τὴν ὁδὸν⁶ ἄργον εἶσα καὶ
 τοῦτό μοι τῆς γῆς χῆρόν⁷ ἐστι καρπῶν. σὺ δὲ ἓνα
 σεαυτὸν τῶν ἀναγκαίων ἀποφανεῖς,⁸ καὶ σπεύδεις
 με φίλον ἔχειν μηδὲ ἐμαντῶ⁹ φίλον ὄντα. τί γὰρ
 καὶ μαθῶν¹⁰ εἰμι ἄνθρωπος,

Καλλιπίδης Κνήμωνι

Σὺ μὲν τῶν ἀποφράδων διαφέρεις οὐδέν, οὕτως

¹ αὐτὸν σέ] σαυτόν σε Ald.

³ Hercher inserts καὶ

⁵ παθῶν Hercher.

⁷ χεῖρόν M Ald

⁹ ἐμαντοῦ Gesner.

² φωνῶ M Ald.

⁴ σέ γ' L. A. Post: σέ δ'.

⁶ A inserts μέρος.

⁸ ἀποφαίνεις Hercher.

¹⁰ παθῶν Hercher.

LETTERS OF FARMERS, 14-15

matters with you against my will, I have at least this advantage, that I can talk to you by messengers instead of face to face. So let this be my so-called Scythian reply ^a to you. I am mad and athirst for blood and I hate mankind. So you see that's why I hurl clods and rocks at people that come on to my farm. And I regard the Perseus of the ancient myth as fortunate in two respects. he had wings and so encountered nobody; and he was too high up to accost anybody or greet him. I envy him too for that happy property of his whereby he turned to stone the people he encountered. So if I by good fortune had become possessed of such a treasure, nothing would be more plentiful than stone likenesses of men, and you would have been my first such handiwork. Pray, what put it into your head to undertake the ordering of my life and to yearn to make my temper gentle when my feelings towards all the world are so unfriendly? I must tell you that that's just why I left the roadside strip uncultivated, and why this part of my land doesn't bear any crops. But you're going to make yourself out to be one of my connections, and you're eager to have me for a friend when I am not even a friend to myself. What ever put it into my head to be a human being?

Letter 15

Callipides to Cnemon

You are no different from the unmentionables,^b

^a A short, rough answer. See Tsirimbas, p. 69

^b I.e. impious, wicked men. Cf. Lucian, *Pseudologista*

AELIAN

ἄγριος ὢν καὶ μονήρης¹ τὸν τρόπον, δεῖ δέ σε ὅμως καὶ μὴ βουλόμενον ἡμερον² ἡμῖν γενέσθαι, αἰδοῖ καταντίον³ γειτνιάσεως καὶ θεῶν ὀρίων⁴ τιμῇ οὔπερ οὖν εἰσι κοινοί· θύω τοίνυν τῷ Πανὶ καὶ Φυλασίων τοὺς μάλιστα ἐπιτηδεῖους εἰς τὴν ἱερουργίαν παρακαλῶ. ἐν δὲ τούτοις καὶ σὲ ἀφικέσθαι βουλοίμην ἂν, σὺ δὲ καὶ ἐμπιὼν καὶ κοινωνήσας σπονδῶν ἔσῃ τι καὶ πραότερος· ὁ γάρ τοι Διόνυσος φιλεῖ τὰς μὲν ὀργὰς μαραίνειν τε καὶ⁵ κατακοιμίζειν, τὰς δὲ εὐφροσύνας ἐγείρειν. ἔσται δέ σοι ὁ αὐτὸς οὗτος θεὸς καὶ Παιὼν καὶ ἀπολύσει σε τῆς ἀκράτου χολῆς, οἶνω σβέσας τὸ τοῦ θυμοῦ ὑπέκκαυμα. καὶ αὐλητρίδος δὲ ἀκούσας ἴσως, ὦ Κνήμων,⁶ καὶ εἰς ὦδὴν ἐκπεσὼν⁷ καὶ εἰς μέλος ὑπολισθὼν ἔξεις τι καὶ γαληνὸν ἐν τῇ ψυχῇ. οὐ χεῖρον δ' ἂν εἶη οἰνωμένον σε⁸ καὶ μασχάλην ἄραι· εἰ δέ που καὶ μεθύων κόρη περιπέσοις⁹ ἄβραν ἀνακαλούσῃ ἢ τὴν τίτθην ὑπολειφθεῖσαν εὐρεῖν πειρωμένην, τάχα πού τι καὶ θερμὸν δράσεις καὶ νεανικὸν ἔργον. οὐδὲν¹⁰ ἀπεικὸς εἶη καὶ τοιοῦτό τιπραχθῆναι ἐν τῇ τοῦ Πανὸς θυσίᾳ· καὶ γάρ τοι κακείνους ἐρωτικὸς εὖ μάλα καὶ οἶος ἐπανίστασθαι παρθένους· λῦσον δὲ

¹ μονήρης Hercher· πονηρὸς.

² ἡμερον Gesner· ἡμέραν

³ καταντίον L. A. Post· ταῦτα A, καὶ ταῦτα M Ald.

⁴ ὀρίων Gesner· ὀρείων mss ὀρείων Ald

⁵ πραότερος—καὶ om M.

⁶ Κνήμων M₁ Ald

⁷ ἐμπεσὼν M Ald.

⁸ οἰνωμένον σε Ald· καὶ οἰνομενον σε A, καὶ οἰνωμένον M

⁹ περιπέσης M· περιπέσοις τὴν Hercher.

LETTERS OF FARMERS, 15

wild as you are and solitary in your ways ^a, but nevertheless, even against your will, you must make yourself agreeable to us out of reverence in face of Neighbourliness and respect for the terminal gods whom we share in common. Well then, I am sacrificing to Pan, and I am inviting my nearest connections among the Phylasians ^b to attend the ceremony. Among these I should like to have you come too, after some drinks and a share in the libations you will be somewhat gentler. Dionysus has a way, you know, of soothing angry passions and lulling them to sleep,^c and of arousing good cheer. You will find this same god a Healer also; and he will relieve you of your unmitigated bile by quenching the smouldering flame of your anger with wine. And possibly, when you have listened to a flute-girl, too, my Cnemon, you will break out into song and find yourself singing a tune and you will actually gain some peace of mind. It might not be a bad idea, either, for you to get drunk and go on a spree.^d And if, maybe, in your intoxicated state, you should stumble on a girl who is summoning her maid or trying to find her duenna who has lagged behind, possibly you will play some hot-headed, youthful trick. It would not be at all out of place for such an incident to occur at the sacrifice to Pan, for he too, you know, is a good lusty lover and is given to waylaying maidens. And do

^a Kock (*CAF* III p. 503) reconstitutes a trimeter ὦν ἄγριος οὕτως καὶ μονήρης τὸν τρόπον

^b Inhabitants of Phylê in northern Attica

^c Kock (*CAF* III p. 504) reconstitutes a trimeter ὁργὰς μαραίνειν καὶ κατακοιμίζειν φιλεῖ

^d Literally "lift armpit", cf. our "elbow-bending." See Tsirimbas, p. 70.

¹⁰ οὐδ' ἄν Hercher.

καὶ τὴν ὄφρυν καὶ τὸ σκυθρωπὸν τοῦτο καὶ συν-
νεφές¹ χάλασον εὐθυμία. φίλου ταῦτα παραίνεις
νουθετοῦντος² εἰς ἀγαθόν.

16

Κνήμων Καλλιπίδῃ

Ἵνα σοι καὶ λοιδορήσωμαι³ ταῦτ' ἀντεπιστέλλω
καὶ⁴ ἀφῶ τι τῆς χολῆς⁵ εἰς σέ. μάλιστα δὲ ἐδεόμην
παρόντος, ἵνα σου καὶ αὐτόχειρ γένωμαι. τί γάρ
με διαφθεῖραι γλίχῃ, τί δὲ σπεύδεις ἀπολέσαι με
εἰς ἐστίασιν καὶ θοίνην παρακαλῶν; πρῶτον μὲν
γὰρ τὸ πολλοὺς ὄραν καὶ συνεῖναι πολλοῖς δεινῶς
πέφρικα, φεύγω δὲ κοινὴν θυσίαν ὡς οἱ δειλοὶ τοὺς
πολεμίους,⁷ ὑφορῶμαι δὲ καὶ τὸν οἶνον ὡς ἐπιβου-
λεῦσαι καὶ ἐπιθέσθαι γνώμῃ δεινῶς καρτερόν, τοὺς
δὲ θεοὺς τοὺς τε ἄλλους καὶ τὸν Πᾶνα⁸ ἀσπάζομαι
τε καὶ προσαγορεύω παριῶν μόνον, θύω δὲ οὐδέν
οὐδὲ γὰρ αὐτοὺς ἐνοχλεῖν ἐθέλω σὺ δέ μοι καὶ
αὐλητρίδας προσείεις⁹ καὶ ὠδὰς, ὧ καταγέλαστε
ἐπὶ μὲν δὴ τούτοις κἂν ὠμοῦ πασαίμην¹⁰ σου. καλὰ
δέ σου κάκεῖνα, ὀρχήσασθαι καὶ ὁμιλῆσαι κόρη
θερμότατα. σὺ μὲν μοι¹¹ δοκεῖς κἂν εἰς πῦρ ἀλέ-
σθαι¹² κἂν¹³ εἰς μαχαίρας κυβιστῆσαι, ἐμοὶ δὲ μήτε
θύων εἴης φίλος μήτε ἄλλως.¹⁴

¹ σύννεφες A edd., σύνεφες M

² νουθετοῦντος Meineke: νοοῦντος

³ λοιδορήσωμαι M.

⁴ Hercher inserts ἵν'

⁵ ὀργῆς M Ald.

⁶ δὲ Meineke γὰρ

⁷ πολέμους Wilamowitz.

⁸ Παν A.

⁹ προσείεις Hercher · προσίεις A, προσίης M Ald

¹⁰ κἂν ὠμοῦ πασαίμην De Stefani: κανῶ μοῦ πασαίμην A,
καινώς οὐχ ἀψαίμην M Ald

¹¹ μὲν μοι μέντοι Meineke.

LETTERS OF FARMERS, 15-16

stop scowling, and let cheerfulness dispel that dark and sullen look. This is the advice of a friend who is telling you what's good for you

Letter 16

Cnemon to Callipides

I am making this reply to rebuke you and at the same time to vent some of my bile upon you. What I should like best would be to have you here, so that I might kill you with my own hands. Why do you yearn to corrupt me? Why are you eager to destroy me, inviting me to an entertainment and a feast? In the first place I am frightfully averse to seeing many people and to associating with many people, and I avoid a public sacrificial feast as cowards avoid their enemies. I am suspicious of wine too as having a dreadful power to lay snares and to assail one's judgement. The gods, moreover, Pan and the rest, I merely pay my respects to and salute them as I pass them by; I offer them no sacrifice, for I don't want to be a nuisance to them. And you, you silly fool, hold out to me as a bait dancing girls and songs. If these are the terms, I could actually eat you raw. And those are fine suggestions of yours too—dancing and having a red-hot time with a girl. You yourself, I suppose, would even leap into fire or turn somersaults among swords^a; but you won't make yourself a friend of mine by sacrifices or by anything else either.

^a See Tsirimbis, pp. 75-76.

¹² ἀλέσθαι Hercher · ἄλλεσθαι A, ἀλασθαι M. ἄλλεσθαι Ald.

¹³ καὶ M.

¹⁴ ἄλλος M.

Δέρκυλλος Αἰσχρέα¹

Οὐκ ἐγὼ ἔλεγον ὅτι Πλούτον ὀρώντα ὀξὺ καὶ οὐ
 τυφλὸν ἀνεύροις² καὶ καλὰ ὁμοῦ καὶ τὰ³ τῆς γῆς
 καὶ τῆς τύχης, ἐπεὶ τῶν χρηστῶν ὥραν⁴ καὶ ἐπι-
 μέλειαν τίθεται; σὺ γοῦν ἀπεδείξω τῶν εὐδαι-
 μόνων ἐκείνων εἰς ὧν οὓς ἐπὶ Κρόνου φασὶν ἐκ τῆς
 γῆς αὐτόματα ἔχειν πάντα καὶ κοινωνίαν ἐν αὐτοῖς
 ἄφθονον πολιτεύεσθαι καὶ ἀφέλειαν τρόπου καὶ ἕνα
 οἶκον οἰκεῖν τὸν ὑπ' οὐρανῷ τόπον πάντα πλουτή-
 σαντι γοῦν σοι τίς οὕτως⁵ φιλόμωμος ἢ κακὸς ὥς
 ἄχθεσθαι καὶ ζηλότυπα⁶ νοεῖν; μήπω τοσαύτης
 κακίας ἀναπλησθείη⁷ γεωργῶν ἥθη ζηλοτυπεῖν
 δὲ⁸ εἰς πλούτον καὶ ὑπὲρ χρημάτων φθονεῖν,⁹ εἰς
 ἀγρίας αἰγας τραπεῖη ταῦτα καὶ εἰς τοὺς ἐν δικα-
 στηρίοις¹⁰ ῥήτορας.¹¹

¹ Δερκύλλος (or Δέρκυλος) Αἰσχρέα Hercher.

² ἀνεύροις Fobes on basis of L. A. Post's ἀν εὐροις · ἀνεῦρες.

³ καλὰ ὁμοῦ καὶ τὰ Wilamowitz: καλαομοῦ καὶ A, κατα-
 γελᾶς μου καὶ M Ald

⁴ ὥραν added by Meineke

⁵ οὕτω Ald.

⁶ ζηλότυπα Hercher ζηλοτύπως

LETTERS OF FARMERS, 17

Letter 17

Dercyllus to Aescheas

Didn't I tell you that you would find Plutus not blind but sharp-sighted, and that you would find that Fortune's gifts and Earth's gifts too were fair,^a since Plutus looks out for the virtuous and takes care of them? You, at any rate, have shown that you are one of those fortunate people for whom in the time of Cronus, so they say, everything sprang from the earth of its own accord; 'twas their policy to share and to grudge not; their ways were simple, and they lived in all the region under heaven as it were in a single house. So then, now that you have made your fortune, who would be so carping or ill-natured as to be annoyed and to feel jealousy? May farmers' hearts never be polluted with such ill-nature! As for being jealous of others' wealth and envious because of money, may that curse fall upon wild goats^b and upon court-room orators!

^a De Stefani (*SIFC* 9 [1901], 487-488) compares Alciphron iv 18. 5 βασιλικῶς ὑπισχνούμενος τὸ δὴ λεγόμενον τοῦτο τὰ τῆς γῆς ἀγαθὰ. Wilamowitz-Moellendorff is probably right in saying that τῆς τύχης indicates treasure trove.

^b For conjectures as to the origin of this expression see Tsirimbas, pp 74-75.

⁷ ἀναπλησθῇ A.

⁸ ζηλοτυπεῖν δὲ Meineke: ζηλοτυπία δὲ A, ζηλοτυπεῖν τε M Ald. ὡς ζηλοτυπεῖν τε Hercher

⁹ φθονεῖν Meineke: φρονεῖν mss φθόνοι Wilamowitz.

¹⁰ δικαστηρίοις] τοῖς δικαστηρίοις M.

¹¹ ῥήτορος A

Δημύλος¹ Βλεψία

Γεωργίαν καὶ γεωργεῖν ἀπολιπὼν ὁ γείτων Λά-
χης ἐπέβη νεώς, καὶ πλεῖ² τὸ Αἰγαῖον, φασί, καὶ
ἄλλα πελάγη μετρεῖ καὶ ἐπικυματίζει καὶ λάρου
βίον ζῇ καὶ ἀνέμοις μάχεται διαφόροις· ἄκρα τε
αὐτὸν ἐξ ἄκρας διαλαμβάνει, καὶ περιβλέπων ἄδρὸν
κέρδος καὶ περινοῶν πλοῦτον ἀθρόον μακρὰ³ εἶπε
χαίρειν αἰγιδίοις ἐκείνοις καὶ νομεντικῶ τῷ προ-
τέρῳ βίῳ· γλίσχρως τε καὶ κατ' ὀλίγον ἐκ τῶν
ἀγρῶν ἀποζῇ⁴ οὐ δυνάμενος οὐδὲ ἀρκοῦμενος τοῖς
παροῦσιν Αἰγυπτίους τε⁵ καὶ Σύρους φαντάζεται
καὶ περιβλέπει τὸ δεῖγμα καὶ πολὺς ἐστὶ νῆ Δία
τόκους ἐπὶ τόκοις λογιζόμενος καὶ χρήματα ἐπὶ
χρήμασιν ἀριθμῶν, καὶ διαφλέγει τὴν διάνοιαν αὐ-
τοῦ καὶ ἐκκάει κέρδος ἀμφοτερόπλου, χεიმῶνας
δὲ οὐκ ἐννοεῖ, οὐδὲ⁶ ἐναντία πνεύματα, οὐδὲ τῆς
θαλάττης⁷ τὸ ἀστάθμητον, οὐδὲ τῶν ὥρων τὰς
ἀκαιρίας. ἡμεῖς δὲ εἰ καὶ μικρὰ κερδαίνομεν με-
γάλα πονοῦντες,⁸ ἀλλὰ πολὺ ἢ γῇ τῆς θαλάττης
ἐδραιότερον, καὶ ἅτε⁹ πιστοτέρα βεβαιοτέρας ἔχει
τὰς παρ' ἑαυτῆς ἐλπίδας

¹ Δήμυλος M. Δήμυλος Ald.² πλεῖν M.⁴ M₁ inserts καὶ³ μικρὰ A.⁵ τε om M Ald⁶ δ' οὐκ ἐννοεῖς οὐδ' M. δε οὐκ ἐννοεῖς οὐ δὲ Ald.⁷ θαλάσσης M Ald.⁸ ποιοῦντες M Ald.⁹ αὕτη M Ald

^a A reminiscence of *Odyssey* iii 179 πέλαγος μέγα μετρή-
σαντες

LETTERS OF FARMERS, 18

Letter 18

Demylus to Blepsias

My neighbour Laches has abandoned agriculture and tillage of his farm, has embarked on a ship, and is sailing over the Aegean, so they say. Other seas too he is measuring,^a and riding their waves, and living the life of a sea-gull,^b and fighting with winds that blow at variance. Past promontory after promontory he moves on. With an eye to good plump profits, and with his heart set on making a fortune at a stroke, he bade a long good-bye to those little goats and to his former pastoral life. Unable to put up with the stingy, piecemeal living that his farm afforded, and dissatisfied with his condition, in his imagination he sees Egyptians and Syrians^c and surveys their bazaar. Yes indeed, he's all wrapped up in reckoning compound interest and in counting money piled on money, and his mind is fired and inflamed by gains to come from voyage out and voyage back. He gives never a thought to storms, or adverse winds, or fickle seas, or unseasonable weather. As for us, though we work hard and make but little profit, yet the land is much more stable than the sea^d; and, inasmuch as it is more to be trusted, the prospects it offers are surer.

^b See Tsirimbas, pp. 72-73

^c *CAF* III. p. 443:

τοῖς παροῦσι δ' οὐκ ἀρνούμενος
Αἰγυπτίους τε καὶ Σύρους φαντάζεται

^d For this common theme cf. Alciphron I. 3. In Alciphron
II 4 a farmer deserts agriculture for seafaring.

Μορμίας Χρέμητι

Ἐγὼ μὲν ἔθνον γάμους ὁ χρυσοῦς μάτην καὶ περιήειν ἐστεφανωμένος οὐδὲν δέον καὶ τοὺς τε ἔνδον καὶ τοὺς ἔξω θεοὺς ἐκολάκευον, ὁ δὲ παῖς κατήγαγε μὲν καὶ αὐτὸς τὸ ζεῦγος ἐκ τῶν ἀγρῶν ὥς τὴν νύμφην ἐξ ἄστεος εἰς τὸ πατρῶον χωρίον ἐπανάξων, αὐλητρίδα δὲ λυσάμενος, ἧς ἔτυχεν ἐρῶν, νύμφης στολὴν αὐτῇ περιβαλὼν ἐπανήγαγέ μοι φάτταν ἀντὶ περιστερᾶς, φασίν, ἑταίραν ἀντὶ νύμφης. καὶ τὰ μὲν πρῶτα αἰδουμένη κορικῶς εὖ μάλα καὶ κατὰ τὸν τῶν παίδων¹ τῶν γαμουμένων νόμον ἀπέκρυπτε² τὴν τέχνην, μόλις δὲ ἀπερράγη ἢ σοφία τε αὐτῶν καὶ αἱ κατ' ἐμοῦ μηχαναί. οὐ μὴν εἰς τὸ παντελές μου καταφρονήσουσιν ὥσπερ οὖν πλινθίνου, ἐπεὶ τοι τὸν μὲν καλὸν νυμφίον ἐς κόρακας ἀποκηρύξω ἐὰν μὴ τῆς ὑπερβαλλούσης τρυφῆς παυσάμενος σὺν ἐμοὶ ταφρεύῃ καὶ βωλοκοπῇ· τὴν δὲ νύμφην ἀποδώσομαι κακείνην ἐπ' ἐξαγωγῇ ἐὰν μή τι καὶ αὐτὴ τῶν ἔργων τῇ Φρυγίᾳ τε καὶ τῇ Θράττῃ συναπολαμβάνῃ.³

LETTERS OF FARMERS, 19

Letter 19

Mormias to Chremes

I was offering wedding sacrifices all for nothing precious fool that I am, and I was going around with a garland on when there was no occasion for it, and seeking to appease both household gods and gods abroad ; as for my son, he with his own hands had driven in the yoke of oxen from the fields to bring home his bride from town to the ancestral farm, he had bought the freedom of a flute-girl he happened to be in love with, had dressed her up like a bride and brought her home to me—a wild pigeon, as they say, in place of a tame one,^a a courtesan in place of a bride. At first she was modest and behaved in quite maidenly fashion, and, as young brides do, she tried to conceal her art, but finally their clever artifice, along with their designs on me, was revealed. However, they are not going to scorn me utterly as if I were a clod of clay, for I tell you I'm going to disown that fine bridegroom, and to the devil with him, unless he quits his outrageous luxury and digs ditches with me and breaks clods. And as for the bride, I'm going to sell her for deportation unless she too takes her share of the farm work and gives the Phrygian maidservant and the Thracian maidservant a hand.

^a See Tsirimbis, pp. 73-74

¹ τὸν τῶν παίδων om. M. τῶν παίδων om. Ald.

² ὑπέκρυπτε M Ald.

³ συνεπιλαμβάνη Hemsterhuys.

Φαιδρίας Σθένωνι

Φύεται μὲν ἐν τοῖς ἀγροῖς καλὰ πάντα, κεκόσμη-
 ταί τε ἡ γῆ τούτοις καὶ τρέφει πάντας· καὶ τὰ μὲν
 ἔστιν τῶν καρπῶν¹ διετήσια, τὰ δὲ καὶ πρὸς ὀλίγον
 ἀντέχοντά ἐστιν τρωκτὰ ὥραϊα· πάντων δὲ τούτων
 θεοὶ μὲν² ποιηταί, ἡ γῆ δὲ μήτηρ ἅμα καὶ τροφὸς
 αὕτη· φύεται δὲ καὶ δικαιοσύνη καὶ σωφροσύνη
 καὶ ταῦτα ἐν τοῖς ἀγροῖς, δένδρων τὰ κάλλιστα,
 καρπῶν τὰ χρησιμώτατα. μὴ τοίνυν γεωργῶν
 καταφρόνει· ἔστι γάρ τις καὶ ἐνταῦθα σοφία,
 γλώττη μὲν οὐ πεποικιλμένη οὐδὲ καλλωπιζομένη
 λόγων δυνάμει, σιγῶσα δὲ εἴ μάλα καὶ δι' αὐτοῦ
 τοῦ βίου τὴν ἀρετὴν ὁμολογοῦσα. εἰ δὲ σοφώτερα
 ταῦτα ἐπέσταλταί σοι ἢ κατὰ τὴν τῶν³ ἀγρῶν
 χορηγίαν, μὴ θαυμάσης· οὐ γὰρ ἔσμεν οὔτε Λίβυες
 οὔτε Λυδοὶ ἀλλ' Ἀθηναῖοι γεωργοί

¹ κακῶν M Ald.² μὲν om M.³ τῶν om. M

LETTERS OF FARMERS, 20

Letter 20

Phaedrias to Sthenon

It is in the country that all beautiful things grow ; with them the earth is adorned, and with them the earth provides nourishment for all. Some of the products keep throughout the year, whereas some keep but a short time and are eaten in their season , of all these things the gods are creators, but the earth is their mother and she is likewise their nurse. And righteousness and temperance, these also, grow in the country ; loveliest of trees are they, most profitable of fruits. So then do not be contemptuous of farmers , for in them too is wisdom of a sort—not elaborately expressed in speech nor decking itself out with forceful rhetoric, but conspicuous by its silence and confessing its virtue through its very life. If these written words addressed to you are too clever for the country to supply, do not marvel ; for we are not Libyan nor Lydian, but Athenian farmers.^a

^a Christ-Schmid-Stahlin II, 11 (1924), 790-791, points out that this last clause suggests Alcman 13 Diehl, which it resembles both in phrasing and in prosody. For a discussion of this question see Tsirimbis, pp. 68-69.

LOVE LETTERS OF
PHILOSTRATUS

INTRODUCTION

1. THE PHILOSTRATI AND THEIR WORKS

The early evidence for the lives of the Philostrati is so fragmentary, and the works of the Philostrati are so uniform in language and in style,^a that, after many years of discussion and conjecture, there is little prospect of a conclusive answer to the fundamental question, "How many Philostrati were there, and which of them wrote what?" On two points, however, there is agreement. (1) The author of the *Lives of the Sophists* was also the author of the *Life of Apollonius*,^b for, in his account of the sophist Alexander "Peloplatō," referring to a story that connected the name of Apollonius of Tyana with that of the sophist's mother, he writes, "In my work on Apollonius I have stated clearly on how many grounds this story is incredible"^c, (2) this Philostratus was

^a Schmid, *Atticismus* iv. 1-4

^b Although the proper title of this work is *In Honour of Apollonius of Tyana*, we shall follow Suidas and common practice in calling it the *Life*.

^c *Lives of the Sophists* ii 5, trans. W. C. Wright (L.C.L.), p. 191, although the Greek, at "I have stated clearly," has εἰρηται and no first person, the form of statement leaves no room for doubt that this, the traditional interpretation, is correct. The reference is to the *Life of Apollonius* i. 13

PHILOSTRATUS

not "Philostratus the Lemnian," to whom he occasionally refers ^a

The earliest external evidence is that of Menander Rhetor (of the end of the third century), who in one passage groups "Philostratus" with Plato, Xenophon, and Dio as writers of a λέξις ἐπιτετηδευμένη καὶ λεκαλλωπισμένη,^b and in another passage groups "the Philostratus who wrote the *Heroica* and the *Imagines*" with Xenophon, Nicostratus, and Dio Chrysostom as writers of an ἐξαγγελία ἀπλουστέρα καὶ ἀφελειότερα ^c This second passage is ordinarily taken to mean that the Philostratus who wrote the *Heroica* and the *Imagines* is to be distinguished from the great Philostratus, i.e. the author of the *Life of Apollonius* and the *Lives of the Sophists*, and this is no doubt the more natural interpretation, but the meaning may be that, whereas Philostratus's style in the *Heroica* and the *Imagines* is like that of Xenophon, Nicostratus, and Dio Chrysostom, his style in his other works is like that of Plato, Xenophon, and Dio (i.e. Dio Chrysostom ^d). In favour of this second and less natural interpretation is the presence of Xenophon's name and the name of Dio Chrysostom in both lists

It is not until seven centuries after Menander Rhetor that we find, in Suidas, a full statement; this statement, which distinguishes three Philostrati, may be condensed as follows. (1) Philostratus II, son of Lemnian sophist Philostratus (son of Verus), practising sophist at Athens, later at Rome under

^a *Lives of the Sophists* II. 27, 30, 31, 33 (pp 289-291, 303, 305, 311 Wright).

^b *Rhetores Graeci* (ed. L. Spengel) III (Leipzig, 1856), 411.

^c *Ibid*, pp 389-390

^d So Schmid, *Atticismus* IV. 8.

INTRODUCTION

Severus [193-211] and into the reign of Philip [244-249] Works μελέται, ἐπιστολαὶ ἐρωτικάι, εἰκόνες, διαλέξεις, αἶγες ἢ περὶ αὐλοῦ, Ἀπολλωνίου βίος τοῦ Τυανέως, ἀγορά, ἡρωικός, βίοι σοφιστῶν, ἐπιγράμματα, ἄλλα τινά. (2) Philostratus I of Lemnos (son of Verus and father of Philostratus II), practising sophist at Athens, lived in the time of Nero [54-68]. Works λόγοι πανηγυρικοί, λόγοι Ἐλευσινιακοί, μελέται, ζητούμενα παρὰ τοῖς ῥήτορσιν, ῥητορικὰ ἀφορμαί, περὶ τοῦ ὀνόματος, περὶ τραγωδίας, γυμναστικός, λιθογνομικός, Πρωτεύς, κύων ἢ σοφιστής, Νέρων, θεατής, τραγωδίαί, κωμωδίαί, ἔτερα πλεῖστα. (3) Philostratus (son of Nervianus the nephew of Philostratus II) of Lemnos, sophist, taught at Athens, died and buried in Lemnos, pupil and son-in-law of Philostratus II Works εἰκόνες, παναθηναϊκός, Τρωικός, παράφρασις τῆς Ὀμήρου ἀσπίδος, μελέται, and, according to some, βίοι σοφιστῶν.

Disregarding the lost works, we have then in Suidas the following attributions. (1) Philostratus II. *Letters, Images, διαλέξεις, Life of Apollonius, Heroicus, Lives of the Sophists.* (2) Philostratus I *Gymnasticus, Nero.* (3) Philostratus III *Images* Whether “διαλέξεις” includes both the letter to Aspasius of Ravenna (Τὸν ἐπιστολικὸν χαρακτήρα τοῦ λόγου, κτλ., Kayser 1871, pp 257-258) and the discourse on the opposition of νόμος and φύσις (*ibid*, pp 258-260) or whether it includes the latter only, the former being included in the main body of the *Letters*,^a Suidas’s articles would account for all ten works—provided (a) that the title ἐπιστολαὶ ἐρωτικάι includes all seventy-three letters and (b) that the *Images* ascribed to Philostratus III are the later

^a See Munscher, pp 511, 536.

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Imagines and not (as Munscher would have it ^a) the same *Imagines* as those ascribed by Suidas to Philostratus II. But the difficulties raised by Suidas's account—even apart from the glaring chronological impossibility—are numerous, and many scholars believe that the later *Imagines* is the only surviving work of a fourth Philostratus.^b Even to sketch these difficulties would take us far afield; excellent brief sketches of them are given by Schmid, *Atticismus* iv 1-7, by J. S. Phillimore, vol. i, pp xxxiv-xlv, of his translation of Philostratus's *In Honour of Apollonius of Tyana*, and by Schmid-Stahlin, §§ 715-718; the best and fullest recent statement is Münscher's, to which the present edition is heavily indebted throughout. Of the seven major works it is generally agreed that the *Gymnasticus*, the *Life of Apollonius*, and the *Lives of the Sophists* are by Philostratus II, and that the later *Imagines* are by Philostratus IV; Fertig, Croiset, and Munscher agree with Suidas in attributing the *Nero* to Philostratus I, whereas Schmid-Stahlin and Solmsen ^c attribute it to Philostratus II, Schmid-Stahlin agrees with Suidas in attributing the earlier *Imagines* to Philostratus II, whereas Fertig and Munscher attribute it to Philostratus III; Schmid-Stahlin and Solmsen agree with Suidas in attributing the *Heronius* to Philostratus II, whereas Fertig and Munscher attribute it to Philostratus III.

^a P. 520.

^b So Schmid-Stahlin, Fertig, and Munscher, all of whom make their Philostratus IV later than Suidas's Philostratus III. H. J. Rose (*A Handbook of Greek Literature* [London (1934)], pp. 403-404) also believes that there were four Philostrati, but his "III" and "IV" are other people's "II" and "III."

^c F. Solmsen, "Some Works of Philostratus the Elder," *TAPA* 71 (1940), 556-572

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On the problem of the *Letters* most of these disagreements have little bearing. Of the ms. titles of the *Letters* (see below, *Letter* 1) only one, Φιλοστράτου Ἀθηναίου ἐπιστολαί, lends support to the traditional attribution; and that support is feeble, for, since all the Philostrati were Athenian citizens or were associated with Athens,^a it would be hard to prove that Ἀθηναίου was here intended as a distinguishing mark.^b The testimonia^c shed no light on the attribution. Since, however, Suidas's attribution is supported by what ms. evidence there is, the burden of proof lies with those who would deny the *Letters* to Flavius^d Philostratus II, the "Athenian," the "Lemnian,"^e the "Tyrian."^f

2 THE AUTHENTICITY OF THE LETTERS

The authenticity of the *Letters* has been assailed on grounds of (1) language, (2) style, (3) spirit.

(1) *Language*—Schmid has noted forms that occur in the *Letters* and nowhere else in Philostratus II (who for Schmid is the author of the *Gymnasticus*,

^a Munscher, pp. 473, 490, Munscher in *JAW* 149 (1910), 105.

^b Cf. Kayser 1844, p. 11.

^c *Ibid.*, pp. 1-11.

^d So Philostratus II himself in his dedication of the *Lives of the Sophists* to Antonius Gordianus.

^e Eunapius, *Lives of the Philosophers and Sophists*, p. 454 Boissonade, Suidas. For the confusion resulting from this name, by which Philostratus II, in his *Lives of the Sophists* (ii. 27, 30, 31, 33), regularly refers to Philostratus III, see Schmid, *Atticismus* iv. 4.

^f Photius, *Bibliotheca* 44 (ed. I. Bekker, i [Berlin, 1824], 9), scholia to Lucian's *Icaromenippus*, ad init., Tzetzes, *Chiliades* vi. 303-308. See Munscher, pp. 481-483; Munscher in *JAW* 149 (1910), 109.

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the *Nero*, the *διάλεξις* on *νόμος* and *φύσις*, the earlier *Imagines*, the *Life of Apollonius*, the *Heroicus*, and the *Lives of the Sophists*^a) ἦς for ἦσθα (*Letter* 36),^b Ἀπόλλωνα for Ἀπόλλω (*Letter* 7),^c ὥόμην for ὥμην (*Letter* 59),^d ἀμέλει (*Letters* 29 and 59), etc.^e Schmid has noted further that the *Letters* do not use certain words and phrases which in the other works are frequent: ἀπόχρη,^f ἀπτεσθαι in figurative sense,^g ἀφικνεῖσθαι ἐς in figurative sense,^h ἔρχεσθαι ἐς,ⁱ φοιτᾶν,^j etc. On the basis of these points of language Schmid in his *Atticismus* seems to condemn all the letters except 72 and 73, though he does not make it plain that his condemnation extends beyond the "love letters,"^k by which phrase, in Schmid-Stählin,^l he designates *Letters* 1-64, including apparently *Letters* 40-45, 48-49, and 51-53, not found in mss. of the second family (see below, Table III): in Schmid-Stählin he explicitly accepts *Letters* 65-73. To Schmid's second point, that the *Letters* do not contain certain favourite words and phrases, Munscher replies that the total bulk of the *Letters* is too small to justify the use of the statistical method; to Schmid's general argument he replies that the statistical method cannot make proper allowance anyway for "das subjektive Moment" and that the differences are outweighed by

^a This seems to be implicit in the *Atticismus* in spite of the author's warning (vol iv, p. 2) that he means merely "dass ihre Hauptmasse dem Sprachcharakter nach eine völlig untrennbare Einheit bilde", on p. 4 he remarks that it is more probable that many works in one style should be the work of one man than that they should be the work of three.

^b *Atticismus* iv. 35

^c *Ibid.*, p. 17.

^f *Ibid.*, p. 134

^h *Ibid.*, p. 141.

^j *Ibid.*, pp. 240-241.

^d *Ibid.*, p. 38

^e *Ibid.*, p. 123.

^g *Ibid.*, pp. 134-136.

ⁱ *Ibid.*, p. 171.

^k *Ibid.*, pp. 2-3.

^l § 718.

INTRODUCTION

the agreements,^a especially the agreements with the *Life of Apollonius* and the *Lives of the Sophists*, the two works whose authenticity can scarcely be questioned.^b

(2) *Style*—Schmid's suspicions are further roused by his finding in the *Letters* no proverbial expressions, much metonymy, and much anaphora.^c Proverbial expressions, says Schmid, are rare in Philostratus anyway; yet, since they are numerous in the love letters of Alciphron, Aelian, and Arianetus, their absence in the love letters of Philostratus is significant.¹ Schmid's statistics for metonymy and anaphora are even less convincing, surely metonymy and anaphora are obvious devices for the attaining of preciousness.

(3) *Spirit*—Many of the love letters are written in a strange, brooding spirit which almost cloaks the occasional grotesqueries—so long as one reads to oneself and sympathetically—but utterly fails to cloak the grotesqueries when one reads to someone else, e.g. *Letter 18*, to the boy whose sandal made his foot sore, and *Letter 25*, to the woman who was not pretty when she was angry. That such grotesqueries can be cloaked at all is an indication of the author's skill in putting his reveries into words. That there is no occasion for the use of such skill elsewhere in the Philostratean corpus is no indication that the *Letters* are not by Philostratus II: on the contrary, those who stress the difference in "spirit" should be

^a Pp. 524-525. A similar argument is used by Schmid himself (*Atticismus* iv. 3, n. 2) in reply to Bergk's claim that the style of the *Imagines* is different from that of the *Life of Apollonius*.

^b *Atticismus* iv. 4.

^c *Ibid.*, pp. 493-495, 498-500.

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especially impressed by the similarity of the language to the language of the *Life of Apollonius* and the *Lives of the Sophists*.

On none of the above three grounds has a case against the *Letters* been made out Philostratus II, like many other sophists, was apparently interested in letter writing^a; like the author of *Letter 55*, he had certainly been in Rome; and the form of Arethas's mention of Philostratus in his scholium on Lucian, *De Saltatione* 69,^b is at least consonant with Philostratus's authorship. In default, then, of proof to the contrary, the *Letters* should be regarded as authentic^c.

3 MANUSCRIPTS

Kayser's editions^d are based on the following mss. .

^a *Lives of the Sophists* II. 24 and 33.

^b See above, p. 4, note c. Arethas's words are (H. Rabe's text, [Leipzig, 1906], p. 189): τοῦτον λέγει Λεσβώννακτα, οὗ καὶ ἄλλαι μελέται ῥητορικαὶ φέρονται θαυμάσιαι καὶ ἐνάμιλλοι Νικοστράτου καὶ Φιλοστράτου τῶν ἐν τοῖς νεωτέροις σοφισταῖς διαπρεπόντων, μάλιστα δὲ αἱ ἐρωτικαὶ ἐπιστολαὶ πολλὴν τὴν ἐκ τῶν λόγων ἀποστάζουσαι ἡδονήν.

^c It is unlikely that any light could be thrown upon this problem by a study of the passages in which the *Letters* name, or refer to, previous authors; the authors named are Aeschines Socraticus (*Letter 73*), Crates Thebanus (18), Critias (73), Demosthenes (39), the philosopher from Sinopé (i.e. Diogenes Cynicus) (18), Gorgias (73), Hippias Eleus (73), Homer (15, 57, 58), Lysias (44), Menander (16, 38, 47), Pindar (53), Plato (44, 73), Plutarch (73), Prodicus (73), Protagoras (73), Sappho (51), Thucydides (73), the son of Gryllus (i.e. Xenophon) (73). There is no reason to suppose that all of these authors were not known to all of the Philostrati.

^d Kayser 1844, *Prooemium*, pp. ii-iv.

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FAMILY 1

First Group.

- R Vaticanus 140 (olim 1030; Boissonade's "C", chartac., 14th cent.), ff. 260r sqq. : *Letters* 1-58.
- r Vaticanus 87 (olim 99, chartac., 14th-15th cent.), ff. 516v sqq. : *Letters* 1-58
- U Urbinas 127 (chartac., written by Michael Apostolius †1480 [see Vogel-Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (Leipsic, 1909), p. 309]), ff. 220r sqq. : *Letters* 1-64, *Letter* 5 repeated from some source in Family 2. Only in *Letters* 59-64 (in which U deserts Family 1) does Kayser regularly record the readings. In our prefatory critical notes to the various letters U is assigned throughout to Family 1
- v Vindobonensis phil. 331 (chartac., "antiquus" Nessel). *Letters* 28-57 (through ὡς πόλιν μὴ).
- π Parisinus 2885 (chartac., beginning of 16th cent.), ff. 137r sqq. : *Letters* 1-47 (through τῷ Ἐνιπεῖ ἐπενήξατο)
- c Cantabrigiensis "6697" (chartac.): *Letters* 1-47 (through τῷ Ἐνιπεῖ ἐπενήξατο). Only selected variants from this ms were available to Kayser. Kayser's reference is probably to Kk. vi. 23 [2103], 16th century. Mr A F Scholfield, Librarian of the University Library, Cambridge, kindly communicates the following "The number '6697' means nothing at all, but in Barnard's catalogue of 1697 a ms of Philostratus, belonging to Thomas Gale and which may be ours, is No '6097.' It is probable that Kayser's reference is a mistake for that"

Second Group:

- p Parisinus 1696 (membran., 14th cent.), ff. 282r sqq., 306v sqq. : *Letters* 1-40. Kayser does not profess to have collated this throughout; his two references to it in his critical notes to *Letter* 51 apparently result from misprints
- u Urbinas 110 (chartac., 14th-15th cent.; a copy of Parisinus 1696), ff. 121v sqq. : *Letters* 1-40. The title is Φιλοστράτου ἐπιστολαὶ ἐρωτικάι.

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- u β Urbinas 134 (chartac., 15th cent., the section containing the *Letters* is in the hand of a certain Phran-copulos [see Vogel-Gardthausen, p 237]), ff. 124r-131v. *Letters* 1-39, in the following order 1, 3, 2, 5, 8-10, 12-14, 21-22, 25, 32, 26, 30, 18, 36, 38, 4, 6-7, 11, 15-17, 19-20, 23-24, 27-29, 31, 33-35, 37, 39. The title is *Φιλοστράτου Ἀθηναίου ἐπιστολαί*

Third Group :

- γ { Palatinus 155 (membran, 16th cent), ff 97r-100v.
Coislmanus 321 (chartac., 16th cent), ff 108r sqq
Parisinus suppl grec (Kayser in both editions errs in calling this ms. Coislmanus) 352 (bombyc, 13th cent), ff 140v sqq, 150r sqq.
These three mss contain *Letters* 28-39, 46-47, 50, 54-56, 58-64, in the following order. 28-39, 54, 46, 55, 63, 47, 50, 56, 59, 58, 64, 34, 62, 60, 61. The group of fourteen letters beginning with *Letter* 54 has the title *Φιλοστράτου ἐπιστολαὶ ἑταιρικαὶ* and follows the reading of Family 2. In Table III below, however, and also in our prefatory critical notes to the various letters, γ is assigned throughout to Family 1
- d Parisinus 1657 ("1697" in Kayser 1871 is a misprint, chartac, 16th cent), ff 217v sqq : *Letters* 34, 46-47, 50, 54-56, 58-64, in the same order as in the three mss preceding.

FAMILY 2

- ρ Vaticanus 96 (ohm 103, chartac, 13th-14th cent), ff. 1r sqq. . *Letters* 1-39, 46-47, 50, 54-64
- fa Laurentianus 55 7 (chartac., 15th cent), ff. 238r sqq
Letters 1-39, 46-47, 50, 54-64.
- fb Laurentianus 58. 16 (chartac, 15th cent), ff. 70r sqq
Letters 1-39, 46-47, 50, 54-64.
- l Lugdunensis 76 : *Letters* 1-39, 46-47, 50, 54-64.
- ψ Parisinus 3026 (Boissonade's "E", chartac, 16th cent.), ff 32v sqq. *Letters* 1-39, 46-47 (the appearance of this ms. in Kayser's critical notes to *Letter* 54 apparently results from a misprint); has lacunae (in *Letters* 7 [*τί δέι—ὁμοίος πρὸς ἐκείνον εἶναι*], 32

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- [τὸ ἔκπωμα to the end], and 16 [ἡκουσά γε μὴν to the end]) which are shared by the Aldine edition
- M Matritensis (Biblioteca Nacional) 4693 (63 Iriarte; written by Constantine Lascaris between 1460 and 1465 [see Vogel-Gardthausen, p. 243]). *Letters* 40-45, 49, 65-73 Except for *Letter* 73 Kayser apparently had no collation of this ms; he believed that it was the source of the Aldine edition, which, however, contains *Letter* 48 (see Munscher, p. 533, n. 122) ¹
- b Baroccianus 50 (membran, 11th cent.), ff. 363r sqq.: *Letters* 1-9, 11, 17, 20-23, 27-28, 46-48, 54-55, 63, in the following order. 1-3, 54, 46, 20, 9, 55, 17, 63, 4, 21, 27, 22, 5, 47-48, 6-7, 23, 8, 28, 11 The appearance of this ms. in Kayser's critical notes to *Letter* 15 apparently results from a misprint.

INDEPENDENT MSS.

- h Palatinus 129 (chartac, end of 15th cent.), ff. 23r, 68v, 75r (wrongly numbered "65"). Excerpts from *Letters* 3, 1, 17, 5, 27, 7, 8, 29, 56, 10, 13, 3, 24, 25, 13 The appearance of this ms. in Kayser's critical notes to *Letters* 4, 16, 18, 20 apparently results from misprints.
- Matritensis 4693 (see above), counts as an independent ms. for *Letter* 73, which Kayser knows only from this ms. and from
- Parisinus 2775 (chartac, 15th cent.): *Letter* 73 See the last section of Kayser 1844, p. xxv.
- φ Laurentianus 59 30 (chartac, 13th cent.), ff. 146v sqq.: *Letters* 40-45, 49, 51-52, 65-72.

Of the sixty-four letters found in Family 1 (first and second groups only) or in Family 2 or in both, Family 1 has fifty-eight (*Letters* 1-58 Kayser) and Family 2, as we have seen above (p. 396), has fifty-three (*Letters* 1-39, 46-47, 50, 54-64). Eight more letters (65-72) are found in φ The last letter (73) is found in Matritensis 4693 and in Parisinus 2775.

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Table I shows the order of the letters in the best mss. of Family 1 (i.e. in the first and second groups) and in the mss of Family 2

TABLE I

The Two Chief Manuscript Orders

Family 1, First and Second Groups		Family 2	
Kayser	Olearius	Kayser	Olearius
1	29	3	27
2	30	54	28
3	27	1	29
4	37	2	30
5	41	46	31
6	43	20	32
7	44	9	33
8	46	55	34
9	33	17	35
10	50	63	36
11	48	4	37
12	51	21	38
13	59	27	39
14	19	22	40
15	63	5	41
16	26	47	42
17	35	6	43
18	22	7	44
19	69	23	45
20	32	8	46
21	38	28	47
22	40	11	48
23	45	50	49
24	54	10	50
25	55	12	51
26	57	56	52
27	39	29	53
28	47	24	54

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Family 1, First and Second Groups		Family 2	
Kayser	Olearius	Kayser	Olearius
29	53	25	55
30	58	57	56
31	60	26	57
32	25	30	58
33	21	13	59
34	65	31	60
35	20	58	61
36	67	59	62
37	21	15	63
38	68	60	23
39	70	33	24
40	2	32	25
41	3	16	26
42	4	61	64
43	5	34	65
44	6	62	66
45	10	14	19
46	31	35	20
47	42	36	67
48	12	37	21
49	9	18	22
50	49	38	68
51	73	19	69
52	74	39	70
53	72	64	71
54	28		
55	34		
56	52		
57	56		
58	61		

In manuscript tradition—and in form and substance as well—the *Letters* fall naturally into two groups (1) Fifty-three are love letters, twenty-three of which are addressed to boys (*Letters* 1, 3-5, 7-11, 13-19, 24, 27, 46, 56-58, 64) and the remaining thirty to women (*Letters* 2, 6, 12, 20-23, 25-26, 28-39,

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47, 50, 54-55, 59-63) For none of these letters do the mss give the name of the addressee These fifty-three letters, and these fifty-three only, are found in the mss. of Family 2—arranged according to subject ^a and, with a few exceptions, in such a way that they alternate from boys to women, see Table II *Letters* 3 and 54 (Kayser's numbers) deal with roses *Letter* 3 tells a boy that boys should accept their lovers' roses and wear them, and that roses are "earth's lightning flashes," "the torches of love"; *Letter* 54 begs a woman to accept roses, to garland herself with them and to sleep on them, likens roses to fire, and urges the roses to burn her if she will not listen So also *Letters* 1 and 2 go together; *Letters* 46 and 20; 4 and 21; 27 and 22; 5 and 47, 7 and 23; 8 and 28; 24 and 25; 57 and 26; 16 and 61; 14 and 35; 19 and 38. *Letter* 9 goes not with 55 but with 63; *Letter* 17 goes not with 63 but with 55; *Letters* 11, 10, and 56 go with 50, 12, and 29; *Letters* 13, 58, and 15 go with 30, 31, and 59; *Letter* 18 goes with 36 and 37; *Letters* 60, 33, and 32 go together, but they are all addressed to women; so also *Letters* 34 and 62 This leaves standing alone three letters only—6, 39, and 64—and the last two of these may perhaps, as their position suggests, have been intended to go together. In most of the mss of Family 1 (see below, Table III) six of these fifty-three letters are missing (*Letters* 59-64 Kayser), and the remaining forty-seven letters stand in a different order. 1-39, 46-47, 50, 54-58 (Kayser's numbers; see above, Table I), in some or all of the mss of Family 1 four of the letters addressed to women have been readdressed to boys (2, 6, 12, 54), and one letter addressed to a boy has been re-

^a See Munscher, pp. 528-530.

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addressed to a woman (19). This order seems to have no general principle except to put most of the letters to boys together (1-18, 24, 27, 46, 54, 56-58 Kayser) and most of the letters to women together (19-23, 25-26, 28-39, 47, 50, 55 Kayser). Of *Letters* 59-64, which have a different text tradition, 59-63 are addressed to women in all the mss.; *Letter* 64 is addressed to a woman in one ms. of Family 1, to a boy in all the other mss. (2) A miscellaneous group of twenty letters (40-45, 48-49, 51-53, 65-73 Kayser) have in common only the fact that they are not found in mss. of Family 2; see below, Table III. Of these twenty letters only *Letter* 48 ("To a Certain Companion") and *Letter* 53 ("To a Certain Woman") are love letters; the remaining eighteen deal with a number of different subjects (some of the letters lacking even letter form) and are addressed, either on ms. authority or on the authority of the Aldine edition,^a to named persons.

Of the forty-seven letters common to the two families (*Letters* 1-39, 46-47, 50, 54-58 Kayser) twenty (*Letters* 7-8, 10, 12-13, 15, 18-19, 21-22, 25-29, 33-34, 36, 38-39) appear in a shorter form in Family 1; in no case is any of the substance of the shorter form lacking in the longer. Kayser, believing that the shorter form was the original and that the longer was the result of the author's revision in his old age, printed the shorter form in large type, and printed the additional material in small type at the bottom of the page. Westermann agreed, and did the same. Hercher wished to print one recension only (that of Family 2) and to treat omissions by Family 1 as variants on that recension, but was overruled by his

^a See Munscher, p. 534, n. 124

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TABLE II

Kayser's Order with Reference to the Order of Family 2

<i>Letters to Boys</i>			<i>Letters to Women</i>		
Number in mss of Family 2 (see above, Table I)		Kayser's number	Number in mss of Family 2 (see above, Table I)		Kayser's number
1	=	3	2	=	54
3	=	1	4	=	2
5	=	46	6	=	20
7	=	9	8	=	55
9	=	17	10	=	63
11	=	4	12	=	21
13	=	27	14	=	22
15	=	5	16	=	47
			17	=	6
18	=	7	19	=	23
20	=	8	21	=	28
22	=	11	23	=	50
24	=	10	25	=	12
26	=	56	27	=	29
28	=	24	29	=	25
30	=	57	31	=	26
			32	=	30
33	=	13	34	=	31
35	=	58	36	=	59
37	=	15	38	=	60
			39	=	33
			40	=	32
41	=	16	42	=	61
			43	=	34
45	=	14	44	=	62
			46	=	35
			47	=	36
			48	=	37
49	=	18	50	=	38
51	=	19	52	=	39
53	=	64			

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4 THE GROWTH OF THE CORPUS

Of the seventy-three letters in the present collection the first three editions had only sixty-two (2-63 Olearius = 1-18, 20-33, 35, 37, 40-50, 54-60, 63, 65-73 Kayser), which they divided into two parts: *Letters* 2-26 Olearius (= 40-44, 65-66, 49, 45, 67, 48, 73, 68-72, 14, 35, 37, 18, 60, 33, 32, 16 Kayser, preceded by *Letter* 1 Olearius [Τὸν ἐπιστολικὸν χαρακτῆρα, κτλ]), entitled Ἐπιστολαὶ Φιλοστράτου, and *Letters* 27-63 Olearius (= 3, 54, 1-2, 46, 20, 9, 55, 17, 63, 4, 21, 27, 22, 5, 47, 6-7, 23, 8, 28, 11, 50, 10, 12, 56, 29, 24-25, 57, 26, 30, 13, 31, 58-59, 15 Kayser), entitled in the Aldine and the Geneva editions Φιλοστράτου ἐπιστολαί. Meursius in 1616 added eight (64-71 Olearius = 19, 34, 36, 38-39, 61-62, 64 Kayser) and published in fuller form five letters already known (25-26, 29, 44, 55 Olearius = 1, 7, 16, 25, 32 Kayser). The remaining three letters (72-74 Olearius = 51-53 Kayser) were added by Olearius in 1709.

5 THE PRESENT EDITION AND ITS DEPENDENCE UPON THE EDITIONS OF KAYSER

In the present edition the critical notes are based almost entirely on Kayser's edition of 1844, with occasional help from Boissonade's edition of 1842. However ungracious it may be to speak unkindly of a scholar who has done for Philostratus far more than all other scholars put together, it is unlikely that anyone who has gone through the labour of trying to use Kayser's critical apparatus will refuse his assent to the unfavourable judgements of Schanz^a and of Munscher^b. It is often necessary to guess at

^a *RhM* 38 (1883), 305

^b P. 533, n. 122.

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Kayser's lemmata ; the lemmata sometimes overlap ; the notes are sometimes incomplete, recording the reading of a given ms. in one part of a letter and not in another (e.g. ms. uß in *Letter* 10) ; in some letters one cannot be sure which mss. Kayser collated ; occasionally one finds a variant recorded for a ms. which, according to Kayser's own list of the letters the ms. includes, does not include the letter in question (ms. b in *Letter* 15, ms. h in *Letters* 4, 16, 18, 20, ms. p in *Letter* 51, ms. ψ in *Letter* 54). In view of these uncertainties the *Letters* of Philostratus can never be edited properly without a recollection of the mss.—preferably a recollection on the basis of Family 2. The most that the present editors can hope to do is to elicit Kayser's intent and to avoid drawing questionable conclusions from his silence—hence their frequent attribution of a variant to "some mss." or "most mss." Disregarding (a) Kayser's independent ms. h, which includes only a few letters (letters for which there is abundant testimony from Family 1 and from Family 2), and (b) (except in *Letter* 73) his ms. Matritensis 4693, about which he seems to know little (see his *Prooemium*, p. iv, n. 7) and to which he does not assign a signum, and including his independent ms. φ, which contains some letters for which it is the sole witness and no letters for which Family 2 is available, we have indicated, at the beginning of the critical notes to each letter, the number of mss. on which Kayser's text is apparently based. In Table III an attempt has been made to show which mss. Kayser used for which letters. Table IV shows Kayser's order with reference to the order of Olearius, Table V shows Olearius's numbers for Kayser's last nine letters.

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In view of the defects of Kayser's apparatus the present editors have exercised the liberty of picking and choosing their material; and they caution the reader against drawing an argument from silence

Emendations by the editors will be found on pp 444, 452, 490, 494, 506, 512, 514, 520, 525.

TABLE III

Manuscripts on which the Texts of the Various Letters were based by Kayser

	Family 1			Family 2	Independent MSS.
	First Group	Second Group	Third Group		
Letters					
1-9	R r	πc	p u u β	$\rho fafb l \psi b$	
10	R r	πc	p u u β	$\rho fafb l \psi$	
11	R r	πc	p u u β	$\rho fafb l \psi b$	
12-16	R r	πc	p u u β	$\rho fafb l \psi$	
17	R r	πc	p u u β	$\rho fafb l \psi b$	
18-19	R r	πc	p u u β	$\rho fafb l \psi$	
20-23	R r	πc	p u u β	$\rho fafb l \psi b$	
24-26	R r	πc	p u u β	$\rho fafb l \psi$	
27	R r	πc	p u u β	$\rho fafb l \psi b$	
28	R r	$v \pi c$	p u u β	$\rho fafb l \psi b$	
29-33	R r	$v \pi c$	p u u β	$\rho fafb l \psi$	
34	R r	$v \pi c$	p u u β	$\rho fafb l \psi$	
35-39	R r	$v \pi c$	p u u β	$\rho fafb l \psi$	
40	R r	$v \pi c$	p u		ϕ
41-45	R r	$v \pi c$			ϕ
46-47	R r	$v \pi c$	γd	$\rho fafb l \psi b$	
48	R r	v		b	
49	R r	v			ϕ
50	R r	v	γd	$\rho fafb l$	
51-52	R r	v			ϕ
53	R r	v			
54-55	R r	v	γd	$\rho fafb l b$	
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	Family 1			Family 2	Independent mss
	First Group	Second Group	Third Group		
Letters					
56	R r v		γ d	ρ fa fb l	
57	R r v			ρ fa fb l	
58	R r		γ d	ρ fa fb l	
59-62	U	-	γ d	ρ fa fb l	
63	U		γ d	ρ fa fb l	b
64	U		γ d	ρ fa fb l	
65-72					φ
73					M

TABLE IV

Kayser's Order with Reference to the Order of Olearius

Olearius	Kayser	Olearius	Kayser	Olearius	Kayser
2	40	22	18	42	47
3	41	23	60	43	6
4	42	24	33	44	7
5	43	25	32	45	23
6	44	26	16	46	8
7	65	27	3	47	28
8	66	28	54	48	11
9	49	29	1	49	50
10	45	30	2	50	10
11	67	31	46	51	12
12	48	32	20	52	56
13	73	33	9	53	29
14	68	34	55	54	24
15	69	35	17	55	25
16	70	36	63	56	57
17	71	37	4	57	26
18	72	38	21	58	30
19	14	39	27	59	13
20	35	40	22	60	31
21	37	41	5	61	58

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Olearius	Kayser	Olearius	Kayser	Olearius	Kayser
62	59	67	36	72	53
63	15	68	38	73	51
64	61	69	19	74	52
65	34	70	39		
66	62	71	64		

TABLE V

Olearius's Numbers for Kayser's Last Nine Letters

Kayser.	65	66	67	68	69	70	71	72	73
Olearius:	7	8	11	14	15	16	17	18	13

The half-brackets in our Greek text and in our translation serve only to give a rough indication of the amount of material that Kayser, Westermann, and Hercher's publishers excised. They do not include all the minor omissions of Family 1. They have not been put in with perfect consistency, indeed in the English translation such consistency would not always have been possible (e.g. *Letters* 10, 22, 38, 39). And they are not always so related to the punctuation as to leave outside a properly punctuated version of a Family 1 letter. It is hoped that they will not give too much offence to the eye. They will at least be easier on the nerves than Kayser's method, which would have been a poor one even if he had taken pains in carrying it out, and which the house of Didot made worse by reserving all the excised matter to the end of the body of *Letters*. Hercher must have had the temper of an angel not to say more than he does (*Epistolographi Graeci*, p. lix), or perhaps his publishers would not print his sentiments.

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Translations. Latin—Antonio Bonfini^a ("Rosae quasi alis ita folus volitantia, ut ad te venirent, diligentiam

^a So Fabricius in Fabricius-Harles, *Bibliotheca Graeca*⁴ i (Hamburg, 1790), 689. The source of Fabricius's information does not appear; see Harles in vol. v (3d ed., Hamburg, 1796), 551. The attribution on the title page of *Epistolae Graecanicae Mutuae*, "à Iacobo Cuacio . . . magnam partem Latinitate donatae," is generally discredited; see *Bibliotheca Graeca*⁴ i 676.

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adhibuerunt. Suscipe eas benigniter, ut Adonidis monimenta, aut ut Veneris tincturam, aut ut telluris oculos ") in *Epistolae Graecanae Mutuae*, Geneva, 1606; also in Morel's edition, Paris, 1608. G Ohlschläger ("Rosae, folius quasi alis latae, ut ad te venirent properarunt Suscipe eas benigniter, ut Adonidis monimenta, aut ut Veneris tincturam, aut ut telluris oculos ") Leipsic, 1709; apparently a revision of the Bonfini version Jan de Meurs ("Rosae, folius quasi alis latae, ut ad te venirent properarunt Suscipe eas benigniter, ut et Adonidis monimenta, aut ut Veneris tincturam, aut ut telluris oculos ") in his *Opera* vii (Florence, 1746), 815-870, apparently a revision of the Bonfini-Ohlschläger version A. Westermann ("Rosae foliis tamquam alis latae ut ad te venirent properarunt Suscipe eas benigne aut ut Adonidis monimenta aut ut Veneris tincturam aut ut terrae oculos "), Paris, 1849 (reprint Paris, 1878); apparently a revision of the Bonfini-Ohlschläger version (see Westermann, p. ii). R Hercher ("Rosae foliis tanquam alis latae ut ad te venirent properarunt Suscipe eas benigne aut ut Adonidis monimenta aut ut Veneris tincturam aut ut terrae oculos "), Paris [1873]; Westermann's version, but insufficiently revised (21 [p 487]; 39 [p 489]) and insufficiently adapted to Hercher's text (10 [p. 487]).

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SIGLA

MANUSCRIPTS ^a

1 = Family 1

First Group :

- R = Vaticanus 140 (14th cent.)
- r = Vaticanus 87 (14th-15th cent.)
- U = Urbinas 127 (15th cent.)
- v = Vindobonensis phil 331 ("antiquus")
- π = Parisinus 2885 (beginning of 16th cent.)
- c = Cantabrigiensis "6697" (see above, p. 395)

Second Group :

- p = Parisinus 1696 (14th cent.)
- u = Urbinas 110 (14th-15th cent.)
- uβ = Urbinas 134 (15th cent.)

Third Group :

- γ = { Palatinus 155 (16th cent.)
Coislunianus 321 (16th cent.)
Parisinus suppl. grec 352 (13th cent.)
- d = Parisinus 1657 (16th cent.)

2 = Family 2

- ρ = Vaticanus 96 (13th-14th cent.)
- fa = Laurentianus 55 7 (15th cent.)
- fb = Laurentianus 58 16 (15th cent.)
- l = Lugdunensis 76
- ψ = Parisinus 3026 (16th cent.)
- b = Baroccianus 50 (11th cent.)

^a It has seemed advisable to print Kayser's ms sigla even though the present edition, for reasons given above (pp. 404-405), does not identify the mss. from which the variant readings are drawn.

SIGLA

Independent

h	=	Palatinus 129 (end of 15th cent)
φ	=	Laurentianus 59. 30 (13th cent)

EDITIONS

Ald =	Musurus (Ἐπιστολαὶ διαφόρων φιλοσόφων ῥητόρων. σοφιστῶν, κτλ , Venice [apud Aldum], 1499)
1606 =	<i>Epistolae Graecanicae Mutuae</i> , Geneva, 1606

ΦΙΛΟΣΤΡΑΤΟΥ

ΕΠΙΣΤΟΛΑΙ ΕΡΩΤΙΚΑΙ¹

1 [29]

[Μειρακίω²]

Τὰ ῥόδα ὥσπερ πτεροῖς τοῖς φύλλοις ἐποχούμενα
ἐλθεῖν παρὰ σέ σπουδῇν ἐποιήσατο.³ ὑπόδεξαι
αὐτὰ εὐμενῶς, ἥ ὥς Ἀδώνιδος ὑπομνήματα ἥ ὥς
Ἀφροδίτης βαφὴν ἥ ὥς γῆς ὄμματα. ἀθλητῇ μὲν
οὖν κότινος πρέπει καὶ βασιλεῖ μεγάλῳ ὀρθῇ ἡ⁴
τιάρα καὶ στρατιώτῃ λόφος, καλῶ δὲ μειρακίῳ

¹ Φιλοστράτου ἐπιστολαὶ ἐρωτικάι 2, two mss of second group of 1, Φιλοστράτου Ἀθηναίου ἐπιστολαί first group of 1, one ms. of second group of 1. The third group of 1 divides the letters into two sections (28-39 ; 34, 46-47, 50, 54-56, 58-64), entitling the first section Φιλοστράτου Ἀθηναίου ἐπιστολαί and the second section Φιλοστράτου ἐπιστολαὶ ἐταιρικάι (see above, p. 396). Suidas, s v. Φιλόστρατος, gives the title as Ἐπιστολαὶ ἐρωτικάι

Seven mss. of Family 1, six mss. of Family 2. (See above, Table III.)

² These vague inscriptions are generally thought to be late

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LOVE LETTERS OF PHILOSTRATUS

Letter 1 [29]

To a Boy

THE roses, borne on their leaves as on wings, have made haste to come to you. Receive them kindly, either as mementos of Adonis^a or as tinct of Aphroditê^b or as eyes^c of the earth. Yes, a wreath of wild olive becomes an athlete, a tiara worn upright the Great King,^d and a helmet crest a soldier; but roses become a beautiful boy, both because of

^a Roses sprang from the blood of Adonis (Bion 1 64-66). It is probable that most of the cultivated roses of the Greeks were red; see Olck in *RE* s.v. *Gartenbau*, Sp. 778.

^b The red rose owed its colour to the blood of Aphroditê, who pricked her feet on rose thorns as she ran frantically about after learning of Adonis' death (Tzetzes on Lycophron 831). Cf below, *Letter* 4.

^c I.e. "chief adornments."

^d No one else was permitted to wear the tiara upright (Xenophon, *Anabasis* II 5. 23).

additions. This letter is a companion piece to *Letter* 2 (cf Munscher, pp 528-536).

¹ ἐποίησαντο 1, one ms. of 2

² ὀρθῇ ἢ Bentley. ποθητῇ 1, ποροθητῇ 2

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ρόδα¹ καὶ διὰ συγγένειαν τῆς² εὐωδίας καὶ διὰ τὸ οἰκεῖον τῆς χροιᾶς. περιθήσῃ δὲ οὐ σὺ τὰ ρόδα, ἀλλ' αὐτὰ σέ.

2 [30]

[Γυναικί³]

Πέπομφά σοι στέφανον ρόδων, οὐ σὲ τιμῶν, καὶ τοῦτο μὲν γάρ, ἀλλ' αὐτοῖς τι χαριζόμενος τοῖς ρόδοις, ἵνα μὴ μαρανθῇ.

3 [27]

[Μειρακίῳ⁴]

Οἱ Λακεδαιμόνιοι φοινικοβαφεῖς ἐνεδύοντο θώρακας,⁵ ἣ ἵνα ἐκπλήττωσι τοὺς πολεμίους⁶ τῷ φοβερῷ τῆς χροιᾶς, ἣ ἵνα ἀγνοῶσι τὸ αἷμα τῇ

Seven mss. of Family 1, six mss. of Family 2 (See above, Table III.)

¹ ρόδον 1.

² τῆς om 1.

Seven mss. of Family 1, six mss. of Family 2.

³ γυναικί 2 (in which this letter is a companion piece to *Letter 1*), τῷ αὐτῷ or μειρακίῳ some mss. of 1 (in which this letter is one of a large group [*Letters 1-18*] addressed to boys). See above, p. 401

Seven mss. of Family 1, six mss. of Family 2

⁴ τῷ αὐτῷ 1. This letter is a companion piece to *Letter 54*

⁵ χιτώνας 1

⁶ ἐναντίους 1

LOVE LETTERS, 1-3

affinity of fragrance and because of their distinctive hue. You will not wear the roses . they will wear you ^a

Letter 2 [30]

To a Woman

I have sent you a garland of roses, not to honour you (though I would fain do that as well), but to do a favour to the roses themselves, so that they may not wither.^b

Letter 3 [27]

To a Boy

The Lacedaemonians used to attire themselves in crimson-coloured corselets, either to shock their enemies by the fearsome hue, or, by having the colour the same as that of blood, to prevent their noticing

^a Cf. below, *Letter 2*, *Palatine Anthology* v. 142 Dubner :

Τίς, ῥόδον ὁ στέφανος Διονυσίου, ἢ ῥόδον αὐτὸς
τοῦ στεφάνου, δοκέω, λείπεται ὁ στέφανος

^b Cf. Ben Jonson, "To Celia" :

" I sent thee late a rosy wreath,
Not so much honouring thee
As giving it a hope that there
It could not wither'd be."

For discussion of this poem with reference to its sources in this letter and in *Letters* 32, 33, and 46 see E. Barker in the *Spectator* 157 (1936), 890-891 ; C. H. Herford and Percy Simpson, *Ben Jonson* II (Oxford, 1925), 386.

PHILOSTRATUS

κοινωνία τῆς βαφῆς ὑμᾶς δὲ δεῖ τοὺς καλοὺς μόνοις
 ῥόδοις¹ ὀπλίζεσθαι καὶ ταύτην λαμβάνειν παρὰ τῶν
 ἑραστῶν τὴν πανοπλίαν. ὑάκινθος μὲν οὖν λευκῷ
 μειρακίῳ πρέπει, νάρκισσος² μέλανι, ῥόδον δὲ
 πᾶσιν, ὡς καὶ³ μειράκιον πάλαι ὄν⁴ καὶ ἄνθος καὶ
 φάρμακον καὶ μύρον. ταῦτα Ἀγχίσην ἔπεισε,⁵
 ταῦτα Ἀρῆ⁶ ἀπέδυσσε,⁷ ταῦτα Ἀδωνιν ἐλθεῖν ὑπ-
 ἐμνησε,⁸ αὐταὶ⁹ ἦρος κόμαι, ταῦτα γῆς ἀστραπαί,
 ταῦτα ἔρωτος αἰ¹⁰ λαμπάδες

4 [37]

[Μειρακίῳ¹¹]

Αἰτίᾳ με ὅτι σοι ῥόδα οὐκ ἔπεμψα ἐγὼ δὲ οὔτε

Seven mss. of Family 1, six mss. of Family 2.

¹ μόνοις ῥόδοις 2, ῥόδοις μόνοις 1.

² νάρκισσος most mss. of 2 (the others have νάρκισσος δὲ or δὲ νάρκισσος), καὶ νάρκισσος 1

³ καὶ om. 1.

⁴ πάλαι ὄν Boissonade · παλαιὸν 2, τὸ πάλαι ἦν or πάλαι 1

⁵ ἔπεισε 2, ἀνέπεισε 1. ⁶ Ἀρην 1.

⁷ ἀπέδυσσε Kayser : ἀπέλυσε 2, ἀπόλλυσι 1.

⁸ ἀνέμνησε 1.

⁹ ταῦτα 1.

¹⁰ αἰ om. 1.

Seven mss. of Family 1, six mss. of Family 2.

¹¹ τῷ αὐτῷ most mss. of 1. This letter is a companion piece to Letter 21.

^a So Plutarch, *Instituta Laconica* 24 (238 f): "In wars they used red garments for two reasons first, the colour they thought was a manly colour, and second, the blood-red

LOVE LETTERS, 3-4

blood stains ^a; and you handsome boys must equip yourselves with naught but roses—this the panoply that you accept from your lovers. Now a larkspur suits a boy who has a light complexion,^b a narcissus a boy who is dark; but a rose suits all, inasmuch as it has long since existed both as a boy ^c and as a flower, as a drug ^d and as a perfume ^e. 'Twas roses that won the heart of Anchises,^f 'twas they that stripped Ares of his armour,^g they that prompted Adonis to come ^h, they are spring's tresses, they earth's lightning flashes, they the torches of love.

Letter 4 [37]

To a Boy

You blame me because I did not send you roses.

hue causes more terror in the minds of inexperienced. Also, if anyone of them receive a wound, it is advantageous that it be not easily discovered by the enemy, but be unperceived by reason of the identity of colour." (Trans. F. C. Babbitt, L.C.L.)

^b In Longus (i. 16) Daphnis says that he is dark as the larkspur is dark.

^c See above, p. 415, note *a*

^d Perhaps as a philtre. Cf. *Anacreontea* 53.24 τὸδε καὶ νοσοῦσιν ἀρκεῖ ῥόδινον (rose extract) appears as an ingredient in a specific for earache (*Oxyrhynchus Papyri* II p. 135)

^e In *Iliad* xxiii. 186 Aphrodite anoints Hector's corpse ῥοδόεντι ἐλαίῳ, for which see Olck in *RE* s.v. *Gartenbau*, Sp. 774

^f Since roses were the flowers of Aphrodite.

^g As in *Odyssey* viii. 266 ff

^h Adonis, a vegetation spirit, came from Persephonê to Aphrodite

PHILOSTRATUS

ὥς ὀλίγῳρος τοῦτο ἐποίησα οὔτε ὡς ἀνέραστος
 ἄνθρωπος, ἀλλ' ἐσκόπουν ὅτι ξανθὸς ὢν καὶ ῥόδοις
 ἰδίῳις στεφανούμενος ἀλλοτρίων ἀνθῶν¹ οὐ δέη
 οὐδὲ γὰρ Ὅμηρος τῷ ξανθῷ Μελεάγρῳ στέφανον
 περιέθηκεν, ἐπεὶ τοῦτο ἂν ἦν ἄλλο πῦρ ἐπὶ πυρὶ
 καὶ δαλὸς ἐπ' ἐκείνῳ διπλοῦς, ἀλλ' οὐδὲ τῷ Ἀχιλ-
 λεῖ, οὐδὲ τῷ Μενελάῳ, οὐδὲ ὅσοι ἄλλοι² παρ' αὐτῷ
 κομῶσι. φθονερὸν³ δεινῶς τὸ ἄνθος καὶ ὠκύμορον
 καὶ παύσασθαι ταχύ, λέγεται δ' αὐτοῦ καὶ τὴν
 πρώτην γένεσιν ἐκ λυπηροτάτης ἄρξασθαι προφά-
 σεως· ἡ γὰρ ἄκανθα τῶν ῥόδων παριούσαν τὴν
 Ἀφροδίτην ἔκνισεν, ὡς Κύπριοι καὶ Φοίνικες
 λέγουσι.⁴ αἵματος⁵ μὴ στεφανώμεθα φεύγωμεν⁶
 ἄνθος ὃ μηδὲ' Ἀφροδίτης φεῖδεται.

5 [41]

[Μειρακίῳ⁸]

Πόθεν εἶ, μειράκιον, εἰπέ, ὅθ'⁹ οὕτως ἀτέγκτως

Seven mss. of Family 1, six mss. of Family 2

¹ ἀνθέων 1.

² ὅσοι ἄλλοι 2, ἄλλοις ὅσοι 1.

³ 1 inserts γὰρ.

⁴ καὶ Φοίνικες λέγουσι] λέγουσι καὶ Φοίνικες 1, one ms. of 2.

⁵ αἵματος 2, ἀλλὰ τί 1.

⁶ στεφανούμεθα, φεύγωμεν one ms. of 2, στεφανούμεθα 1.

⁷ οὐδὲ most mss. of 1

Seven mss. of Family 1, six mss. of Family 2

⁸ τῷ αὐτῷ most mss. of 1 This letter is a companion piece to Letter 47.

⁹ ὅτι 1.

LOVE LETTERS, 4-5

But it was neither because I was indifferent that I did not, nor because I was incapable of love; no, what I had in mind was that, since you are red-haired and are garlanded with roses of your own, you have no need of flowers from others. Homer set no garland on the head of his red-haired Meleager, since this would have been fire on fire ^a and a twin torch to that fatal torch ^b; nor on the head of his Achilles or of his Menelaus ^c or of any other of his long-haired ^d heroes. This flower is dreadfully grudging of its prime and it is doomed to early death and quick to fade, and very sad, according to the story, was the cause to which it owed its origin ^e as Aphroditê was going by, the rose thorn pricked her—as Cyprians and Phoenicians ^f tell the tale. Let not our garland be of blood! Let us shun a flower that spares not even Aphroditê!

Letter 5 [41]

To a Boy

From what land are you? Tell me, boy, since you

^a I e. red on red, cf. above, p. 361, note *b*, p. 415, note *a*.

^b The brand that Meleager's mother, Althaea, snatched from the hearth and, years later, threw back into the fire.

^c Homer's Meleager, Achilles, and Menelaus all had red or pale brown hair.

^d κομῶσι appears to be sylleptic.

^e See above, p. 415, notes *a* and *b*.

^f The name of Cinyras (priest of Paphian Aphroditê and father of Adonis) was Phoenician; see O. Gruppe, *Griechische Mythologie und Religionsgeschichte* 1 (Munich, 1906), 334.

PHILOSTRATUS

ἔχεις πρὸς ἔρωτα ¹ ἐκ Σπάρτης ἑρεῖς, οὐκ εἶδες
οὖν Ὑάκινθον, οὐδ' ἔστεφανώσω τοῦ τραύματος, ²
ἀλλ' ἐκ Θεσσαλίας; οὐκ ἐδίδαξεν οὖν σε οὐδ' ὁ ³
Φθιώτης Ἀχιλλεύς, ⁴ ἀλλὰ ⁵ Ἀθήνηθεν, τὸν Ἀρ-
μόδιον οὖν ⁶ καὶ τὸν Ἀριστογείτονα οὐ παρῆλθες, ⁷
ἀλλὰ ἀπ' ⁸ Ἰωνίας; καὶ τί ⁹ τῆς γῆς ἐκείνης ἀβρό-
τερον, ὅπου Βράγχοι καὶ Κλάροι οἱ ¹⁰ Ἀπόλλωνος
καλοί; ἀλλ' ἐκ Κρήτης, ὅπου πλείστος ὁ ¹¹ Ἑρως ὁ
τὰς ἑκατὸν πόλεις περιπολῶν; ¹² Σκύθης μοι δοκεῖς
καὶ βάρβαρος ¹³ ἀπ' ἐκείνου τοῦ βωμοῦ καὶ τῶν
ἀξένων θυμάτων. ¹⁴ ἔξεστιν οὖν σοι τὸν πάτριον
τιμῆσαι ¹⁵ νόμον. εἰ δὲ σῴζειν οὐ θέλεις, λάβε τὸ
ξίφος· οὐ παραιτοῦμαι, μὴ φοβηθῆς· ἐπιθυμῶ κἄν
τραύματος. ¹⁶

Seven mss. of Family 1, six mss. of Family 2

¹ ἔχεις πρὸς ἔρωτα] πρὸς ἔρωτα ἔχη one ms. of 2, πρὸς ἔρωτα ἔχεις one ms. of 1, πρὸς ἔρωτας ἔχεις remaining mss. of 1.

² τοῦ τραύματος 2, τῷ τραύματι 1

³ οὐδ' ὁ om. 1.

⁴ Ἀχιλλεύς om. 1

⁵ ἀλλ' 1.

⁶ οὖν om. 1

⁷ διέβης 1.

⁸ ἀλλ' ἀπ' or ἀλλ' ἀπὸ 1.

⁹ τί om. 1

¹⁰ Κλάροι οἱ Boissonade on basis of Olearius's Κλάροι Κλάριοι.

¹¹ ὁ om. 1

¹² περιπλέων 2.

¹³ 1 inserts εἶναι

¹⁴ θαυμάτων most mss. of 1, θυμάτων one ms. of 2.

¹⁵ μιμήσασθαι 1.

¹⁶ τραυμάτων one ms. of 2, τοῦ τραύματος 1

^a Apollo bought Hyacinthus's love by promising to teach

LOVE LETTERS, 5

are so impervious to love. From Sparta, you will say? Then did you not see Hyacinthus,^a or crown yourself with the lifeblood from his wound? Or from Thesaly? Then did not the great Achilles^b either, the man of Phthia, teach you a lesson? Or from Athens? Then did you not pass the statues of Harmodius and Aristogeiton?^c Or from Ionia? Yet what more voluptuous than that land, the realm of the Branchuses^d and the Claruses,^e the darlings of Apollo? Or from Crete, where Eros is most great, Eros who roams its hundred cities?^f A Scythian you seem to me to be, and a barbarian—from that dread altar and from those inhospitable rites.^g So then it is within your power to observe your ancestral custom; and if you are unwilling to spare my life, here's the sword. I am not asking for mercy—have no fear of that! Even for a wound I yearn.

him all his arts; see Philostratus the Younger, *Imagines* 14. Apollo's quoit, deflected by Zephyrus, hit Hyacinthus on the head; see Philostratus, *Imagines* 1. 24; Lucian, *Dialogi Deorum* 14.

^b According to Athenaeus xiii 601 a, 602 e (*TGF* p. 44) the erotic interpretation of the Achilles-Patroclus relationship was as old as Aeschylus.

^c Aristogeiton was the lover of Harmodius (Thucydides vi. 54), the statues erected in their honour at Athens are mentioned by Pausanias i. 8 5.

^d Endowed with the gift of prophecy by Apollo, Branchus was snatched away from earth, and in his honour a temple was founded, see scholia to Statius, *Thebais* viii. 198. In Longus iv 17 Gnatho, πᾶσαν ἐρωτικὴν μυθολογίαν πεπαιδευμένος, quotes Apollo's love for Branchus in the course of a similar argument.

^e Clarus was eponymous hero of the town of Clarus (near Colophon), according to Theopompus in scholia to Apollonius Rhodius i 308.

^f Cf. *Iliad* ii. 649: Κρήτην ἐκατόμπολιν.

^g Mentioned also in *Life of Apollonius* vi. 20.

PHILOSTRATUS

6 [43]

[Γυναικί¹]

Εἰ σωφρονεῖς, διὰ τί ἐμοὶ μόνῳ, εἰ² χαρίζῃ, διὰ τί μὴ καὶ μοί;

7 [44]

[Μειρακίῳ³]

"Οτι πένης εἰμί, ἀτιμότερός σοι δοκῶ καὶ μὴν καὶ αὐτὸς ὁ Ἔρως γυμνός ἐστι καὶ αἱ Χάριτες καὶ οἱ ἀστέρες. ὁρῶ δὲ ἐγὼ καὶ⁴ τὸν Ἡρακλέα ἐν ταῖς γραφαῖς δορὰν θηρίου περιβεβλημένον καὶ τὰ πολλὰ χαμαὶ καθεύδοντα, τὸν δὲ Ἀπόλλωνα καὶ ψιλῶ⁵ ζώματι⁶ ἢ δισκεύοντα ἢ τοξεύοντα ἢ τρέχοντα, οἱ δὲ Περσῶν βασιλεῖς τρυφῶσι καὶ μετέωροι κάθηνται τῷ πολλῷ χρυσίῳ προβαλλόμενοι τὸ σεμνόν⁷. τοιγαροῦν ἔπασχον κακῶς ὑπὸ τῶν πενήτων Ἑλλήνων νικώμενοι ἦν πτωχὸς ὁ Σωκράτης, ἀλλ' ὑπέτρεχεν αὐτοῦ τὸν τρίβωνα⁸ ὁ πλούσιος Ἀλκιβιάδης. πενία γὰρ οὐκ ἔστιν ἔγκλημα οὐτε⁹ τὴν

Seven mss. of Family 1, six mss. of Family 2.

¹ μειρακίῳ or τῷ αὐτῷ 1

² 1 inserts δὲ.

Seven mss. of Family 1, six mss. of Family 2

³ τῷ αὐτῷ most mss. of 1. This letter is a companion piece to Letter 23

⁴ καὶ om. 1

⁵ ὑψηλῷ most mss. of 1.

⁶ ζώσματι most mss. of 1.

⁷ προβαλλόμενοι τὸ σεμνόν 2, προβαλλόμενοι or περιβαλλόμενοι 1.

⁸ αὐτοῦ τὸν τρίβωνα 2, τὸν τρίβωνα αὐτοῦ 1.

⁹ οὕτω Boissonade.

LOVE LETTERS, 6-7

Letter 6 [43]

To a Woman

If you are playing the part of virtue, why for me only ? If you are granting favours, why not to me also ? ^a

Letter 7 [44]

To a Boy

Because I am poor I seem to you of less worth : and yet even Eros himself is naked,^b and so are the Graces and the Stars. And in paintings I see even the great Heracles clad in a wild beast's pelt and sleeping, for the most part, on the ground^c ; and Apollo with just a breechclout on, throwing the discus,^d or shooting the bow or running ; whereas the kings of the Persians live delicately and sit on lofty thrones, using majesty as a screen to guard their store of gold—and so it was that they fared ill, conquered by the impecunious Greeks. Socrates was a beggar, but the rich Alcibiades crept under his coarse cloak^e. For poverty is not a reproach, nor does the

^a Cf. Propertius ii 22 43 : Aut si es dura, nega sin es non dura, venito !

^b So below, *Letter 12*. Cf. Ovid, *Amores* i. 10. 15 : Et puer est et nudus Amor.

^c So Philostratus, *Imagines* ii 22.

^d *Ibid.* i 24.

^e Cf. Plato, *Symposium* 219 B-D, [Lucian], *Amores* 54 (457).

PHILOSTRATUS

ἐκάστου αἰτίαν ἢ τύχη ἀπολύεται τῇ πρὸς ἀλλήλους κοινωνίᾳ.¹ ἄπιδε πρὸς τὸ θέατρον· πενήτων ὁ δῆμος. ἄπιδε πρὸς τὰ δικαστήρια· πένητες καθήνται. ἄπιδε ἐπὶ τὰς μάχας· οἱ μὲν πολυτελεῖς καὶ χρυσοὶ τοῖς ὅπλοις λείπουσι τὰς τάξεις, ἡμεῖς δὲ ἀριστεύομεν ἐν αὐτοῖς τε τοῖς πρὸς τοὺς καλοὺς ὑμᾶς σκέψαι πόσον τὸ μεθόριον² ὑβρίζει τὸν πεισθέντα ὁ πλούσιος ὡς ἐωνημένον,³ ὃ⁴ πένης οἶδε χάριν ὡς ἐλεοῦμενος. ἢ ἐκεῖνος σεμνύνεται τῷ θηράματι, ὁ πένης σιωπᾷ,⁵ πάλιν ὁ λαμπρὸς τὸ πεπραγμένον ἐς ἐξουσίαν ἀναφέρει τῆς οἰκείας δυνάμεως, ὁ δὲ πένης ἐς τὴν τοῦ δόντος φιланθρωπίαν. ὁ πλούσιος ἄγγελον πέμπει κόλακα καὶ παράσιτον καὶ⁶ μάγειρον καὶ τοὺς ἐκ τῆς τραπέζης, ὁ πένης⁷ ἑαυτόν, ἢ μὴδὲ ἐν τούτῳ τὴν τιμὴν ἀπέειναι τῆς αὐτουργίας. ὁ πλούσιος δούς εὐθέως ἐλέγχεται, τὸ γὰρ πρᾶγμα κατάφωρον γίγνεται τῷ πλήθει τῶν συνεγνωκότων, ὡς μὴδὲ τοὺς γείτονας μὴδὲ τοὺς παριόντας τῶν ὁδοιπόρων ἀγνοῆσαι τὸ δράμα· ὁ πένητι χρησάμενος φίλῳ λανθάνει οὔτε γὰρ ὄγκος τῇ δεήσει πρόσσεστι, καὶ τὴν τῶν ἔξωθεν καταβόησιν ἐκτρεπόμενος καὶ τὸ τῶν δυνατωτέρων αὐτοῦ γενέσθαι τινὰς ἀντεραστάς, ὡς ῥάστου⁸ τοῦ πράγματος, οὐχ ὁμολογεῖ τὴν εὐτυχίαν ἀλλ' ἀποκρύπτεται⁹ τί δεῖ τὰ πολλὰ λέγειν, ὁ πλούσιος

Seven mss. of Family 1, six mss. of Family 2.

¹ οὔτε—κοινωνία om. 1.

² ἄπιδε πρὸς τὸ θέατρον—μεθόριον om. three mss. of 1.

³ ἐωνημένος or ἐωνησάμενος 1.

⁴ 1 inserts δὲ

⁵ ἐκεῖνος σεμνύνεται—σιωπᾷ om. 1

⁶ καὶ om. 1.

⁷ πένης 2, πένης δὲ or δὲ πένης 1,

LOVE LETTERS. 7

individual's fortune excuse his fault in our relations with one another. Look at the theatre the audience is made up of poor people. Look at the courts of law it is the indigent who sit there. Look at the battlefields : the men with the costly armour of gold desert the ranks, whereas we win prizes for valour. And in this very matter of our relations with you handsome boys, consider how great the difference is. The rich man deals haughtily with the boy who has accepted him—feeling that the boy is bought and paid for ; the poor man is grateful, feeling that the boy is taking pity on him. The former gives himself airs because of his quarry ; the poor man holds his tongue. Then again the nabob ascribes his success to the influence of his personal power, whereas the poor man ascribes his to the kindheartedness of the boy who made the gift. The rich man sends as his messenger a toady or a parasite or a cook or his table-servants, the poor man sends himself, so as not to fail of deference in this point either, by not doing it himself. The rich man is, by his present, promptly exposed, for the affair is detected because so many people are privy to it, so that neither the neighbours nor those wayfarers who pass by fail to learn what has happened, the boy who has a poor man for a lover is unobserved, for the man's solicitation has nothing showy about it, and, since the man tries to avoid having outsiders reveal the facts and having a crop of rivals spring up from the number of those who have more power than he has (as could very easily happen), he does not avow his good fortune but conceals it. What need of many words ? The

⁸ Ald inserts *ὄντος*

⁹ *ὥς μηδὲ ἐν—ἀποκρύπτεται 2, καὶ 1.*

PHILOSTRATUS

καλεῖ σε ἐρώμενον, ἐγὼ¹ κύριον· ἐκεῖνος ὑπηρέτην, ἐγὼ² θεόν· ἐκεῖνος μέρος τῶν αὐτοῦ κτημάτων, ἐγὼ³ πάντα· ὅθεν ἄλλου πάλιν ἐρασθεῖς ὁμοῖος πρὸς ἐκεῖνον ἔσται,⁴ πένης δὲ ἅπαξ ἐρᾷ. τίς⁵ δύναται παραμεῖναι νοσοῦντι; τίς συναγρυπνήσαι, τίς συνεξελθεῖν ἐς στρατόπεδον;⁶ τίς αὐτὸν προτάξαι⁷ πεμπομένου βέλους; τίς ὑπὲρ σοῦ⁸ πεσεῖν;⁹ ἐν τούτοις πᾶσι¹⁰ πλουτῶ.

8 [46]

[Μειρακίῳ¹¹]

Εἰ ξένος ὢν ἐρῶ σου, μὴ θαυμάσης οὐκ ἔστιν ὀφθαλμοὺς ξενίας ἀλῶναι, καὶ γὰρ κάλλος αὐτῶν ὁμοίως καὶ πῦρ ἀνάπτεται, καὶ δεῖ τὸ μὲν λάμψαι, τοὺς¹² δὲ εὐθὺς αἰθεσθαι,¹³ διακρίσεως δὲ οὐ δέει¹⁴ οὔτε ὥσιν οὔτε ὄμμασιν, ἀλλ' εἰσὶ καὶ ξένοις καὶ πολίταις οἱ τῆς ψυχῆς ἄγγελοι.¹⁵ οὐ μὴν ὁ Βράγ-

Seven mss. of Family 1, six mss. of Family 2.

¹ 1 inserts δέ.

² θεόν 2, δὲ θεόν or θεραπευτήν 1.

³ 1 inserts δέ.

⁴ τί δεῖ τὰ πολλὰ λέγειν—ἔσται om. one ms. of 2.

⁵ Here most mss. of 1 mark the beginning of a new letter, inscribed τῷ αὐτῷ

⁶ τίς συναγρυπνήσαι—στρατόπεδον om. 1

⁷ προτάξει 2, προτάξειε or προτάξει or προτάξη 1.

⁸ τούτου most mss. of 1

⁹ πέσοι or πέση some mss. of 1.

¹⁰ ἐν τούτοις πᾶσι 2, φιλία ἐν τούτοις πᾶσι or φιλία γὰρ or φιλίαν γὰρ 1.

Seven mss. of Family 1, six mss. of Family 2

¹¹ τῷ αὐτῷ 1 This letter is a companion piece to *Letter 28*.

¹² τοὺς Hemsterhuys τὸ

LOVE LETTERS, 7-8

rich man calls you his beloved, I call you my master. He calls you his servant; I call you my god. He calls you a part of his property; I call you my all, hence if he falls in love again with someone else, he will behave the same to him, whereas the poor man falls in love but once. Who can remain by your side^a when you are ailing? Who can stay awake with you? Who can go out to camp with you? Who can put himself in front of you when an arrow is sped? Who can fall in death for you? In all these ways I'm rich

Letter 8 [46]

To a Boy

If I, a foreigner, love you, do not wonder; eyes may not be convicted of being foreign,^b for beauty, just like fire, kindles them, and it is inevitable that beauty should blaze and that eyes should immediately burn; and neither in the case of eyes nor in the case of ears need any distinction be drawn between native and foreign—no, both to foreigners and to citizens they are the soul's messengers.

^a Cf. Tibullus i. 5 61-62:

Pauper erit praesto tibi semper . pauper adibit
primus et in tenero fixus erit latere.

For the *ψόγος πλούτου* as a commonplace see Heinemann, *Epistulae Amatoriae*, p. 43.

^b A *γραφὴ ξενίας* was an indictment of an alien for usurping civic rights.

¹³ αἰθεσθαι Boissonade. αἰσθεσθαι one ms. of 2, ἔσσεσθαι cet.

¹⁴ δεῖ Olearius.

¹⁵ καὶ δεῖ—~~ἀγγελοῦντος~~

PHILOSTRATUS

χος ἔφευγε τὸν Ἀπόλλωνα ὡς ξένον, οὐδὲ ὁ Ὑλλας
τὸν Ἡρακλέα, οὐδὲ ὁ Ἀτύμνιος¹ τὸν Ῥαδάμανθυν,²
οὐδὲ ὁ Πάτροκλος τὸν Ἀχιλλέα, οὐδὲ ὁ Χρυσίππος
τὸν Λαίον. ἦρα καὶ Σμερδίου³ Πολυκράτης ὁ
Σάμιος καὶ τοῦ Πέρσου μεираκίου ὁ Ἀγησίλαος
οὐκ οἶδα τοῦ μεираκίου τὸ ὄνομα⁴ ξένοι καὶ οἱ⁵
ὄμβροι τῆς γῆς καὶ οἱ⁶ ποταμοὶ τῆς θαλάσσης καὶ
ὁ Ἀσκληπιὸς Ἀθηναίων καὶ ὁ Ζεὺς ἡμῶν καὶ ὁ
Νεῖλος Αἰγυπτίων καὶ ὁ Ἥλιος πάντων ξένη
καὶ ἡ ψυχὴ τοῦ σώματος καὶ ἡ ἀηδὼν τοῦ ἔαρος
καὶ ἡ χελιδὼν τῆς οἰκίας καὶ ὁ Γανυμήδης τοῦ
οὐρανοῦ καὶ ἡ ἀλκυὼν τῆς πέτρας καὶ ὁ ἐλέφας
Ῥωμαίων καὶ ὁ ὄρνις ὁ φοῖνιξ τῶν Ἰνδῶν⁸ οὗτος
μὲν ὁ ξένος καὶ βραδύς, τὸν δὲ πελαργὸν οἱ πρῶτοι⁹
θεασάμενοι καὶ προσκυνοῦσι. ξένα καὶ τὰ γράμ-
ματα, ἐκ Φοινίκης γὰρ ἦλθε, καὶ Σηρῶν ὑφαί¹⁰ καὶ
ἡ¹¹ μάγων θεολογία, οἷς πᾶσιν ἡδίων χρώμεθα ἢ

Seven mss. of Family 1, six mss. of Family 2

¹ Ἀτύμνιος Boissonade: Δικύμνιος

² οὐδὲ ὁ Ὑλλας τὸν Ἡρακλῆ οὐδὲ ὁ Δικύμνιος τὸν Ῥαδάμανθυν
2, two mss. of 1, om. remaining mss. of 1.

³ Σμερδίου or Σμοδίου most mss. of 1

⁴ οὐκ οἶδα τοῦ μεираκίου τὸ ὄνομα 2, εἰ δὲ καὶ τὸ ὄνομα τοῦ
μεираκίου ἀγνοῶ 1.

⁵ οἱ om. 1

⁶ οἱ om. 1

⁷ καὶ om. 2.

⁸ 1 inserts τῶν μυρεψικῶν

⁹ πρῶτως or πρῶτον most mss. of 1

¹⁰ Σηρῶν ὑφαί Wesseling Σειρήνων νύμφαι

¹¹ ἡ om. 1

^a See above, p. 423, note d

^b In *Heroicus* xix. 2 (197. 25 Kayser 1871) Philostratus
refers to the fate of Hyllas ἐς πηγὴν ὥχετο ἀφανισθείς

LOVE LETTERS, 8

Surely Branchus ^a did not flee from Apollo as from a foreigner, nor Hyllas ^b from Heracles, nor Atymnius ^c from Rhadamanthus, nor Patroclus ^d from Achilles, nor Chrysippus ^e from Laius. Then too Polycrates the Samian loved Smerdies, ^f and Agesilaus loved the Persian boy—I do not know the boy's name ^g. Foreign too are the showers to the land, and the rivers to the sea; foreign is Asclepius to the Athenians and Zeus to us ^h and the Nile to the Egyptians and the sun to all. Foreign too is the soul to the body and the nightingale to the spring and the swallow to the house and Ganymede to the heavens and the kingfisher to the cliff and the elephant to the Romans and the phoenix bird to the Indians; this last-named stranger is tardy too, ⁱ and then the stork—they that are first to see it actually worship it. ^j Foreign too are the letters of the alphabet, for they came from Phoenicia, and the woven fabrics of the Chinese and the divine science of the magi; of all these we avail

^a Son of Zeus and Cassiopeia; mentioned by Apollodorus, *Library* iii. 1 2, as loved by Rhadamanthus, Minos, and Sarpedon.

^b See above, p. 423, note b

^c The rape of Chrysippus (son of Pelops) by Laius was regarded by some as the first incident of the kind in Greek history; see Athenaeus xiii. 602 f.

^f Aelian, *Varia Historia* ix. 4, tells the story of Polycrates' love for Smerdies and jealousy of Anacreon.

^g Megabates. The story is told by Xenophon, *Agesilaus* v.

^h ² Romans. In *Letter* 55 Philostratus mentions a festival he has seen in Rome.

ⁱ I.e. the phoenix suffers not only in being foreign but in appearing rarely. For a full account of the phoenix see J. Hubeau et M. Leroy, *Le Mythe du Phénix dans les Littératures Grecque et Latine*, Liège-Paris, 1939.

^j Aelian, *De Natura Animalium* x. 16, uses the same word. *Αἰγύπτιοι γοῦν τοὺς πελαργοὺς καὶ προσκυνοῦσιν.*

PHILOSTRATUS

τοῖς ἐγχωρίοις, ὅτι τῶν μὲν σπάνιον¹ τὸ ἐπὶ κτήτον, τῶν δὲ ὀλίγων² τὸ οἰκεῖον. ἀμείνων καὶ ἐραστής ὁ ξένος, ὅσω καὶ ἀνύποπτος τῇ ἀγνωσίᾳ καὶ πρὸς τὸ λαθεῖν ἀφανέστερος· εἰ δὲ δέῃ καὶ μένοντος, ἐγγραφόν με σὺ καὶ Ζεὺς γενοῦ φράτριος καὶ Ἀπόλλων πατρῶος, ἥ δὲ φυλὴ τοῦ Ἑρωτος³

9 [33]

[Μειρακίῳ⁴]

Τί παθόντα τὰ ῥόδα, πρὶν μὲν παρὰ σοὶ γενέσθαι, καλὰ ἦν καὶ ῥόδα⁵—οὐ γὰρ ἂν αὐτὰ οὐδὲ ἔπεμψα εἰ μὴ τι ἀξιόκτητον εἶχεν—ἐλθόντα δὲ εὐθύς ἐμαράνθη καὶ ἀπέπνευσε; τὸ μὲν σαφές οὐκ οἶδα τῆς αἰτίας, οὐ γάρ μοί τι εἰπεῖν ἠθέλησαν, ὥς δ' εἰκάσαι ῥάδιον, οὐκ ἦνεγκε παρευδοκιμούμενα, οὐδὲ⁶ ἡνέσχετο τῆς πρὸς σέ ἀμίλλης, ἀλλ' ὁμοῦ τε ἔθιγεν εὐωδεστέρου χρωτὸς καὶ ἀπώλετο. οὕτω καὶ λύχνος πίπτει πυρὸς ἡττηθεὶς μείζονος,⁷ καὶ ἄστρα ἀμαυρὰ ὅταν ἀντιβλέπειν ἡλίῳ μὴ δύνῃται

Seven mss. of Family 1, six mss. of Family 2

¹ σπανίων Olearius

² ὀλιγῶρων Olearius

³ εἰ δὲ δέῃ—Ἑρωτος om 1

Seven mss. of Family 1, six mss. of Family 2

⁴ τῷ αὐτῷ most mss. of 1. This letter is a companion piece to Letter 63

⁵ εὐδομα Hercher.

⁶ οὐδ' 1.

⁷ ἡττηθεὶς μείζονος 2, μείζονος ἡττηθεὶς 1

^a True Athenians had an Apollo Patrous and a Zeus Herceus (Pollux viii 85-86) and belonged to a phratry and a tribe.

LOVE LETTERS, 8-9

ourselves more gladly than of our native goods, for the former, being imported, are accounted rare, whereas the latter, being already ours, are accounted cheap. Better too is the foreign lover, inasmuch as, being unknown, he is not suspected, and, being less noticed, he is less likely to be detected. If you want someone who will remain faithful, inscribe my name upon the roll and be my Zeus Phriatrius and my Apollo Patrous, and let my tribe be the tribe of Eros.^a

Letter 9.[33]

To a Boy

What possessed the roses? Before they came to you they were beautiful and were truly roses—for I should not have sent them to you to begin with if they had not had some quality that made them worth having—but when they arrived they straightway withered and expired. The cause is not altogether clear to me, for they would not tell me anything. But it is easy to guess that they could not bear to be surpassed in renown nor could they endure the rivalry with you, no, as soon as they touched a more fragrant skin^b they perished. So too a lamp fades away when overcome by a stronger flame, and stars are dimmed when they cannot face the sun.^c

^b Cf *Palatine Anthology* v. 91 Dubner.

Πέμπω σοὶ μύρον ἡδύ, μύρῳ παρέχων χάριν, οὐ σοὶ
αὐτὴ γὰρ μυρίσαι καὶ τὸ μύρον δύνασθαι

^c Cf *Palatine Anthology* v. 143 Dubner

Ὁ στέφανος περὶ κρατὶ μαραίνεται Ἡλιοδώρας
αὐτὴ δ' ἐκλάμπει τοῦ στεφάνου στέφανος

10 [50]

[Μειρακίω¹]

Τοὺς ὄρνις αἱ καλῖαι δέχονται, τοὺς ἰχθύας αἱ πέτραι, τὰ ὄμματα τοὺς καλοὺς, κἀκείνων μὲν πλάναι μεθισταμένων καὶ μετοικούντων² ἄλλοτε ἐπ' ἄλλους τόπους—ἄγουσι γὰρ αὐτοὺς ὡς ἄγουσιν οἱ καιροί—κάλλος δὲ ἅπαξ ἐπ' ὀφθαλμοὺς ῥύεν οὐκέτ'³ ἄπεισιν ἐκ τούτου τοῦ καταγωγίου. οὕτω κἀγώ⁴ σε ὑπεδεξάμην καὶ φέρω πανταχοῦ τοῖς τῶν ὀμμάτων δικτύοις· κἄν τε ἔμπορός⁵ τις ἔλθω,⁶ ποιμαίνειν μοι δοκεῖς⁷ καὶ⁸ καθῆσθαι πείθων τοὺς λίθους,⁹ κἄν τε¹⁰ ἐπὶ θάλατταν¹¹ ἔλθω,¹² ἀνάγει σε ἢ θάλαττα ὥσπερ τὴν Ἀφροδίτην ὁ βυθός,¹³ ἂν τε¹⁴ ἐπὶ λειμῶνα, αὐτῶν τῶν ἀνθῶν¹⁵ ἐξέχεις· καίτοι οὐδὲν τοιοῦτον ἐκεῖ¹⁶ φύεται· καὶ γὰρ εἰ καλὰ καὶ χαρίεντα ἄλλως,¹⁷ ἀλλὰ μιᾶς ἡμέρας κἄν μὴν καὶ ποταμοῦ πλησίον γενόμενος τὸν μὲν οὐκ οἶδα ὅπως ἡφάνισται, σὲ δὲ ρεῖν ἀντ' ἐκείνου νομίζω καλὸν καὶ μέγα καὶ πολὺ μείζον τῆς θαλάττης.¹⁸ ἀπιδῶν δὲ εἰς οὐρανὸν τὸν μὲν ἥλιον ἡγοῦμαι πεπτωκέναι¹⁹ καὶ κάτω που

Seven mss. of Family 1, five mss. of Family 2

¹ τῷ αὐτῷ most mss. of 1 Closely related to this letter are Letters 11, 50, 12, 56, 29 (Munscher, p. 529).

² κἀκείνων μὲν πλάναι μεθισταμένων καὶ μετοικούντων 2, κἀκεῖνα μὲν πλανᾶται μεθιστάμενα καὶ μετοικούντα 1

³ οὐκ most mss. of 1

⁴ κακῶς most mss. of 1.

⁵ ἔμπορος Morel.

⁶ ἔλθω Kayser: ἐλθῶν

⁷ δοκεῖς Kayser · δοκῆς

⁸ καὶ Kayser κἄν.

⁹ κἄν τε ἔμπορος—λίθους om. 1

¹⁰ τε om. 1

¹¹ θαλάττης 1.

¹² ἔλθω om. Ald

¹³ μῦθος 1.

¹⁴ τε om. most mss. of 1.

¹⁵ ἀνθέων 1.

LOVE LETTERS, 10

Letter 10 [50]

To a Boy

Nests are hosts to birds, rocks to fish, eyes to handsome boys ^a; birds and fish migrate, moving from one place to another and shifting their abodes, for they wander as the seasons lead them; but when beauty has once made its way into eyes it never departs again from the lodging it there finds. Even so have I become your host and carry you everywhere in the snare of my eyes: if I go forth a wayfarer as it were, you appear to me in the guise of a shepherd, of one who sits and by his beauty charms the very rocks; and, if I go to the sea, out from the sea you rise, as Aphroditê rose from the depths; and if to a meadow, above the very flowers you stand out—yet no such thing as you are grows there, for verily, though the flowers are in other ways fair and lovely, yet they last but a single day. Yes truly, if I come near a river,^b the river, I know not how, vanishes suddenly from my sight, and in its place, methinks, I see you flowing fair and great and greater far than is the sea. If I look up into heaven, I think that the sun has fallen and is making his way afoot some-

^a Cf the similar conceit in *Letter 11* "How many times . . . have I unclosed my eyes to release you?"

^b Cf. Paulus Silentarius in *Palatine Anthology* v. 266. 5-6 Dubner.

σὴν γὰρ ἐμοὶ καὶ πόντος ἐπήρατον εἰκόνα φαίνει
καὶ ποταμῶν δῖναι.

¹⁶ καίτοι οὐδὲν τοιοῦτον ἐκεῖ 2, καὶ τί γὰρ ἐκεῖ τοιοῦτον οἱ καὶ τί τοιοῦτον 1

¹⁷ ἄλλως om. 1

¹⁸ καὶ μὴν—θαλάττης om 1.

¹⁹ κατιέναι 1.

PHILOSTRATUS

βαδίζειν, ἀντ' ἐκείνου δὲ φαίνεται ὃν ἐγὼ βούλομαι.¹
εἰ δὲ γένοιτο καὶ νύξ,² δύο βλέπω μόνους ἀστέρας,
τὸν ἔσπερον καὶ σέ.

11 [48]

[Μειρακίῳ³]

Ποσάκις σοι⁴ τοὺς ὀφθαλμοὺς ἀνέωξα ἵνα ἀπ-
έλθῃς,⁵ ὥσπερ οἱ τὰ δίκτυα ἀναπτύσσοντες τοῖς
θηρίοις ἐς ἐξουσίαν τοῦ φυγεῖν; καὶ σὺ μένεις⁶
ἐδραῖος κατὰ τοὺς δεινοὺς ἐποίκους οἱ χώραν ἄπαξ
ἄλλοτρίαν καταλαβόντες οὐκέτι δέχονται τὴν ἀπ-
ανάστασιν. καὶ δὴ πάλιν, ὥσπερ εἴωθα, ἐπαίρω τὰ
βλέφαρα ἀπόπτῃθι ἤδη ποτὲ καὶ τὴν πολιορκίαν
λῦσον καὶ γενοῦ ξένος ἄλλων ὁμμάτων. οὐκ ἀκού-
εις, ὅς γε καὶ μᾶλλον ἔχῃ τοῦ πρόσω καὶ μέχρι
τῆς ψυχῆς. καὶ τίς ὁ καινὸς ἐμπρησμός, κινδυ-
νεύω αἰτῶν⁷ ὕδωρ· κοιμίζει δὲ οὐδεὶς, ὅτι τὸ σβε-
στήριον ἐς ταύτην τὴν φλόγα ἀπορώτατον, εἴτε ἐκ
πηγῆς κομίζοι⁸ τις εἴτε ἐκ ποταμοῦ λαμβάνοι⁹ καὶ
γὰρ αὐτὸ ὑπὸ ἔρωτος τὸ ὕδωρ¹⁰ καίεται.

Seven mss. of Family 1, five mss. of Family 2.

¹ φαίνεται ὃν ἐγὼ βούλομαι 2, σὲ φαίνεται 1

² γένοιτο καὶ νύξ 2, καὶ νύξ γένηται 1.

Seven mss. of Family 1, six mss. of Family 2.

³ τῷ αὐτῷ most mss. of 1. Closely related to this letter are
Letters 50, 10, 12, 56, 29 (Munscher, p. 529).

LOVE LETTERS, 10-11

where below, and that in his place my heart's desire shines. And if night comes, I see but two stars, Hesperus ^a and you

Letter 11 [48]

To a Boy

How many times, do you think, have I unclosed my eyes to release you, even as hunters open their nets to give their quarry a chance to escape ? And you sit fast, like those vexatious squatters who, when once they have seized on other people's land, will not hear of moving off again. Lo, once more, as so often in the past, I raise my eyelids ; now at long last, I pray you, fly away, and raise the siege, and become a guest of other eyes. You are not listening, not you ! You are pressing ever further on, into my very soul ! And what is this new fiery heat ? In my perilous plight I cry for water, but no one assuages the heat, for the means of quenching this flame is very hard to find, whether one bring water from a spring or from a stream ; yes, for love's fire sets even the water ablaze.

^a *Ilia*d xxii. 318 ἥσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἴσταται ἀστήρ

⁴ μου most mss. of 1.

⁵ ἀπέλθω most mss. of 1

⁶ μὲν most mss. of 1

⁷ αἰτῶ 1

⁸ κομίζει most mss. of 1.

⁹ λαμβάνει most mss. of 1 (if, as appears probable, λαμβάνου in Kayser's apparatus is a misprint)

¹⁰ ὑπὸ ἔρωτος τὸ ὕδωρ 2, τὸ ὕδωρ ὑπὸ ἔρωτος οἱ τὸ ὕδωρ ὑπὸ τοῦ ἔρωτος most mss. of 1.

PHILOSTRATUS

12 [51]

[Γυναικί¹]

Πόθεν μου τὴν ψυχὴν κατέλαβες; ἡ δὴλον ὅτι ἀπὸ τῶν ὀμμάτων, ἀφ' ὧν μόνων κάλλος ἐσέρχεται; ὥσπερ γὰρ τὰς ἀκροπόλεις οἱ τύραννοι καὶ τὰ ἔρυμνὰ οἱ βασιλεῖς καὶ τὰ ὑψηλὰ οἱ θεοί² καταλαμβάνουσιν, οὕτω καὶ ὁ ἔρως τὴν τῶν ὀφθαλμῶν ἀκρόπολιν, ἣν οὐ ξύλοις οὐδὲ πλίνθοις ἀλλὰ μόνοις βλεφάροις τειχίσας ἡσυχῇ καὶ κατὰ μικρὸν³ τὴν ψυχὴν ἐσδύεται, ταχέως μὲν, ὡς πτηνός, ἐλευθερός⁴ δέ, ὡς γυμνός, ἄμαχος⁵ δέ, ὡς τοξότης τὰ δὲ ὄμματα, ἐπεὶ πρῶτα συνίησι κάλλους, διὰ τοῦτο μάλιστα καὶ καίεται, θεοῦ τινος, οἶμαι, θελήσαντος αὐτοῖς τὴν αὐτὴν ὁδὸν καὶ τῆς ἐς τὸ βλέπειν ἡδονῆς εἶναι καὶ τῆς ἐς τὸ λυπεῖσθαι προφάσεως. τί γάρ, ὦ κακοὶ δαδοῦχοι ἔρωτος καὶ τῆς⁶ σωματῶν ὥρας περιέργοι μάρτυρες, πρῶτοι μὲν τὸ κάλλος ἡμῶν ἐπυρσεύσατε, πρῶτοι δὲ μεμνησθαι⁷ τὴν ψυχὴν ἐδιδάξατε⁸ τῆς ἑξωθεν ἐπιρροῆς, πρῶτοι δὲ ἐβιάσασθε τὸν ἥλιον καταλιποῦσαν⁹ πῦρ ἀλλότριον ἐπαινεῖν; τοιγαροῦν ἀγρυπνεῖτε καὶ καίεσθε καὶ φλογίζεσθε,¹⁰ ἀπαλλαγὴν ὧν εἴλεσθε εὐρεῖν μὴ δυνάμενοι μακαρίων, ὦ θεοί, τῶν ἐκ γενετῆς τυφλῶν, ἐφ' οὓς ἔρως ὁδὸν οὐκ ἔχει.¹¹

Seven mss of Family 1, five mss. of Family 2

¹ τῷ αὐτῷ or μεираκίῳ 1. Closely related to this letter are Letters 11, 50, 10, 56, 29 (Munscher, p. 529).

² αἰετοὶ 1.

³ 1 inserts ἐς

⁵ ἀμάχως 1.

⁴ ἐλευθέρως 1

⁶ Two mss. of 1 insert τῶν

LOVE LETTERS, 12

Letter 12 [51]

To a Woman

From what vantage point did you seize upon my soul? Is it not plain that it was from the eyes, by which alone beauty finds entrance? For even as tyrants seize on citadels, kings on strongholds, and gods on high places, so too love seizes on the citadel of the eyes. Thus he fortifies, not with palisaded rampart nor with wall of brick but with eyelids alone, and then quietly and step by step he invades the soul—swiftly, since he is winged, unhampered, since he is naked, invincible, since he is an archer. The eyes, as soon as they become aware of beauty, take fire therefrom in earnest; a god, I think, has willed for them one and the same path of delight at seeing and of occasion for pain. Why, I beg of you, O base torches of love and all too curious witnesses of corporeal charm, were you the first to signal the image of beauty to us, and the first to teach our soul to remember impressions from without, and the first to force it to abandon the sun and extol an alien flame? Well then, pass your nights without sleep and consume yourselves with fire, and with flame, unable to find relief from what you freely chose. Ye gods, how fortunate are they who have been blind from birth! Love has no path by which to march on them!

⁷ μνησθῆναι 1

⁸ ἐποιήσατε two MSS. of 1.

⁹ καταλιπούσαν Hercher
λιποῦσι cet.

καταλιπόντα two MSS. of 1, κατα-

¹⁰ καὶ φλογίζεσθε Jacobs καὶ λογίζεσθε 2, om. 1.

¹¹ μακαρίων—ἔχει om. 1

LOVE LETTERS, 13

Letter 13 [59]

To a Boy

The handsome boy, if he is wild and cruel, is a fire, but if he is tame and kind, a shining beacon.^a Therefore do not consume me with flame, but let me live; and keep the altar of Compassion^b in your soul, gaining a firm friend at the price of a short-lived favour^c; and take time by the forelock—time which alone makes an end of handsome boys even as the populace makes an end of princes. For I fear—yes, I will speak out my thoughts—lest, while you linger and hesitate, your beard may make its advent and may obscure the loveliness of your face, even as the concourse of clouds is wont to hide the sun! Why do I fear what one may see already? The down is creeping on, and your cheeks are becoming fluffy, and over all your face the hair begins to grow. Ah me! In hesitating we have waxed old—you because you would not divine my love sooner, I because I shrank from asking. So before your springtime quite departs and winter comes upon you, grant springtime's gifts in the name of Love, I pray, and of this beard by which I must swear to-morrow

^a Also used in meaning of "salvation" For the opposition of *πῦρ* and *φῶς* cf. Aristaenetus 1. 7 (139 31-32 Hercher) · τὸ τῶν ἀστρῶν πῦρ φῶς μᾶλλον ἐστὶν ἢ πῦρ

^b An altar at Athens, mentioned also in *Letter 39*; see O. Gruppe, *Griechische Mythologie und Religionsgeschichte* II (Munich, 1906), 1074, n. 1.

^c Cf. below, *Letter 29*: βραχείας σώματος ἡδονῆς

⁹ αὐτοῦ or αὐτῶ some mss. of 1.

¹⁰ I insert τού.

PHILOSTRATUS

14 [19]

[Μειρακίῳ¹]

Χαῖρε κἄν μὴ θέλῃς, χαῖρε κἄν μὴ γράφῃς, ἄλλοις καλέ, ἐμοὶ δὲ ὑπερήφανε. οὐκ ἦσθα συγκείμενος ἐκ σαρκὸς² καὶ τῶν ὅσα τούτῳ³ κίρναται, ἀλλὰ ἐξ ἀδάμαντος καὶ πέτρας καὶ Στυγός. ταχέως σε θεασαίμην⁴ γενειῶντα καὶ παρὰ ἄλλοτρίαις θύραις καθήμενον.⁵ ναὶ Ἔρωσ, ναὶ Νέμεσις ὀξεῖς θεοὶ καὶ στρεφόμενοι.

15 [63]

[Μειρακίῳ⁶]

Τί μοι τὰ γένεια, ὦ παῖ,⁷ δεικνύεις, οὐ παύη κάλλους ἀλλ' ἄρχῃ, τὸ μὲν γὰρ ὅξυ τῆς ὥρας παρελήλυθεν, ὅσον τι πτηνὸν καὶ ἄπιστον, [καὶ καθάπερ πυρὸς ὀρμὴ σβέννυται,]⁸ τὸ δὲ ἐδραῖον καὶ βέβαιον

Seven mss of Family 1, five mss of Family 2

¹ τῷ αὐτῷ most mss. of 1 This letter is a companion piece to *Letter* 35.

² ἐκ σαρκὸς Bentley : ἐξ ἀέρος mss ἐκ σαρκὸς καὶ αἵματος Kayser.

³ τούτοις 1

⁴ θεάσαιμι 1

⁵ κείμενον 1.

Seven mss of Family 1, five or six mss. of Family 2 (Kayser gives a variant of ms b, but in his *Prooemium*, p. iii, n 9, he does not list *Letter* 15 among the contents of this ms.)

⁶ τῷ αὐτῷ most mss of 1 Closely related to this letter are *Letters* 30, 13, 31, 58, 59.

⁷ παιδίον three mss of 1.

⁸ καὶ καθάπερ—σβέννυται om. 1.

LOVE LETTERS, 14-15

Letter 14 [19]

To a Boy

My greetings, even though you do not wish them ; my greetings, even though you do not write, for others fair, for me contemptuous ¹ So, after all, you are not made of flesh and of whatever else is mingled with flesh,^a but of steel and stone and Styx.^b I pray that I may soon behold you getting a beard and sitting as a suppliant at others' doors Yea, Eros and Nemesis are swift gods and fickle turning.

Letter 15 [63]

To a Boy

Why, my boy, do you point to your beard ? You are not at the end of your beauty but at its very beginning ; for, though the prime of youth, with all its flightiness and inconstancy, has passed, and, like a burst of flame, is being quenched, yet that which

γένη) θεοὶ γῆς ἔνδον ἐκ γῆς καὶ πυρὸς μείξαντες καὶ τῶν ὅσα πυρὶ καὶ γῇ κεράννυται

^b Cf. Pindar, frag 123, 3-5

ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν
ψυχρᾷ φλογί

Kock (*H* 21 [1886], 383) reconstitutes the source as follows .

οὐχ αἵματος καὶ τῶν ὅσα τούτοις κίρνεται,
ἀλλ' ἐξ ἀδάμαντος καὶ πέτρας εἰ καὶ Στυγός

The Styx was the river of terror (Bolte in *RE* s v. *Styx*, Sp. 460) , its waters corroded metals (Pausanias viii. 18. 5) and brought death to human beings (Pliny, *Natural History* ii. 103 106).

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μένει. χρόνος δὲ οὐκ ἐλέγχει τοὺς ἀληθῶς καλοὺς, ἀλλὰ δεικνύει καὶ μαρτυρεῖ μᾶλλον αὐτοῖς ἢ φθονεῖ. τὸν δὲ ὑπηνήτην καὶ Ὁμηρος λέγει χαριέστατον ὁ ποιητῆς εἰδὼς κάλλος¹ καὶ βλέπειν καὶ ποιεῖν· οὐκ ἂν δέ ποτε² τοῦτο ἀπεφαίνετο³ εἰ μὴ πρῶτος αὐτὸς ἐρωμένου καὶ⁴ ἥψατο γενείων καὶ κατεφίλησε.⁵ πρὶν μὲν γὰρ ἀνθεῖν, οὐδὲν ἀπεῖχον γυναικὸς αἰσαὶ παρειαὶ οὔσαι ἀπαλαι⁶ καὶ διαυγεῖς, ὅτε δέ⁷ ἤδη χνοάζεις,⁸ ἀνδρικώτερος εἶ σεαυτοῦ καὶ τελεώτερος. ἀλλὰ τί; ἤθελες μηδὲ⁹ εὐνούχου¹⁰ διαφέρειν, οἷς τὰ γένεια ἄκαρπα καὶ σκληρὰ καὶ λιθίνοις¹¹ ὅμοια; αἰσχύνονται γοῦν οἱ ἀλιτήριοι ταύτῃ τῇ τομῇ μᾶλλον ἢ ἐκείνῃ, τὴν μὲν ἀπόρρητον νομίζοντες τὴν δὲ σαφέστατον¹² ἔλεγχον τῆς ὀψεως.

16 [26]

[Μειρακίῳ¹³]

Οὐδὲ ὁ τοῦ Μενάνδρου Πολέμων καλὸν μειράκιον περιέκειρεν, ἀλλ'¹⁴ αἰχμαλώτου μὲν ἐρωμένης κατ-

Seven mss. of Family 1, five or six mss. of Family 2 (Kayser gives a variant of ms. b, but in his *Prooemium*, p. iii, n. 9, he does not list *Letter 15* among the contents of this ms.)

¹ καλῶς two mss. of 1.

² δέ ποτε mss. δήποτε Kayser

³ ἀπεφάνετο Kayser

⁵ ἐφίλησε 1

⁷ 1 inserts καὶ

⁹ μηδὲν Ald.

¹¹ λίθοις 1.

⁴ καὶ om 1.

⁶ 1 inserts τε

⁸ χλοάζεις three mss. of 1.

¹⁰ εὐνούχων three mss. of 1.

¹² σαφέστερον three mss. of 1

Seven mss. of Family 1, five mss. of Family 2.

LOVE LETTERS, 15-16

is firm and stable abides Time does not disparage those who are truly beautiful, nay, it points them out and, far from envying, bears witness to them. The boy with the new down on his chin the poet Homer too calls lovehest,^a and the poet knows how to see beauty and how to describe it in his verse; he would never express this judgement if he had not himself first touched and kissed the beard of a boy he loved. Yes, before the hair grew on your cheeks they differed not at all from those of a woman, since they were soft and translucent; but now that you are showing your first down, you are more manly than you were and more nearly perfect. What! Did you want to be no different from a eunuch even? Their chins are barren and hard and are like stone. These unfortunates, at all events, are more ashamed of this sort of cutting than of the other, since they think that the other is hidden whereas this is a perfectly obvious disfigurement of their appearance.

Letter 16 [26]

To a Boy

Not even Menander's Polemon polled a handsome boy, but in the case of a captive^b maiden whom he

^a *Ilad* xxiv 348 = *Odyssey* x. 279

^b Since Glycera (in the *Perikeiromenē*) was not a captive, it is probable that Philostratus is speaking carelessly (Capps, *Four Plays of Menander* [Boston (1910)], p. 133, note). If he is not speaking carelessly, the remedy lies in the insertion of ὥσπερ

¹³ τῷ αὐτῷ most mss of 1. This letter is a companion piece to *Letter* 61

¹⁴ Capps inserts ὥσπερ

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ετόλμησεν ὀργισθεῖς, ἦν οὐδὲ αὐτὴν¹ ἀποκείρας
 ἡνέσχετο (κλαίει γοῦν καταπεσὼν καὶ μεταγινώ-
 σκει τῷ φόνῳ² τῶν τριχῶν), ἐφήβου δὲ ἄρα ἐφεί-
 σατο καὶ τὸ δρᾶμα, σὺ δὲ οὐκ οἶδα τί παθὼν
 σεαυτῷ πεπολέμηκας, ὦ ἀνδροφόνε τῆς κεφαλῆς.
 τί ἔδει μαχαιρῶν ἐπὶ τὰς τρίχας; τί δὲ ἐκουσίῳ
 καὶ πολλῶν τραυμάτων, οἷον θέρος ἐξέκοψας.
 οὐδὲ οἱ ποιηταὶ σε ἐπαίδευσαν τοὺς Εὐφόρβους καὶ
 τοὺς Μενελάους εἰσάγοντες κομῶντας³ καὶ ὅλον τὸ
 τῶν⁴ Ἀχαιῶν στρατόπεδον; καὶ εἴ τις αὐτοῖς
 καλὸς ποταμῶν,⁵ κομᾶ, ὥς γὰρ χρυσὸς ἀνάθημα
 καὶ ἄργυρος, οὕτως καὶ τρίχες. κομῶσιν⁶ οἱ μὲν
 βάρβαροι ὅπλοις,⁷ οἱ δὲ Ἕλληνες κράνεσιν, οἱ δὲ
 ὀφθαλμοὶ βλεφάροις, αἱ δὲ νῆες⁸ ἰστίοις, ἡ δὲ γῆ
 ὄρεσι, τὰ δὲ ὄρη νάπαις, ἡ δὲ θάλασσα νήσοις, οἱ
 δὲ ταῦροι κέρασιν, οἱ δὲ⁹ ποταμοὶ τέμπεσιν, αἱ
 πόλεις τείχεσιν. φοβερώτερος¹⁰ δὲ¹¹ λέων ὅ¹² λᾶσιος

Seven mss. of Family 1, five mss. of Family 2

¹ αὐτὸς Ald ² φθόνῳ three mss. of 1.

³ κομῶντας εἰσάγοντες three mss. of 1

⁴ τῶν om. 1. ⁵ ποταμός 1

⁶ κομῶσιν one independent ms., κομῶσαι cet.

⁷ πῖλοις 1. ⁸ ἡ δὲ ναῦς or ἡ ναῦς 1

⁹ δὲ om. 1. ¹⁰ σοβαρώτερος F. W. Schmidt.

¹¹ 1 inserts καὶ ¹² λέων ὅ] ὁ λέων three mss. of 1

^a This outrage upon Glycera's beauty had apparently no ulterior significance (Capps, *op cit*, p. 132, n. 1).

^b Cf *Perikeiromenē* 54: κλαίει κατακλυεῖς

loved he was so bold as to poll her ^a in a fit of anger, and even in her case he couldn't endure having done it—at least he threw himself to the ground and wept ^b and repented the slaughter of her locks; so then even the play spared a lad,^c but I don't know what has struck you that you have made war on yourself—you slaughterer of your own head. What need was there to put knives to your locks? What need of deliberate and extensive mayhem? What a harvest you mowed down! Hadn't you learnt a lesson even from the poets, who represented their Euphorbus ^d and Menelauses and all the army of the Achaeans too as long-haired? ^e And if they think of any river as beautiful, he too has long hair, yes, as gold and silver are votive offerings, so too are locks of hair.^f Plumed are the barbarians with gear and weapons, the Greeks with helmets, the eyes with lids, the ships with sails, the earth with mountains, the mountains with glens, the sea with isles, the bulls with horns, the rivers with vales, the cities with walls. More formidable too is the lion whose coat is shaggy, and

^c But Athenaeus (xii. 540 e) says that Polycrates, who was in love with the same boy as Anacreon, did, in a fit of temper, cut the boy's hair off (Capps, *ibid.*).

^d *Iliad* xvii 51-52:

αἶματί οἱ δεύοντο κόμαι Χαρίτεσσιν ὁμοῖαι
πλοχμοὶ θ', οἱ χρυσῶ τε καὶ ἀργύρῳ ἐσφῆκωντο

Heroicus x. 9 (183. 21-22 Kayser 1871): τῶν Εὐφόρβου πλοκάμων τῶν χρυσῶν

^e *κάρη κομώντες Ἀχαιοὶ* of the *Iliad*.

^f The general custom in accordance with which boys dedicated their hair to rivers (T. Zielinski, *The Religion of Ancient Greece* [tr G R Noyes, Oxford, 1926], p. 19) is referred to in the *Life of Apollonius* iv. 16 (Achilles and the Spercheus) and in the *Heroicus* 720 (187 15 Kayser 1871) (Ajax and the Ilissus)

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καί¹ ἵππος ὁ ἤδη τῇ χαίτῃ πεπιστευκῶς² καὶ ἀλεκ-
 τρυῶν μαχιμώτερος ὁ τὰ κάλλαια ἐγγηγερκῶς.
 τιμῶσι δὲ οἱ³ σοφοὶ⁴ τῶν ἀστέρων τοὺς κομήτας
 καὶ τῶν ἱερέων τοὺς ἀνέτους ταῖς κόμαις⁵ καὶ τῶν
 θεῶν ἄλλον ἄλλως, τὸν Ποσειδῶνα ὡς κυανοχαίτην,
 τὸν Ἀπόλλωνα ὡς ἀκειρεκόμην, τὸν Πᾶνα ὡς
 δασύν, τὴν Ἴσιν ὡς λυσίκομον, τὸν Διόνυσον ὡς
 μετὰ τῶν τριχῶν καὶ τῷ κιττῷ κομῶντα, Ἀφρο-
 δίτῃ δὲ οὐδὲ πενθοῦσα ἀπεκείρατο. ἤκουσά γε μὴν
 ἀνδρὸς σοφοῦ καὶ τὰς ἀκτῖνας λέγοντος κόμας
 Ἑλίου, καὶ τὸν Δία σεμνότερον τῶν ἄλλων θεῶν
 ὅτι⁶ τὴν κόμην σείει, κἂν ἐπινεύσῃ, οὐ ψεύδεται, ὁ
 δὲ Ἑρμῆς κομᾷ⁷ τῷ κροτάφῳ καὶ τοῖς σφυροῖς.
 τότε ἀποκείρεται καὶ⁸ πόλις ὅτε ἀλίσκεται, καὶ
 γυνὴ τότε ἀφίησι τῆς κεφαλῆς τὸ κάλλος ὅτε
 πευθεῖ, καὶ γῆς λιμὸς ὅτε μὴ κομᾷ ἀλλὰ δένδρον
 μὲν πεσὼν κλάεται καὶ ποιητῆς μεγαλόφωνος πολλὰ
 ἐπ' αὐτῷ λέγει, σὺ δὲ φύλλα τοσαῦτα ἐκτεμῶν οὐ
 δακρύεις. φέρε εἴπω σου⁹ τὸν ἐπιτάφιον τῆς κόμης
 ὦ κάλλους ἀκρόπολις, ἔρωτος ἄλσος, ὦ ἄστρα
 κεφαλῆς.¹⁰

Seven mss of Family 1, five mss of Family 2

¹ Kayser inserts γαυρότερος ² πεποιθώς 1.

³ δὲ οἱ 2, καὶ 1 ⁴ Ald inserts καὶ

⁵ ἀνέτους ταῖς κόμαις 2 (apparently, Kayser's report is self-contradictory) and one ms. of 1, τὰς κόμας ἀνέτους *cel*.

⁶ ὅτε one ms. of 1. ⁷ 1 inserts καὶ

⁸ Three mss. of 1 insert ἤ. ⁹ σοι 1

¹⁰ ἤκουσά γε μὴν—κεφαλῆς om. one ms of 2

^a *Ilad* vi. 509-511.

ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαίται
 ὤμοις αἰσσανται ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων

LOVE LETTERS, 16

the stallion who is now conscious of his mane,^a and more pugnacious is the cock whose crest is raised. Wise men too honour among the stars the comets, and among priests those who let their hair grow long, and among gods one for this and one for that, Poseidon as dark-haired,^b Apollo as of locks unshorn,^c Pan as shaggy,^d Isis as of locks free-flowing,^e Dionysus as crowned with ivy set amid his locks; and as for Aphroditê, not even in mourning^f did she cut off her hair. Nay, more! I have heard a wise man call the Sun's beams his locks,^g and Zeus more august than the other gods because he shakes his locks and if he nods he does not break his word^h; and Hermes too is plumed on his templesⁱ and on his ankles. A city too is not shorn except when it is captured, and a woman does not shed the beauty of her head except when she sorrows, and there is no famine except when the earth is not decked with foliage. But over a fallen tree there is lamentation, and a poet with notes sublime intones a long dirge over it; whereas you have cut off all this foliage and do not weep. Come now! Let me speak the funeral oration over your locks: O Beauty's Citadel, Love's Grove, Head's Crown of Stars!

^a *Ilad* xiii. 563

^b Pindar, *Pythian* iii. 14.

^c *Homeric Hymn to Pan* 5-6: ἀγλαέθειρον, αὐχμήενθ', emended by Koehly to οὐλοέθειρον, λαχμήενθ'

^d For the hair in Greek representations of Isis see Roeder in *RE* s.v. *Isis*, Sp 2123. Cf Apuleius, *Metamorphoses* xi 3: Crines uberrimi polixique et sensim intorti per divina colla passivè dispersi molliter defluebant.

^f For Adonis.

^g Valerius Flaccus iv 92 (variant). Sol auricomus

^h *Ilad* i 524-527.

ⁱ Probably on his petasus, see Scherer in Roscher, s.v. *Hermes*, Sp 2368, 2400, 2424.

^j For the hair τόπος see A. S. Pease, *CP* 21 (1926), 36-38.

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17 [35]

[Μειρακίω¹]

*Εστιν ἔαρ καὶ κάλλους καὶ ῥόδου, ὃ δὲ μὴ χρη-
σάμενος τοῖς παροῦσιν ἀνόητος ἐν οὐ μέλλουσι²
μέλλων καὶ βραδύνων ἐπ' ἀπιούσι· φθονερός γὰρ ὁ
χρόνος καὶ τὴν ἄνθους ὥραν ἀφανίζει καὶ τὴν κάλ-
λους ἀκμὴν ἀπάγει. μηδὲν μέλλε, ὦ φθεγγόμενον
ῥόδον, ἀλλ' ἔως ἔξεστι καὶ ζῆς, μετάδος ἡμῖν ὧν
ἔχεις.

18 [22]

[Μειρακίω ἀνυποδέτω³]

Μαλακώτερον διετέθης ὑπὸ τοῦ σανδαλίου⁴ θλι-
βεῖς,⁵ ὡς πέπεισμαι, δειναὶ γὰρ δακεῖν σάρκας
ἀπαλὰς αἱ τῶν δερμάτων καινότητες. διὰ τοῦτο
ὁ Ἀσκληπιὸς τὰ μὲν ἐκ πολέμου καὶ θήρας τραύ-
ματα καὶ πάσης τῆς⁶ τοιαύτης τύχης ἰᾶται ῥαδίως,
ταῦτα δὲ ἐᾷ διὰ τὸ ἐκούσιον,⁷ ὡς ἀνοία⁸ μᾶλλον ἢ
ἐπηρεΐα δαίμονος⁹ γενόμενα. τί οὖν¹⁰ οὐκ ἀνυπόδη-
τος¹¹ βαδίζεις, τί δὲ τῇ γῇ φθονεῖς; βλαυντία καὶ

Seven mss. of Family 1, six mss. of Family 2.

¹ τῷ αὐτῷ most mss. of 1. This letter is a companion piece to *Letter 55*

² μένουσι 1

Seven mss. of Family 1, five mss. of Family 2

³ ἐτέρῳ or μειρακίῳ 1. Closely related to this letter are *Letters 36 and 37*

⁴ τοῦ σανδαλίου] τῆς σανδάλου most mss. of 1

LOVE LETTERS, 17-18

Letter 17 [35]

To a Boy

Both beauty and the rose have their spring ; and he who enjoys not what is to his hand is foolish ; for he delays among delights that do not brook delay, and in the face of fleeting joys he loiters. Time indeed is grudging and effaces the bloom on the flower and carries away the heyday of beauty. Do not delay at all, O rose with voice of man, but, while you may and while you live, share with me what you have

Letter 18 [22]

To a Barefoot Boy

Your condition is rather delicate, and it's because, I am sure, your sandal pinches ; new leather, you know, is quite likely to cut into flesh that is tender. That is why Asclepius readily heals wounds received in war and hunting and all such accidents, but neglects these others because of the voluntariness of the action—as due to indiscretion rather than to a god's capricious malevolence. Why then don't you walk barefoot ? What grudge have you against the earth ? Slippers and sandals and top-boots and

⁵ βληθεῖς or βληθείσα 1. θλίβει σε Ald ⁶ τῆς om. 1.

⁷ ἀκούσιον 1 ⁸ ἀγνοία 1

⁹ δαιμόνων 1 ¹⁰ οὖν 2, om. or δέ 1

¹¹ ἀνυπόδετος or ἀνυπόδετα most mss of 1.

PHILOSTRATUS

σανδάλια καὶ κρηπίδες καὶ πέδιλα νοσοῦντων εἰσὶ
φορήματα ἢ γερόντων. τὸν γοῦν Φιλοκτήτην ἐν
τούτοις¹ γράφουσι τοῖς ἐρύμασιν ὡς² χωλὸν καὶ
νοσοῦντα, τὸν δὲ ἐκ Σινώπης φιλόσοφον καὶ τὸν
Θηβαῖον Κράτητα καὶ τὸν Αἴαντα καὶ τὸν Ἀχιλλέα
ἀνυποδέτους³ καὶ τὸν Ἰάσονα ἐξ ἡμισείας λέγεται
γὰρ ὡς⁴ τὸν Ἄναυρον διαβαίνοντος αὐτοῦ⁵ τὸν⁶
ποταμὸν ἐνεσχέθη⁷ ἢ κρηπὶς⁸ τῷ ῥεύματι⁹ ἔς ἀντί-
ληψιν τῆς ἰλῦος γενομένης,¹⁰ καὶ ὅ¹¹ Ἰάσων οὕτως
ἤλευθέρωτο τῶν ποδῶν τὸν ἕτερον τύχῃ τὸ δέον
διδαχθεῖς, οὐ γνώμη ἐλόμενος, καὶ ἀπῆει καλῶς
σεσυλημένος. μηδὲν ἦτω σοι μεταξὺ τῆς γῆς καὶ
τοῦ ποδός. μὴ φοβηθῆς· δέξεται τὴν βάσιν ἢ κόνιν
ὡς πόαν,¹² καὶ τὸ ἔχνος προσκυνήσομεν πάντες,¹³
ὦ ῥυθμοὶ ποδῶν φιλτάτων, ὦ καινὰ ἄνθη, ὦ γῆς
φυτά,¹⁴ ὦ φίλημα ἐρριμμένον¹⁵

Seven mss of Family 1, five mss of Family 2.

¹ τοιούτοις Capps

² Two mss of 1 insert καὶ

³ ἀνυπόδετος two mss. of 1

⁴ ὡς 2, om. or καὶ 1

⁵ διαβαίνοντος αὐτοῦ 2, αὐτοῦ διαβαίνοντος 1.

⁶ τὸν om 1

⁷ ἐνσχέθη 1, ἐνσχεθῆναι Kayser

⁸ τὴν κρηπίδα three mss of 1

⁹ ποταμῷ 1.

¹⁰ ἔς—γενομένης om 1.

¹¹ ὅ om. most mss of 1

¹² πόα Ald

¹³ καὶ—πάντες om 1

¹⁴ φυτεύματα 1

LOVE LETTERS, 18

shoes are for the wearing of invalids or the aged Philoctetes, at any rate, is pictured in such protective garb—because he was lame and ill.^a But the philosopher^b from Sinopê and the Theban Crates^c and Ajax and Achilles are pictured as wearing no shoes, and Jason as wearing but one. For the story goes that, when Jason was crossing the Anaurus River,^d one boot was caught by the mud and held fast under the stream, and so he had one bare foot—not that he deliberately chose to have, but that chance taught him what was best, and he went his way the victim of a salutary robbery. Let nothing come between the earth and your bare foot. Fear not, the dust will welcome your tread as it would welcome grass, and we shall all kiss your footprints.^e O perfect lines of feet most dearly loved! O flowers^f new and strange! O plants sprung from earth! O kiss left lying on the ground!

^a His festering foot was swathed in rags; see Sophocles, *Philoctetes* 39.

^b Diogenes the Cynic.

^c A Cynic philosopher.

^d A river flowing into the Pagasaeon Gulf. Cf. Apollonius Rhodius i. 8-11:

Ἰήσων
χειμερίοιο ῥέεθρα κιών διὰ ποσσὶν Ἀναύρου
ἄλλο μὲν ἐξεσάωσεν ὑπ' ἱλῦος, ἄλλο δ' ἐνερθεν
κάλλιπεν αὖθι πέδιλον ἐνισχόμενον προχοῇσιν

^e Cf. Alciphron iii. 31. 1.

^f Cf. Theocritus viii. 45-47.

ἔνθ' οἷς, ἔνθ' αἰγες διδυματόκοι, ἔνθα μέλισσαι
σμῆνεα πληροῦσιν, καὶ δρύες ὑψίτεραι,
ἔνθ' ὁ καλὸς Μίλων βαίνει ποσὶν

Persius ii. 38. Quidquid calcaverit hic, rosa fiat.

¹⁵ φίλημα ἔρριμμένον 2, φιλήματα ἔρρησιμένα οἱ γῆς φιλήματα ἔρρησιμένα 1

PHILOSTRATUS

19 [69]

[Μειρακίῳ πόρνῳ¹]

Πωλείς σεαυτόν². καὶ γὰρ οἱ μισθοφόροι. καὶ παντός εἰ τοῦ διδόντος καὶ γὰρ οἱ κυβερνήται. οὕτως σου πίνομεν ὡς τῶν ποταμῶν, οὕτως ἀπτόμεθα ὡς τῶν ῥόδων. ἑκείνοις μὲν ἀρέσκεις,³ ὅτι καὶ γυμνὸς ἔστηκας καὶ δίδως ἐς κρίσιν σεαυτόν, ὁ μόνον κάλλους ἰδιὸν ἐστι παρρησίαν εὐτυχοῦντος.⁴ μὴ δὴ αἰδοῦ τῷ εὐκόλῳ, ἀλλὰ σεμνύνου τῷ ἐτοίμῳ, καὶ γὰρ ὕδωρ πᾶσι πρόκειται καὶ πῦρ οὐχ ἑνὸς ἑκαὶ ἄστρα πάντων⁵ καὶ ὁ ἥλιος δημόσιος θεός. τὸ μὲν οἴκημά σου κάλλους ἀκρόπολις, οἱ δὲ ἐσιόντες ἱερεῖς, οἱ δὲ στεφανούμενοι θεωροί,⁶ τὸ ἀργύριον φόροι. τῶν ὑπακουόντων ἡδέως βασίλευε ἑκαὶ λάμβανε,⁷ καὶ ἔτι προσκυνοῦ.

Seven mss. of Family 1, five mss. of Family 2.

¹ πόρνη or γυναικὶ πόρνη 1 This letter is a companion piece to *Letter 38*

² σεαυτήν 1.

³ ἀρέσκεις] γὰρ σ' εἶσκω L. A. Post

⁴ ἐκείνοις—εὐτυχοῦντος om. 1.

⁵ καὶ ἄστρα πάντων om. 1.

⁶ θεωροί Boissonade · θεοί

⁷ καὶ λάμβανε om. 1.

^a Cf Alciphron iv. 11. 3 : ὡς αἰεὶ τοῦ διδόντος

LOVE LETTERS, 19

Letter 19 [69]

To a Boy who is a Prostitute

You offer yourself for sale ; yes, mercenary soldiers do the like You belong to anyone who pays your price ^a ; yes, so do pilots ^b We drink of you as of the streams ^c ; we feel of you as of the roses Your lovers like you because you too stand naked and offer yourself for examination—something that is a peculiar right of beauty alone—beauty fortunate in its freedom of action. Pray, do not be ashamed of your complaisance, but be proud of your readiness ; for water too is public property, and fire belongs to no individual, and the stars belong to all, and the sun is a common god Your house is a citadel of beauty, those who enter are priests, those who are garlanded are sacred envoys, their silver is tribute money Rule graciously over your subjects, and receive what they offer, and, furthermore, accept their adoration

^b Many iambs, and εἰ—κυβερνήται is actually a scazon The comparison with soldiers and pilots, together with the masculine γυμνός and σεαυτόν below, makes it plain that the mss. of 2 give the letter in its earlier form, see above, p. 401

^c Cf. Meleager, *Palatine Anthology* xii 133 Dubner

Διψῶν ὥς ἐφίλησα θέρευσ ἀπαλόχροα παῖδα,
εἶπα τότε' αὐχμηρὰν δίψαν ἀποπροφυγῶν
Ζεῦ πάτερ, ἄρα φίλημα τὸ νεκτάρεον Γανυμήδεος
πίνεις, καὶ τόδε σοὶ χεῖλεσιν οἶνοχοεῖ,
καὶ γὰρ ἐγὼ τὸν καλὸν ἐν ἡθέοισι φίλησας
'Αντίοχον, ψυχῆς ἥδ' ἐπέπωκα μέλι

PHILOSTRATUS

20 [32]

[Γυναικί¹]

Καὶ τῷ Δίί, ὅτε ἐκοιμᾶτο ἐν τῇ Ἰδῇ τῷ ὄρει,² ἄνθη ἢ γῇ ἀνῆκεν³ λωτὸν καὶ ὑάκινθον⁴ καὶ κρόκον· ῥόδα δὲ οὐ παρῆν, πότερον⁵ ὡς μόνης Ἀφροδίτης κτήματα, παρ' ἧς καὶ ταῦτα ἔδει τὴν Ἥραν δανείσασθαι, καθάπερ καὶ τὸν κεστὸν ἐδανείσατο,⁶ ἢ ὡς οὐκ ἂν κοιμηθέντος τοῦ Διὸς εἰ καὶ ταῦτα παρῆν,⁷ οἱ δὲ ἐδέοντο⁸ καθεύδειν τὸν Δία. ὅταν δὲ πνέῃ ῥόδα, ἀνάγκη πᾶσα δήπου⁹ καὶ ἀνθρώποις καὶ θεοῖς ἀγρυπνεῖν ἡδέως, ἢ γὰρ εὐωδία δεινὴ πᾶσαν ἡσυχίαν ἐξοικίσαι. ταῦτα μὲν οὖν ἀφείσθω Ὀμήρῳ καὶ τῇ τῶν ποιητῶν ἐξουσία, σὺ δὲ ἀγροίκως ἐποίησας μόνῃ κοιμηθεῖσα ἐν ῥόδοις καὶ σωφρονήσασα ἐν οὐ σώφροσιν ἢ γὰρ τῶν ἐραστῶν ἐχρῆν σοι παρεῖναι¹⁰ τινα ἢ ἐμέ ἢ¹¹ τὸν Δία, πλὴν εἰ μὴ προενηθυμήθης,¹² ᾧ καλῇ, τὸν στέφανον τοῖς στέρνοις προσαραγοῦσα καινῶ¹³ μοιχῶ συμπλακῆναι

Seven mss of Family 1, six mss of Family 2.

¹ τῇ αὐτῇ four mss. of 1 This letter is a companion piece to *Letter* 46.

² τῇ Ἰδῇ τῷ ὄρει 2, τῷ ὄρει τῇ Ἰδῇ 1.

³ ἢ γῇ ἀνῆκεν 2, ἀνῆκεν ἢ γῇ 1.

⁴ καὶ ὑάκινθον Ald om. 2 (if Kayser is right), τε 1 (if Kayser is right) From Boissonade it appears that two mss of 1 have τε καὶ ὑάκινθον

⁵ πότερα three mss. of 1 and one of 2.

⁶ ἡτήσατο three mss. of 1.

⁷ πότερον—παρῆν om. two mss of 1

LOVE LETTERS, 20

Letter 20 [32]

To a Woman

For Zeus also, when he lay asleep ^a on Mount Ida, the earth bore flowers—clover and larkspur and crocus, but no roses were there, whether because roses were the property of Aphroditê alone ^b (from whom it would have been necessary for Hera to borrow them, as she had borrowed the cestus ^c) or because Zeus could not have fallen asleep if these too had been there (and they ^d wanted Zeus to sleep). But when roses exhale their fragrance, both men and gods must of necessity, I suppose, keep awake and enjoy doing so. For their sweetness has a wondrous power to dispel all repose. Well, let such matters be left to Homer and to the licence of the poets. But it was unmannerly of you to sleep alone among roses and to exercise self-control in a company far from controlling itself. Yes, one of your lovers should have been with you, or I or Zeus, unless perchance, my fair one, you had already formed the notion that, having put your garland to your breast, you were in the embraces of a new kind of adulterer.

^a *Iliad* xiv. 346-350

^b Cf. *Letter* 3.

^c *Iliad* xiv. 197-223.

^d Aphroditê, Hypnus, and Poseidon

⁸ αἱ δὲ ἐδέοντο one ms. of 1. ἡ δὲ ἐδέετο Olearius. After ἐδέοντο 1 adds καὶ

⁹ πᾶσα δῆπου] δῆπου πᾶσα three mss. of 1.

¹⁰ παρῆναι 2, συμπαρῆναι 1

¹¹ ἡ om Ald, νῆ Huet

¹² προεθυμήθης 1 ἐνεθυμήθης Ald.

¹³ κοινῶ three mss. of 1.

PHILOSTRATUS

21 [38]

[Γυναικί¹]

Οὐσά τις ξανθὴ² ῥόδα ζητεῖς καὶ μὴν φύσεως οὕτως ἔχεις ὥς ἐκεῖνα τί οὖν μεταλαμβάνεις³ ἄνθους μετὰ μικρὸν οὐκ ὄντος;⁴ τί δὲ τὴν κεφαλὴν στεφανοῖς πυρί; ἐμοὶ γὰρ δοκεῖ,⁵ καὶ τῆς Κολχίδος ὁ ὄρμος, ὃν τῇ Γλαύκῃ ἔπεμψε,⁶ ῥόδα ἦν⁷ πεφαρμαγμένα, καὶ διὰ τοῦτο ἐκαύθη λαβοῦσα εἴτε γὰρ τερπνὰ τὰ ῥόδα,⁸ μὴ παρενδοκιμείτω τὰς καλὰς, εἴτε εὐώδη, μὴ ἀντιπνείτω, εἴτε ὠκύμορα, μὴ φοβείτω. ἔμοι μὲν οὐδενὶ ἄλλῳ δοκεῖ προσεοικέναι φύλλα ῥόδων λυθέντων ἢ πίπτουσιν· οἱ πολλοὶ γε τῶν σφόδρα ἐρωτικῶν αὐτοῖς μᾶλλον ἄχθονται λυθείσιν ἢ χαίρουσιν ἐπιτετειχισμένοις, ἐπεὶ τὴν παρουσίαν τῆς ἡδονῆς αὐτῶν ὁ μέλλων φόβος νικᾷ.⁹ ἢ δὲ σὴ¹⁰ κεφαλὴ λειμῶν πολὺς¹¹ ἄνθη φέρων,¹² ἃ μήτε θέρους ἄπεισι καὶ χειμῶνος μέσου φαίνεται¹³ καὶ δρεψαμένων οὐ λύεται· εἰ γὰρ ἐπιτρέψαις μοι καὶ ἓνα βόστρυχον ἐκτεμεῖν· εἰ γὰρ

Seven mss. of Family 1, six mss. of Family 2.

¹ ἐτέρᾳ γυναικί most mss. of 1. This letter is a companion piece to *Letter 4*.

² οὔσα ξανθὴ τί or οὔσα δὲ ξανθὴ τί most mss. of 1.

³ οὖν λαμβάνεις or οὖν λαμβάνη or λαμβάνεις 1.

⁴ ἄνθους—ὄντος mss. ἀνθῶν—ὄντων Ald., ἄνθος—ὄν Kayser.

⁵ δοκεῖν Olearius.

⁶ τῇ Γλαύκῃ ἔπεμψε 2, ἔπεμψε τῇ Γλαύκῃ 1.

⁷ εἶναι 1.

⁸ τερπνὰ τὰ ῥόδα] τὰ ῥόδα τερπνὰ two mss. of 1.

LOVE LETTERS, 21

Letter 21 [38]

To a Woman

You have red hair and you ask for roses But surely your nature and theirs is the same. Why then do you grasp at a flower that soon dies ? And why do you crown your head with fire ? ^a I suspect indeed that the Colchian woman's ^b wreath, which she sent to Glaucê, was made of poisoned roses, and that is why Glaucê was scorched up when she took it. If roses are charming, let them not surpass fair women ; if they are fragrant, let them not compete in fragrance ; if they are short-lived, let them not for that reason cause alarm. I for my part think that the petals of roses that have fallen to pieces resemble dying men and nothing else, certainly most of the people who are very fond of roses are more distressed when the roses fall to pieces than rejoiced while the petals are still firmly planted in their calyxes, since the fear that threatens outweighs the present pleasure which they cause. Your head is a large meadow bearing flowers, which in summer depart not and which in midwinter are plainly to be seen, nor, if men pluck them, do they fall to pieces. If you would only permit me to cut but a single lock ! Were I to come away with fragrance such as that,

^a Cf *Letter 4*

^b Medea's

⁹ ἐμοὶ μὲν—νικᾷ om 1.

¹⁰ δὲ σὴ 2, σὴ γὰρ or γὰρ σὴ 1.

¹¹ πολλὰ 1

¹² 1 inserts ἐστὶ

¹³ φύεται three mss. of 1.

PHILOSTRATUS

ἀπέλθοιμι οὕτως πνέων, ἔση χαριζομένη ρόδα
μαρανθῆναι μὴ δυνάμενα ¹

22 [40]

[Γυναικί²]

Ἡ καλλωπιζομένη γυνή θεραπεύει τὸ ἑλλιπὲς
φοβουμένη φωραθῆναι ὃ οὐκ ἔχει· ἡ φύσει³ καλὴ
οὐδενὸς δεῖται τῶν ἐπικτήτων ὥς προσαρκοῦσα⁴
ἑαυτῇ πρὸς πᾶν τὸ ὀλόκληρον. ὀφθαλμῶν δὲ ὑπο-
γραφαί⁵ καὶ κόμης⁶ προσθέσεις καὶ ζωγραφίαι⁷
παρειῶν καὶ χειλέων βαφαί καὶ εἴ τι⁸ κομμωτικῆς
φάρμακον καὶ εἴ τι ἐκ φυκίου⁹ δολερὸν ἄνθος,
ἐπανόρθωσις¹⁰ τοῦ ἐνδεοῦς εὐρέθι· τὸ δὲ ἀκόσμητον
ἀληθῶς καλόν, ὥστε, εἰ μάλιστα πεπίστευκας

Seven mss. of Family 1, six mss. of Family 2

¹ εἰ γὰρ ἐπιτρέψαις—δυνάμενα om. 1.

Seven mss. of Family 1, six mss. of Family 2

² τῇ αὐτῇ most mss. of 1. This letter is a companion piece
to Letter 27.

³ ἡ φύσει 2, ἡ φύσις, ἡ δὲ 1

⁴ ὥς προσαρκοῦσα 2, ἀρκοῦσα 1

⁵ ὑπογραφὴ three mss. of 1.

⁶ κομῶν Ald.

⁷ γραφαί 1.

⁸ 1 inserts ἐκ

⁹ φύκους three mss. of 1.

¹⁰ ἐπανόρθωσις 2, πρὸς ἐπανόρθωσιν 1.

^a Cf Ben Jonson, *The Silent Woman*, Act. 1, Sc 1.

“Still to be neat, still to be drest,
As you were going to a feast,
Still to be powder’d, still perfumed:
Lady, it is to be presumed,

LOVE LETTERS, 21-22

surely you'll be making me a gift of roses that
cannot wither ,

Letter 22 [40]

To a Woman ^a

The woman who beautifies herself seeks to supply what is lacking ; she fears the detection of her deficiency. The woman whose beauty is natural needs nothing adventitious, for she is self-sufficient to the point of utter perfection. Eyes underlined with kohl, false hair, painted cheeks, tinted lips, all the enhancements known to the beautifier's art, and all the deceptive bloom achieved by rouge have been invented for the correction of defects , the unadorned is the truly beautiful ^b And so, if you have perfect

Though art's hid causes are not found,
All is not sweet, all is not sound.

" Give me a look, give me a face
That makes simplicity a grace ,
Robes loosely flowing, hair as free .
Such sweet neglect more taketh me
Than all th' adulteries of art ;
They strike mine eyes, but not my heart "

The similarity of *Letters* 22 and 27 to Propertius 1.2 is thought by T. Gollnisch, *Quaestiones Elegiacae* (Diss. Breslau, 1905), to result from imitation of Alexandrian love-elegy , for other possible explanations see A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), pp. 39 ff.

^b Capps compares J. Thomson, *Autumn* 204-206 .

" For loveliness
Needs not the foreign aid of ornament,
But is when unadorned adorned the most "

PHILOSTRATUS

σεαυτῇ ἡ καὶ τεθάρρηκας,¹ διὰ τοῦτό σε μᾶλλον²
ἀγαπῶ μαρτύριον τὸ ἀπραγμον ἡγούμενος τῆς ἐν
εὐμορφίᾳ πίστεως. οὐ γὰρ κονιᾶς τὰ πρόσωπα,³
οὐδὲ ἐν ταῖς κηρίναις τέταξαι γυναιξίν,⁴ ἀλλ' ἐν
ταῖς ἀδόλως καλαῖς,⁵ οἷαι καὶ αἱ πρότεραι⁶ ἦσαν,
ὧν χρυσὸς ἦρα καὶ βοῦς καὶ ὕδωρ καὶ ὄρνιθες καὶ
δράκοντες· τὸ δὲ φυκίον⁷ καὶ ὁ κηρὸς καὶ τὸ Ταραν-
τεινὸν⁸ καὶ οἱ ἐπικάρπιοι ὄφεις καὶ αἱ χρυσαῖ πέδαι
Θαῖδος καὶ Ἀρισταγόρας καὶ Λαῖδος⁹ φάρμακα.

23 [45]

[Γυναικί¹⁰]

Εἰ μὲν οὖν¹¹ δέῃ χρημάτων, πένης εἰμί, εἰ δὲ φιλίας
καὶ χρηστοῦ τρόπου, πλουτῶ. ἔστι δὲ οὐχ οὕτως
ἐμοὶ δεινὸν τὸ μὴ ἔχειν ὥς σοι πρὸς αἰσχύνῃν τὸ
μισθοῦ φιλεῖν· ἐταίρας μὲν γὰρ ἔργον προσίεσθαι

Seven mss. of Family 1, six mss. of Family 2

¹ καὶ τεθάρρηκας om. 1. ² μάλιστα one ms. of 1.

³ τὸ πρόσωπον one ms. of 1.

⁴ οὐδὲ—γυναιξίν om. 1

⁵ ἐν ταῖς ἀδόλως καλαῖς 2, ἀδόλως εἰ καλή 1

⁶ καὶ αἱ πρότεραι] πρότερον one ms. of 1.

⁷ φύκος three mss. of 1.

⁸ ταραντινίδιον 1.

⁹ Ἀρισταγόρας καὶ Λαῖδος 2, Λαῖδος καὶ Ἀρισταγόρου or
Λαῖδος καὶ Ἀρισταγόρας 1

Seven mss. of Family 1, six mss. of Family 2

¹⁰ ἑτέρα γυναικί most mss. of 1. This letter is a companion
piece to *Letter 7*

¹¹ οὖν om. most mss. of 1.

^a Danae and Zeus, cf. below, *Letter 35*

^b Europa and Zeus, Deianeira and Achelous

LOVE LETTERS, 22-23

trust ₁ and confidence ₁ in yourself, for that reason I love you all the more ; your want of concern I take to indicate your confidence in your good looks For you do not plaster your face with colour, ₁ nor is your place among the women of the make-up brigade, ₁ but among those who are genuinely beautiful, as were the women of olden time, who were courted by shower of gold,^a by bull ^b and water ^c and birds ^d and serpents.^e But rouge and wax and Tarentine wrap ^f and serpentine bracelets ^g and golden anklets are sorceries of Thais ^h and Aristagora ⁱ and Laïs.^j

Letter 23 [45]

To a Woman ^k

So then, if you ask for money, I am poor, but if you ask for friendship and good character, I am rich It is not so calamitous to me that I possess no money as it is shameful to you that you charge money for your love ; a courtesan's business, of course, is to admit

^a Tyro and Poseidon.

^b Leda and Zeus

^c Olympias and Zeus

^f Cf Alciphron, iv 9. 2, Capps on Menander, *Eptrepon-tes* 272 (313 Korte³).

^g Cf. Alcman 23 66-67 : ποικίλος δράκων παγχρύσιος

^h See above, p 260, note c.

ⁱ One of Hypereides' mistresses ; see Athenaeus xii. 590 c-d ; below, *Letter* 38.

^j See above, p. 341, below, pp. 497, 503, 507.

^k The similarity of *Letters* 23 and 7 on the one hand and Tibullus i 5 61 ff and ii. 3 79-80 on the other has been explained by F Wilhelm (*RhM* 59 [1904], 286-287) as due to common dependence on Alexandrian love-elegy.

PHILOSTRATUS

τοὺς τὰς σαρίσσας ἔχοντας καὶ τὰς σπάθας ὡς
 ἐτοιμίως διδόντας, γυναικὸς δὲ ἐλευθέρας πρὸς τὸ
 βέλτιστον¹ αἰεὶ βλέπειν καὶ τὸν χρηστὸν² ἐν εὐνοίᾳ
 τίθεσθαι. πρόσταξον ὡς ἔοικέ σοι,³ πείθομαι·
 πλεῖν⁴ κέλευσον, ἐμβαίνω⁵ πληγὰς ὑπομεῖναι, καρ-
 τερῶ· ῥῦψαι τὴν ψυχὴν, οὐκ ὀκνῶ δραμεῖν διὰ
 πυρός, οὐκ ἀναίνομαι.⁶ τίς ταῦτα πλούσιος ποιεῖ;

24 [54]

[Μειρακίῳ⁷]

‘Ο Ἀγαμέμνων, ὅτε μὲν ὀργῆς ἐκράτει, καλὸς
 ἦν καὶ οὐχ ἐνὶ θεῷ ἀλλὰ πολλοῖς ὅμοιος,

ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραυνῷ,
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι,

ὅτε δὲ ἐνησχημόνει τῇ γλυκύτητι τοῦ θυμοῦ καὶ
 πρὸς τοὺς ἐταίρους ἠγρίωτο, ἔλαφος καὶ κύων
 ἐνομίζετο καὶ τὰ τοῦ Διὸς ὄμματα οὐδαμοῦ· σῆς
 μὲν γὰρ ὀργίζεται⁸ καὶ κύνες καὶ ὄφεις καὶ λύκοι
 καὶ ὅσα ἄλλα οὐ χρῆται λογισμῷ θηρία, καλὸς δὲ
 ἄνθρωπος καὶ μὴ γελάσας μόνον⁹ λυπεῖ, μήτοι γε
 καὶ¹⁰ σκυθρωπότερος ἑαυτοῦ γενόμενος οὐ πρέπει

Seven mss. of Family 1, six mss. of Family 2

¹ βέλτιον one ms. of 1.

² τὸν χρηστὸν Ald τὸ χρηστὸν most mss. of 1, τὸν χρυσόν 2,
 one ms. of 1.

³ ἔοικέ σοι 2, βούλει καὶ most mss. of 1, βούλει one ms. of 1

⁴ πλεῖν om 1

⁵ ἐμμένω 1.

⁶ οὐκ ἀναίνομαι 2, οὐ κάομαι 1

Seven mss. of Family 1, five mss. of Family 2

LOVE LETTERS, 23-24

men who carry pikes and swords, since such spend money readily, but a free woman will bear in mind the claim of the ideal and reward the good man with her favour. Command me as you please, and I obey ; order me to go to sea, and I embark , order me to suffer stripes, I endure , to cast away my life, I do not hesitate ; to run through fire, I do not refuse. What rich man does as much ?

Letter 24 [54]

To a Boy

Agamemnon, when he held his anger in check, was handsome and resembled not one god but many,

In eyes and head like Zeus the thunder-hurler,
In waist like Ares, and in breast Poseidon ^a

But when, in the sweet indulgence of his wrath, he behaved unseemly, and raged wildly against his comrades, he was regarded as a stag and a dog,^b and there was nothing of the eyes of Zeus about him ^c A boar indeed rages in anger, and so do dogs and serpents and wolves and all the other irrational beasts ; but a beautiful human being is painful to see when he merely neglects to laugh, to say nothing of actually becoming gloomier than his usual self And it is

^a *Iliad* II 478-479

^b *Iliad* I 225

^c Cf. Ovid, *Ars Amatoria* III. 502 · Candida pax homines, trux decet ira feras, Seneca, *De Ira* II 35 3. The ill effect of anger on beauty was a rhetorical commonplace.

⁷ τῷ μεираκίῳ most mss of 1 This letter is a companion piece to *Letter 23*

⁸ ὀργίζονται 1

⁹ μόνον om. 1

¹⁰ καὶ om 1

PHILOSTRATUS

δὲ οὐδὲ ἡλίῳ τοῦ προσώπου νεφέλην προβάλλεσθαι.
 τίς ἢ κατήφεια αὐτῇ, τίς ἢ νύξ, τί τὸ στυγνὸν
 σκότος τοῦτο;¹ μειδίασον, κατὰστηθι, ἀπόδος ἡμῖν
 τὴν τῶν ὀμμάτων ἡμέραν.

25 [55]

[Γυναικί²]

Ἐχθές³ σε ὀργιζομένην κατέλαβον καὶ ἔδοξα
 ἄλλην βλέπειν· τούτου δὲ αἴτιον ἢ τοῦ θυμοῦ ἔκ-
 στασις ἀκριβῶς σοι⁴ συγγέασα⁵ τὴν τοῦ προσώπου
 χάριν. νῦν⁶ δὴ μεταποίει σεαυτὴν⁷ μηδὲ ἄγριον
 βλέπε οὐδὲ γὰρ τὴν σελήνην ἔτι λαμπρὰν δοκοῦ-
 μεν ὅταν ἡ συννεφής, οὐδὲ τὴν Ἀφροδίτην καλὴν
 ὅταν ὀργίζεται ἢ δακρύνῃ, οὐδὲ τὴν Ἥραν βοῶπιν
 ὅταν χαλεπαίνει⁸ τῷ Δίῳ, οὐδὲ τὴν ἄλα διάν⁹ ὅταν
 ταραττήται ἢ δὲ Ἀθηνᾶ καὶ τοὺς αὐλοὺς ἔρριψε¹⁰
 ὡς τὸ πρόσωπον αὐτῆς συγγέοντας.¹¹ ἤδη καὶ τὰς
 Ἐρινύς Εὐμενίδας καλοῦμεν, ὡς τὸ σκυθρωπὸν
 ἀρνούμενας, καὶ ταῖς ἀκάνθαις τῶν ῥόδων χαίρομεν,

Seven mss. of Family 1, five mss. of Family 2

¹ τοῦτο om 1.

Seven mss. of Family 1, five mss. of Family 2

² γυναικὶ θυμουμένη most mss. of 1. This letter is a companion piece to *Letter 24*.

³ χθές 1

⁴ σου 1.

⁵ συγγέουσα some mss. of 1.

⁶ μὴ 1.

⁷ σεαυτὴν 2, τὴν γνώμην 1.

⁸ ὅταν χαλεπαίνει] ὅτε χαλεπαίνει three mss. of 1

⁹ ἄλα διάν Cobet. θάλατταν ἠδείαν two mss. of 1, θάλατταν cet.

LOVE LETTERS, 24-25

not becoming to the sun, either, to shield his face with a cloud. What means this dejection of yours, what this night, this sullen gloom? ^a Smile, compose yourself, restore to us the daylight of your eyes

Letter 25 [55]

To a Woman

Yesterday I found you in a rage and I thought that I was looking at another woman. The cause of this was the transport of passion which completely destroyed the charm of your countenance. Put on another mien at once. No more of your savage glances! Not even the moon seems to us to be still shining when it is obscured by clouds; nor Aphroditê to be beautiful when she is angry or in tears; nor Hera to be ox-eyed when she indulges in wrath against Zeus, nor the sea to be bright when it is stirred up. Athena even tossed her flute away because it deformed her features ^b And moreover we now call the Furies the Eumenides, ^c implying that they renounce their gloomy nature. And we delight in rose-brambles because, sprung as they are

^a Cf. *Iliad* xvii. 591 τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα

^b See Aristotle, *Politics* v (viii) 6 (1341 b 2-7), with Newman's notes; Plutarch, *Alcibiades* ii 4-6 (192 D-F).

^c "Gracious Goddesses", an instance of *nomen et omen*. Their transformation is recounted in the *Eumenides* of Aeschylus.

¹⁰ τοὺς αὐλοὺς ἔρριψε 2, ἔρριψε τὸν αὐλὸν 1.

¹¹ συγγέαντα or συγγέοντα 1

PHILOSTRATUS

ὅτι ἐξ ἀγρίου θάμνου καὶ λυπεῖν καὶ κεντεῖν εἰδότης²
 γελῶσιν ἐν τοῖς ῥόδοις ἄνθος ἐστὶ¹ καὶ γυναικὸς³
 ἢ τοῦ προσώπου γαλήνη. μὴ τραχεῖα γίγνου μὴδὲ⁴
 φοβερά, μὴδὲ⁵ ἀποστεροῦ⁶ τὸ κάλλος, μὴδὲ⁷ ἀφαι-
 ροῦ ῥόδων σεαυτήν, ἃ ταῖς καλαῖς ὑμῖν ἐν τοῖς
 ὄμμασι φύεται. εἰ δὲ ἀπιστεῖς οἷς λέγω, τὸ κάτ-
 οπτρον λαβοῦσα ἴδε σου τὸ πρόσωπον ἡλλαγμένον·
 εὖ γὰρ ὅτι ἐπεστράφης⁸ ἢ γὰρ ἐμίσησας ἢ ἐφοβή-
 θης ἢ οὐκ ἐγνώρισας ἢ μετενόησας]⁹

26 [57]

[Γυναικί¹⁰]

Κελεύεις μοι¹⁰ μὴ βλέπειν καὶ γὰρ σοὶ¹¹ μὴ βλέπε-
 σθαι. τίς τοῦτο κελεύει νομοθέτης, τίς δὲ καὶ¹²
 ἐκεῖνο; εἰ δὲ μὴδέτερον κεκώλυται, μήτε σεαυτήν¹³
 ἀφαιροῦ τῆς ἐς ἐπίδειξιν εὐδοκιμήσεως μήτε ἐμέ
 τῆς ἐς τέρεψιν ἐξουσίας. οὐδὲ πηγὴ λέγει, “μὴ
 πίης,” οὐδὲ ὀπώρα, “μὴ λάβης,” οὐδὲ λειμών, “μὴ
 προσέλθης.” ἔπον, γύναι,¹⁴ καὶ σὺ τοῖς νόμοις καὶ
 διψῶντα παῦσον ἡδοιπόρον, ὃν τὸ σὸν ἄστρον
 ἀπώλεσεν.]¹⁵

Seven mss. of Family 1, five mss. of Family 2

¹ ἐστὶ 2, δέ ἐστι or γὰρ ἐστι 1.

² γυναικὶ three mss. of 1.

³ μὴ 1.

⁴ μὴ 1.

⁵ ἢ γὰρ—μετενόησας om. 1.

Seven mss. of Family 1, five mss. of Family 2.

⁹ ἄλλῃ most mss. of 1 This letter is a companion piece to
 Letter 57.

¹¹ σὲ three mss. of 1, two of 2.

¹⁰ με three mss. of 1.

¹² καὶ om. Ald.

LOVE LETTERS, 25-26

from a savage shrub that can hurt and prick, they nevertheless burst forth in roses. In the case of a woman calmness of countenance is the bright flower of her charm. Be not harsh or terrifying^a; do not filch away your own beauty nor despoil yourself of the roses that bloom in the eyes of you fair ladies. And if you don't believe what I say, take your mirror^b and see how your countenance has changed. Good for you for heeding the warning! Surely you despised yourself, or feared yourself, or failed to recognize yourself, or had a change of heart.]

Letter 26 [57]

To a Woman

You bid me not to look, and I bid you not to let yourself be seen. Who is the lawgiver who orders this, and who that? If neither act is prohibited, don't deprive yourself of approval for exhibition nor me of the licence to enjoy. A fountain does not say, "Don't drink"; nor does fruit say, "Don't take", nor a meadow, "Don't come near". Do you too, woman, observe nature's laws and quench the thirst [of a wayfarer, whom your star has parched.]

^a Cf. Aristaenetus 1. 17 (149. 10-11 Hercher) εἰ γὰρ φοβερὰ γένοιτο, ἥττον ἔσῃ καλὴ

^b Cf. Ovid, *Ars Amatoria* III. 507-508.

Vos quoque si media speculum spectetis in ira,
cognoscat faciem vix satis ulla suam.

¹³ σεαυτὴν Ald. : ἑαυτὴν three mss. of 1, σαυτὴν two mss. of 1
¹⁴ Kayser does not report reading of 2

¹⁴ γυναι om 1 ¹⁵ ὁδοιπόρον—ἀπώλεσεν om 1.

PHILOSTRATUS

27 [39]

[Μειρακίῳ¹]

ὦς δύσερί σοι καὶ φιλόνεικον τὸ κάλλος· ἀμε-
λούμενον μάλλον ἀνθεῖ, καθάπερ τῶν φυτῶν ὅσα
τῇ φύσει θαρροῦντα καὶ τῆς τῶν γεωργῶν πολυ-
ωρίας² οὐ³ χρήζοντα. οὐχ ἵππον ἀναβαίνεις, οὐκ
ἐς παλαίστραν ἀπαντᾷς, οὐχ ἡλίῳ δίδως ἑαυτόν⁴.
ἄνθος γὰρ ἡ⁵ βαφή τοῖς καλοῖς⁶. ἀλλ' αὐχμηρὸς
περίεις⁷ καὶ σεαυτῷ μαχόμενος ἐξηπάτησαι.
καλὸς εἶ, καὶ μὴ θέλῃς, καὶ πάντας ἔλκεις τῷ λίαν
ἀμελουμένῳ, ὥσπερ οἱ βότρυνες⁸ καὶ τὰ μῆλα καὶ
εἴ τι ἄλλο αὐτόματον καλόν, ὃ μὲν γὰρ καλλωπισ-
μὸς ἐταιρικὸν καὶ πάνυ δεῖ δυσχεραίνειν τὴν φαρ-
μασσομένην εὐμορφίαν ὥς πανουργίας ἐγγύς, τὸ δὲ
ἀκέραιον καὶ ἄκακον καὶ ἀνεπιβούλευτον μόνων
ἴδιον τῶν αὐτὸ δεξαμένων τὸ κάλλος.⁹ οὕτω καὶ
ὁ Ἀπόλλων ποιμένων ἦρα καὶ¹⁰ Ἀφροδίτῃ βου-
κόλων καὶ Ῥέα¹¹ ἀγροίκων καὶ¹² Δημήτῃ τῶν τὰ
ἄστυ¹³ οὐκ εἰδότων, ὅτι πᾶν ἀληθέστερον τοῦ δε-
δολωμένου τὸ φύσει παρόν¹⁴ οὐδεὶς οὐδὲ ἀστέρας
οἶδε¹⁵ κοσμουμένους οὐδὲ λέοντας οὐδὲ¹⁶ ὄρνιθας, ὃ
δὲ¹⁷ ἵππους καλλωπίζων¹⁸ χρυσῷ ἢ ἐλέφαντι ἢ
ταινίαις λανθάνει λυμαινόμενος¹⁹ τοῦ ζώου τὸ γαῦρον

Seven mss. of Family 1, six mss. of Family 2.

¹ This letter is a companion piece to *Letter 22*.

² πολυωρίας Valckenaer ἐπιμελείας margin of one ms., ὀλι-
ωρίας cet

³ μὴ 1

⁴ σεαυτόν 1 and two mss. of 2

⁵ ἡ Jacobs : καὶ

⁶ ἄνθος—καλοῖς om 1.

⁷ περίεις 2, περίει καὶ ῥυπῶν 1

⁸ βότρυν 1.

⁹ ὃ μὲν γὰρ—κάλλος om. 1

¹⁰ 1 inserts ἡ

¹¹ καὶ Ῥέα 2, ἦρα καὶ 1

¹² 1 inserts ἡ

LOVE LETTERS, 27

Letter 27 [39]

To a Boy

How contentious and quarrelsome is your beauty ! Neglected, it but blooms the more, like plants that rely on nature and have no need of the husbandmen's careful tendance You do not mount a horse ; you do not attend a wrestling-school ; you do not expose yourself to the sun—for on handsome boys tan is a flowering of their beauty ; but you go about scrubby and fighting against yourself You have deceived yourself, for you are handsome even though you will not have it so , and you attract everybody's attention by your undue carelessness^a—like clusters of grapes, and apples, and all the other things in which beauty is innate For self-adornment is a courtesan's trick, and beauty achieved by paint deserves intense disgust—it suggests knavery ; pure and honest and guileless beauty is a trait peculiar to those on whom the very essence of beauty has been bestowed. Thus Apollo loved shepherds, and Aphroditê cowherds, and Rhea rustic lads, and Demeter men who were unacquainted with cities, for in every sphere the natural gift is more genuine than that contrived by art No man ever heard of stars adorning themselves, or lions, or birds ; and the man who decks out horses with gold or ivory or ribands is guilty, though he knows it not, of an indignity against the

^a This sentence contains bits of trimeters

¹³ ἀστεία 1.

¹⁵ εἶδε 1.

¹⁷ ὁ δὲ 2, οὐδὲ 1.

¹⁹ λανθάνει λυμαινόμενος 2, λανθάνειν μηχανωμένους 1

¹⁴ ὅτι πᾶν—παρόν om. 1.

¹⁶λέοντας οὐδὲ om 1.

¹⁸ καλλωπιζομένους 1

PHILOSTRATUS

καὶ τέχνη παραδιδούς τὸ ἄσκημα ἐπανορθοῦσθαι
τῆς φύσεως τὰ λείποντα ¹

28 [47]

[Γυναικί²]

Τὴν καλὴν ἀπὸ τοῦ τρόπου δεῖ τῶν ἐραστῶν
ποιεῖσθαι³ τὸν κατάλογον, οὐκ ἀπὸ τοῦ γένους, καὶ
γὰρ ξένος ἐπικικῆς δύναται γενέσθαι καὶ πολίτης
κακός, ὅσω καὶ τοῦ φρονεῖν ἐγγύτερός ἐστιν. ὁ μὲν
οὖν ἐγχώριος οὐδὲν διαφέρει λίθων καὶ παντὸς τοῦ
μένοντος, ὧν⁴ τὸ ἐδραῖον ἀνάγκη πρόσσεστιν, ὁ δὲ
ξένος ἔοικε τοῖς ὀξυτάτοις θεοῖς Ἡλίῳ καὶ ἀνέμοις⁵
καὶ ἄστροις καὶ Ἑρωτι, ὑφ' ὧν καὶ γὰρ πτηνὸς γενό-
μενος δεῦρο ἐλήλυθα κινηθεὶς προφάσει κρεῖσσονι
μή μου τὴν ἱκεσίαν⁶ ὑπερίδης· οὐδὲ γὰρ⁷ τὸν
Πέλοπα⁸ Ἰπποδάμεια ἠτίμησε ξένον ὄντα καὶ βάρ-
βαρον, οὐδὲ ἡ Ἑλένη τὸν δι' αὐτὴν παρόντα, οὐδὲ
ἡ Φύλλις τὸν ἐκ θαλάττης,⁹ οὐδὲ ἡ Ἀνδρομέδα τὸν
πρὸς αὐτὴν καταπτάντα ἥδεσαν γὰρ ὡς παρὰ μὲν
τῶν ἐγχωρίων μίαν πόλιν λαμβάνουσι, παρὰ δὲ τῶν
ξένων πολλὰς ¹ εἰ δὲ δοκεῖ, φέρε, ἐπὶ συνθήκαις

Seven mss of Family 1, six mss of Family 2

¹ καὶ τέχνη—λείποντα om 1

Eleven mss of Family 1, six mss of Family 2.

² γυναῖω τινί some mss of 1. This letter is a companion piece to *Letter 8*.

³ τῶν ἐραστῶν ποιεῖσθαι] ποιεῖσθαι τῶν ἐραστῶν two mss. of 1.

⁴ ὧν most mss of 2, ὧ cet

⁵ ἀνέμοι some mss. of 1.

⁶ τὴν ἱκεσίαν] τῆς ἱκεσίας most mss of 1.

⁷ γὰρ om. most mss. of 1.

LOVE LETTERS, 27-28

creature's haughty pride, and of handing over to art the business of supplying nature's deficiencies.]

Letter 28 [47]

To a Woman

A pretty woman should make up her list of lovers on the basis of character, not of birth and family, the fact is that a foreigner can prove to be a good sort of person, and a fellow-citizen a scoundrel—in proportion to his inclination to be conceited. The native indeed is in no way different from rocks or anything else that is permanent, things whose stability is an inevitable characteristic; but the foreigner is like those swiftest gods Helios and the winds and stars and Eros, gods thanks to whom I too have been made wingèd and have come hither, drawn by a compelling force. Pray do not spurn my petition. Hippodameia certainly did not scorn Pelops, although he was a foreigner and outlander; nor did Helen scorn the stranger^a who came because of her, nor Phyllis the man^b who arrived from across the sea; nor Andromeda the man^c who flew down to aid her. Doubtless these ladies knew that from their fellow-citizens they win a single city, whereas from foreigners they win many. Come now, if you approve!

^a Paris

^b Demophon, see Apollodorus, *Epitome* vi 16.

^c Perseus, see Apollodorus, *Library* ii 4. 3.

⁸ Some mss. of 1 insert ἥ

⁹ After θαλάττης Kayser suspects a lacuna, to be filled by ἐκβάντα or ἤκοντα.

PHILOSTRATUS

γενέσθω τὸ πρᾶγμα· ἡ¹ ἀμφότεροι μένωμεν ἢ μετ' ἀλλήλων ἐκείσε ἀπέλθωμεν. οὐ δέχῃ τοῦτο γινῶθι οὖν ὡς γενέσθαι μὲν ἰχθὺς ξένος οὐκ ἀνέχεται, χαίρει δὲ μεταβολαῖς τῆς γῆς οὔσης μιᾶς. τί γὰρ ἄλλο αἱ πατρίδες ἢ μέτρα δειλὰ ἀγεννῶν νομοθετῶν ὄροις καὶ πύλαις διαγραφόντων τὰ οἰκεῖα, ἵνα ταῖς εὐνοίαις στενοχωρώμεθα ὑπερβαίνειν ὀκνοῦντες τὸ πινάκιον τῆς χωροφιλίας;² καὶ μὴν κἀγὼ τοῦ ἔρωτος ξένος καὶ σὺ τοῦ κάλλους, οὐ γὰρ ἡμεῖς πρὸς ταῦτα³ ἀπήλθομεν ἀλλ' αὐτὰ πρὸς ἡμᾶς κατήλθε, καὶ τὴν παρουσίαν αὐτῶν δεδέγμεθα ἡδέως, ὡς τὴν τῶν ἄστρον οἱ πλείοντες. εἰ δ' ἐμοὶ⁴ τὸ ξένῳ εἶναι οὐ γίνεται πρὸς τὸν ἔρωτα ἐμποδῶν, μηδὲ σοὶ κώλυμα ἔστω πρὸς τὸ συνιέναι⁵ τῶν ἐρώωντων.⁶ ταχύ γ' ἂν⁷ φυγάδα εἴλου⁸ νυμφίον, ὥσπερ Ἀδραστος τὸν Πολυνείκην καὶ τὸν Τυδέα, οὓς γαμβροὺς ἐποίησατο ἐπὶ τῆς βασιλείας κτήσει.⁹ εἴ τις ἀποκλείει καὶ ξένον πῦρ οὐκ¹⁰ ἐναῦσαι θέλοντα ἀλλὰ τὸ καόμενον σβέσαι;¹¹ μὴ λακώνιζε, ὦ γύναι, μηδὲ μιμοῦ τὸν Λυκουῦργον ξενηλασίαν¹² ἔρως οὐκ ἔχει.

Eleven mss. of Family 1, six mss. of Family 2

¹ Ald. inserts ἐνταῦθα

² εἰ δὲ δοκεῖ—χωροφιλίας om. 1

³ αὐτὰ 1.

⁴ δ' ἐμοὶ 1, δέ μοι 2

⁵ συνιέναι one ms. of 1.

⁶ τῶν ἐρώωντων 2, τοῖς ἐρώουσιν most mss. of 1, τῶν ἐρώτων cet.

⁷ γ' ἂν] γὰρ ἂν some mss. of 1, γὰρ one ms. of 1.

⁸ ἐλοῦ 2.

⁹ κτήσει Valckenaer: ἔκτισιν 2, τὴν ἔκτισιν some mss. of 1, om. cet.

¹⁰ πῦρ οὐκ Boissonade: πυρὸς

LOVE LETTERS, 28

Let us settle the matter by a bargain let us both stay here, or let us go off there together. You don't agree to this ; well then, let me tell you that, though a stranger does not endure transformation into a fish, yet he does take pleasure in shifting position on land, and the land is a unit What in fact are the different countries but paltry areas marked out by narrow-minded legislators who circumscribe their own possessions by frontier lines with entrance gates, to the end that we may hesitate to go beyond the bounds which love of country marks on maps and that the area of our goodwill may be thus restricted ?¹ And yet truly I too am love's host ^a and you are beauty's, for we did not journey to them but they came to us, and we have been glad to see them, as sailors are glad to see the stars Now if the fact that I am foreign-born does not stand between me and love, pray do not let it hinder you from hearkening to lovers' words You would have been ready enough to take as bridegroom an exile, even as Adrastus took Polyneices and Tydeus, whom he made his sons-in-law with an eye to acquiring the kingdom ^b Does anyone shut the door even against a stranger whose desire is, not to kindle a fire, but to put the fire out ?¹ Do not behave like a Spartan, fair lady, nor imitate Lycurgus ^c ; love knows no such thing as expulsion of strangers

^a The same word ξένος is used for *foreigner*, *stranger*, *guest*, or *host*.

^b Thebes, held by Eteocles.

^c Lycurgus "actually drove away from the city the multitudes which streamed in there for no useful purpose . . . that they might not become in any wise teachers of evil." (Plutarch, *Lycurgus* 27. 3 [58 c-d], trans B. Perrin, L C L.)

¹¹ εἰ τις ἀποκλείει—σβέσαι om. 1.

¹² 1 inserts γὰρ

PHILOSTRATUS

29 [53]

[Γυναικί¹]

Τὰ μὲν σὰ ὄμματα φιλῶ, τὰ δὲ ἔμαντου² μισῶ,³ τοῖς μὲν γὰρ σύνεσιν πολλὴν συνέγνωκα, τοῖς δὲ δεινὴν περιεργίαν ἀναίσχυντά ἐστίν, ἀλλὰ καὶ κρύπτειν οὐδὲν δυνάμενα ὦν ἐώρακεν ἅπαξ οὐκ ἀφέστηκε γοῦν⁴ μου τῇ ψυχῇ⁵ λέγοντα, “ Οὐκ εἶδες τὴν εὐκομον, τὴν εὐπρόσωπον; ἦκε, ἀνάβηθι, ἀλλὰ καὶ γράψον καὶ κλαῦσον⁶ καὶ δεήθητι.” ἡ δὲ εὖ μάλα πείθεται, [πείθεται δὲ]⁷ παρακούειν μὴ δυνάμεν ἰσχυρῶν δορυφόρων, καὶ γὰρ μὴ βουλομένην σύρουσιν ἔξω καὶ βιάζονται φρονεῖν⁸ ὅσα αὐτοὶ προλαβόντες ἐπήνεσαν ἀμέλει πρὶν ἔρωτα ἐς γῆν⁹ καταπτῆναι μόνον τὸν ἥλιον ἠπίστατο ἡ ψυχὴ καλὸν¹⁰ καὶ τοῦτο αὐτῆς τὸ θέαμα καὶ θαῦμα ἦν, γευσάμενη δὲ ὥρας ἀνθρωπίνης ἐκ μὲν¹¹ τῆς σπουδῆς ἐκείνης κατέπεσεν, ἐς δὲ θητεῖαν ὑπήχθη¹² πικράν, ἡς ἔργα θυραυλίας¹³ καὶ χαμαικοιτίαι καὶ ἡ πρὸς θάλλπος καὶ χειμῶνα ἀντίταξις καὶ ἡ¹⁴ “ ἡ μ’ ἀνάειρ’ ἡ ἐγὼ σέ ” πρὸς τὸν ἀντεραστὴν μάχη. τούτων

Eleven mss of Family 1, five mss of Family 2

¹ γυναικὶ πόρῃ some mss of 1 Closely related to this letter are *Letters* 11, 50, 10, 12, 56 (Munscher, p. 529)

² ἐμὰ three mss of 1

³ μισῶ] οὐ φιλῶ most mss of 1

⁴ οὐν most mss of 1.

⁵ τῇ ψυχῇ] τῆς ψυχῆς most mss. of 1

⁶ γράψον καὶ κλαῦσον 2, κλαῦσον καὶ γράψον 1

⁷ πείθεται δὲ om 1.

⁸ φρονεῖν om. three mss. of 1.

⁹ αὐτὴν Olearius.

LOVE LETTERS, 29

Letter 29 [53]

To a Woman

Your eyes I love, my own I hate, for, whereas in yours I recognize a great intelligence, in mine I recognize a wondrous meddlesomeness. They are shameless, yes, they are unable to hide anything of what they have once seen. So they cease not to say to my heart, "Did you not see the woman with the lovely hair, the woman with the comely countenance? Come, stand up and speak; yes, write and weep and beg." And my heart ever so readily yields—yields, because it cannot disobey its greedy satellites^a; for even against its will they drag it forth and compel it to share to the full the opinions to which they have already given their own assent. Doubtless, before Love alighted on earth, the heart knew the sun's beauty and no other, and this beauty was its spectacle and marvel; but after tasting human beauty it fell away from that zealous worship,^b and was reduced to bitter servitude, whose tasks are waiting outside doors, and sleeping on the ground, and defiance of heat and cold, and the fight, "your life or mine,"^c against one's rival. For all these

^a Eyes Cf. Lucian, *Tyrannicida* 4: δορυφόρος τῶν τοῦ παιδὸς ἐπιθυμιῶν ἦν

^b Cf. below, *Letter* 56

^c Literally, "lift me, or I will lift you" (*Iliad* xxiii 724)

¹⁰ ἡ ψυχὴ καλὸν 2, καλὸν ἡ ψυχὴ 1.

¹¹ ἐκ μὲν 2, ἔκαμε καὶ οἱ ἔκαμε 1.

¹² μετήχθη 1.

¹³ θυραυλῖαι Ruhnken: θυραυλικὰ

¹⁴ ἡ added by Kayser.

LOVE LETTERS, 29-30

sufferings you are the cure, if you will but accept, in return for a momentary service, works that cannot die, and, in return for a brief physical satisfaction, a remembrance that never grows old, for what you will give is something that every woman has and can give easily, and what you will gain in return is great beyond the power of my words to tell—affection, remembrance, and night—these three, from which a mother and a father too are made,^a

Letter 30 [58]

To a Married Woman

The act is one and the same whether it is done with the husband or with a paramour^b. But that which involves more danger is more attractive, for the prerogative that is openly acknowledged lacks the charm of forbidden pleasure, and stolen fruit is always sweeter. So Poseidon assumed the form of a purple billow,^c and Zeus the form of a golden shower^d and a bull^e and a serpent, and other dis-

^b For the commonplace *μοιχείας ἐγκώμιον* see Heinemann, *Epistulae Amatoriae*, p. 43.

^c To mate with Tyro (*Odyssey* xi 241-244) and with Amymomê (*Imagines* i 8).

^d To mate with Danaë

^e To mate with Europa. Cf. *Apology of Aristides* in St. John Damascene, *Barlaam and Joasaph* xlvii (245): "They show him [Zeus] transformed into a bull, for Europa; into gold, for Danaë, into a swan, for Leda; into a satyr, for Antiope; and into a thunderbolt, for Semele" (Trans. G. R. Woodward and H. Mattingly, L.C.L.).

PHILOSTRATUS

μασιν, ἀφ' ὧν Διόνυσος καὶ Ἀπόλλων καὶ Ἡρα-
κλῆς¹ οἱ ἐκ μοιχείας θεοὶ λέγει δὲ Ὅμηρος καὶ
τὴν Ἥραν ἰδεῖν αὐτὸν τότε ἡδέως ὅτε αὐτῇ συνήει
λάθρα, τὴν γὰρ ἀνδρὸς ἐξουσίαν μετέθηκεν ἐς
κλοπὴν μοιχείας.

31 [60]

[Γυναικί²]

Ὁ μοιχὸς καὶ πείσας σφαλερώτατον³ ἀνάλωμα
καὶ ὀδυνηρὸν μὴ τυγχάνων, τῆς μὲν γὰρ εὐπραγίας
κίνδυνος ὁ νόμος, τῆς δὲ λύπης μισθὸς ὁ ἔρως.
φοβείσθαι δὲ ἄμεινον τυχόντα ὧν βούλεται τις ἢ
ἀνιάσθαι ἀμελούμενον

32 [25]

[Τῇ αὐτῇ⁴]

Τὰ μὲν ὄμματά σου διαυγέστερα τῶν ἐκπω-
μάτων, ὥς δύνασθαι δι' αὐτῶν καὶ τὴν ψυχὴν ἰδεῖν,
τὸ δὲ τῶν παρειῶν ἐρύθημα εὐχρουν ὑπὲρ αὐτὸν

Eleven mss. of Family 1, five mss. of Family 2

¹ Some mss. of 1 insert καὶ

Eleven mss. of Family 1, five mss. of Family 2.

² πόρνη γυναικί some mss. of 1 Closely related to this
letter are *Letters* 30, 13, 58, 59, 15

³ σφαλερώτερον some mss. of 1.

Eleven mss. of Family 1, five mss. of Family 2

⁴ τῇ αὐτῇ 2 (1 e. the γυνὴ καπηλὶς of *Letter* 60, the order in
2 being *Letter* 60, *Letter* 33, *Letter* 32), γυναικί καπηλίδι 1
Closely related to this letter are *Letters* 60 and 33.

LOVE LETTERS, 30-32

guises as well—whence Dionysus ^a and Apollo ^b and Heracles,^c the gods sprung from adultery; and Homer says that even Hera was glad to see Zeus at the time when he consorted with her secretly^d; for he had transformed the husband's prerogative into the adulterer's theft

Letter 31 [60]

To a Woman

The paramour who has his way pays for it in extreme danger, and if he is thwarted he pays in suffering if he is successful he has the law to fear, and if he is disappointed he buys his disappointment at the price of love. Yet it is better to get what one wants and be afraid than to be spurned and grieve.

Letter 32 [25]

To the Same

Your eyes are more translucent than drinking cups, so that even your soul can be seen through them; and the blush of your cheeks is lovelier than the

^a Dionysus Zagreus was the son of Persephonê by her father Zeus, who approached her in the form of a serpent; see Nonnus, *Dionysiaca* vi 155-168

^b The form in which Zeus visited Leto seems not to be mentioned.

^c Heracles was the son of Zeus and Alcmenê, whom Zeus visited in the form of her husband Amphytrion

^d *Iliad* xiv. 153-351.

PHILOSTRATUS

τὸν οἶνον, τὸ δὲ λινοῦν τοῦτο χιτῶνιον ἀντιλάμπει
ταῖς παρειαῖς, τὰ δὲ χεῖλη βέβαπται τῷ τῶν¹ ῥόδων
αἵματι, καὶ μοι δοκεῖς² τὸ ὕδωρ φέρειν ὡς ἀπὸ
πηγῶν τῶν ὀμμάτων καὶ διὰ τοῦτο εἶναι νυμφῶν
μία. πόσους ἰστᾶς ἐπειγομένους, πόσους κατ-
έχεις παρατρέχοντας; πόσους³ φθεγξαμένη καλεῖς;
ἐγὼ πρῶτος, ἐπειδὰν ἴδω σε, διψῶ καὶ ἵσταμαι μὴ
θέλων καὶ⁴ τὸ ἔκπωμα κατέχων⁵ καὶ⁶ τὸ μὲν οὐ
προσάγω⁷ τοῖς χεῖλεσι, σοῦ δ' οἶδα πίνων⁸

33 [24]

[Τῇ αὐτῇ⁹]

Ἐξ ὕελου μὲν τὰ ἐκπώματα, αἱ δὲ σαῖ¹⁰ χεῖρες
ἄργυρον¹¹ αὐτὰ¹² ποιοῦσι καὶ χρυσόν,¹³ ὡς καὶ¹⁴ τού-
τοις τὸ βλέπειν ὑγρῶς παρὰ τῶν σῶν ὀμμάτων
εἶναι. ἁλλὰ τοῖς μὲν ἄψυχον καὶ ἀκίνητον τὸ
διειδές, καθάπερ τῶν ὑδάτων τοῖς ἐστηκόσι, τὰ δὲ
ἐν τοῖς προσώποις ἐκπώματα τῇ τε ἄλλῃ ὑγρότητι

Eleven mss of Family 1, five mss of Family 2.

¹ τῷ τῶν 2, τῷ or om. 1

² δοκεῖς 2, δοκεῖς καὶ or δοκεῖ καὶ 1

³ 1 inserts μὴ

⁴ καὶ om 1

⁵ κατέχειν some mss of 1.

⁶ καὶ om. 1.

⁷ προσάγων some mss of 1.

⁸ καὶ τὸ ἔκπωμα—πίνων om. one ms. of 2.

Eleven mss of Family 1, five mss of Family 2.

⁹ τῇ αὐτῇ (1 e for 2 the γυνή κατηλῖς of *Letter* 60, which in 2 directly precedes, for 1 the γυνή (or πόρνη γυνή) of *Letter* 31) 2, most mss. of 1, γυναικί one ms of 1. Closely related to this letter are *Letters* 60 and 32

¹⁰ σαῖ om. 1.

¹¹ ἀργυρᾶ 1.

LOVE LETTERS, 32-33

colour of wine itself; and this linen dress of yours reflects the brilliance of your cheeks; and your lips are tinged with the blood of roses, and you seem to me to give men drink from your eyes as if your eyes were fountains, and therefore to be one of the Nymphs. How many men hastening on their way do you bring to a halt? How many men speeding by do you detain? How many do you call to yourself when you raise your voice? I first and foremost, when I see you, feel thirst, and against my will stand still, and hold the cup back; and I do not bring it to my lips, but I know that I am drinking of you.^a

Letter 33 [24]

To the Same

Cups are made of glass, but your hands turn them to silver and to gold—so that they too get their liquid glances from your eyes. But their limpidity is soulless and unmoved, like that of standing waters, whereas the cups^b set in your face appear to give delight not merely by their general liquid loveli-

^a Cf Ben Jonson, "To Celia".

"The thirst that from the soul doth rise
Doth ask a drink divine;
But might I of Jove's nectar sup,
I would not change for thine."

See above, p 417, note b.

^b I.e. the eyes.

¹² ταῦτα some mss. of 1

¹³ χρυσᾷ 1.

¹⁴ καὶ om. 1.

PHILOSTRATUS

εὐφραίνειν ἔοικε καὶ τῇ συνέσει τῶν φιλημάτων.¹
 ὥστ'² ἐκεῖνα μὲν κατὰθου καὶ³ χαίρειν ἕα τά τε
 ἄλλα καὶ διὰ τὸν ἐν τῷ σφαλερῷ τῆς ὕλης φόβον,
 ἐμοὶ δὲ μόνοις πρόπινε⁴ τοῖς ὄμμασιν, ὧν καὶ ὁ
 Ζεὺς γευσάμενος καλὸν οἶνοχόον παρεστήσατο. εἰ
 δὲ βούλει, τὸν μὲν οἶνον μὴ⁵ παραπόλλυε, μόνου δὲ
 ἐμβαλοῦσα ὕδατος καὶ τοῖς χεῖλεσι προσφέρουσα
 πλήρου φιλημάτων τὸ ἔκπωμα καὶ⁶ δίδου τοῖς δεο-
 μένοις. ἔστι γὰρ ἀνέραςτος οὐδεὶς⁷ οὕτως⁸ ὡς
 ποθεῖν ἔτι τὴν Διονύσου χάριν μετὰ τὰς⁹ Ἀφροδίτης
 ἀμπέλους

34 [65]

[Γυναικί¹⁰]

Οὐκ οἶδα τί σου μάλλον ἐπαινέσω. τὴν κεφά-
 λην; ἄλλα ὦ τῶν ὀμμάτων τοὺς ὀφθαλμούς;
 ἀλλ' ὦ τῶν παρειῶν. τὰς παρειάς; ἄλλα τὰ χεῖλη
 με ἐπάγεται καὶ δεινῶς κἀεται¹¹ κεκλεισμένα μὲν
 δι' εὐκοσμίαν, ἀνεωχθέντα¹² δὲ δι' εὐωδίαν. εἰ δὲ

Eleven mss of Family 1, five mss of Family 2.

¹ ἄλλα—φιλημάτων om. 1.

² ὥστε most mss of 1.

³ καὶ om. some mss of 1

⁴ πρόπινε some mss. of 1.

⁵ μὴ om three mss of 1

⁶ Many mss. of 1 insert οὕτως

⁷ ἀνέραςτος οὐδεὶς mss. οὐδεὶς ἀνέραςτος Ald.

⁸ οὕτως om 1.

⁹ Most mss. of 1 insert τῆς

Twelve mss of Family 1, five mss of Family 2.

¹⁰ γυναικί πόρνη some mss of 1 Closely related to this letter is *Letter* 62.

LOVE LETTERS, 33-34

ness but also by their showing that they know what kisses are. So set the cups down and leave them alone, especially for fear of their fragility; and drink to me only with your eyes; 'twas such a draft that Zeus too drank—and took to himself a lovely boy to bear his cup. And, if it please you, do not squander the wine, but pour in water only, and, bringing it to your lips, fill the cup with kisses and so pass it to the thirsty^a. Surely nobody is so ignorant of love as to yearn for the gift of Dionysus any longer after the vines of Aphroditê

Letter 34 [65]

To a Woman

I know not what part of you to praise the most. Your head? But oh your eyes! Your eyes? But oh your cheeks! Your cheeks? But your lips entice me and with a wondrous passion they consume me—closed indeed for modesty's sake, yet open to exhale sweet breath. If you go further and take your

^a Cf. Ben Jonson, "To Celia"

"Drink to me only with thine eyes,
And I will pledge with mine,
Or leave a kiss but in the cup
And I'll not look for wine."

See above, p. 417, note *b*; p. 483, note *a*. For an elaborate treatment of this thought see Achilles Tatius ii. 9

¹¹ κᾶλει Kayser

¹² ἀνοιχθέντα one MS of 1; ἀνεωχθέντα cet.

PHILOSTRATUS

καὶ ἀποδύσῃ, ἀστράπτειν τὰ ἔνδον οἶμαι. Φειδία καὶ Λύσιππε καὶ Πολύκλειτε, ὡς ταχέως ἐπαύσασθε οὐ γὰρ ἂν πρὸ τούτου τι ἄγαλμα ἄλλο ἐποιήσατε. εὖ μὲν ἔχεις τῆς χειρὸς ἐξόχως, εὖ δὲ τῆς τῶν στέρνων εὐρύτητος, εὖ δὲ τοῦ περὶ τὴν γαστέρα ῥυθμοῦ. τὰ δὲ ἄλλα οὐκ οἶδα πῶς εἶπω. μάχεται τὸ κάλλος καὶ τοῦ Πριαμίδου δικαστοῦ φεῦ, γένωμαι τίς; ταῦτ' ἐπαινέσω, καὶ μὴν ἐκεῖνα ἀμείνονα. ἐκείνοις δῶ τὴν κρίσιν, καὶ μὴν ἀνθέλκει με ταῦτα. ἐπίτρεψον ἄψασθαι καὶ ἀποφαίνομαι.]¹

35 [20]

[Γυναικί²]

Ἡ Δανάη χρυσὸν ἐλάμβανεν, ἡ Λήδα ὄρνιθας, ἡ Εὐρώπη τὰ ἐξ ἀγέλης, ἡ Ἀντιόπη ὅσα ὄρεια, ἡ Ἀμυμώνη ὅσα θαλάττια³. οἱ δὲ ποιηταὶ τὰ δῶρα μύθους ἐποίησαν παράγοντες τὴν ἀλήθειαν ψυχαγωγίᾳ⁴ ψευσμάτων. λάβε, λάβε⁵ καὶ σὺ τὸν ἀκκισμὸν ἀφελούσα τοῦ μεγαλογνώμονος καὶ τὴν εἰρωνείαν ἀφείσα τοῦ⁶ σώφρονος, ἵνα ἀγῶν Ζεὺς γένωμαι καὶ Ποσειδῶν,⁷ διδοὺς μὲν ἃ θέλεις, ἃ δὲ θέλω λαμβάνων

Twelve mss of Family 1, five mss of Family 2.

¹ εἰ δὲ—ἀποφαίνομαι om 1.

Eleven mss of Family 1, five mss. of Family 2

² τῇ αὐτῇ some mss. of 1. This letter is a companion piece to Letter 14. ³ ὅσα θάλαττα 2, θάλατταν some mss. of 1.

⁴ ψυχαγωγίαν some mss. of 1 ⁵ λάβε om. some mss. of 1

⁶ μεγαλογνώμονος—τοῦ om Ald.

⁷ καὶ Ποσειδῶν om. some mss. of 1

LOVE LETTERS, 34-35

clothes off, I suppose that there is a radiance within as of lightning ^a—O Pheidias and Lysippus and Polycleitus, how much too soon you ceased to be ! Surely you would not have made any other statue in preference to hers—Exceeding lovely is your hand, lovely the breadth of your bosom, lovely the symmetry of your belly As to what remains, I know not in what terms to describe it Even were Priam's son the judge, your beauty still contests the prize. Ah ! What is to become of me ? Shall I praise this ? No, surely that is better Shall I adjudge the prize to that ? No, for assuredly this lures me back again.^b Let me touch it, and I will give my decision ,

Letter 35 [20]

To a Woman

Danae would accept gold,^c Leda birds,^d Europa the pick of a herd,^e Antiopê the creatures of the hills,^f Amymonê the creatures of the sea ^g ; but the poets made stories out of the gifts,^h perverting the truth by the charm of their fabrications. Do you too, I beg, receive gifts, discarding the affectation of lofty sentiments and dismissing the pretence of chastity, that I too may be a Zeus and a Poseidon, giving what you desire and receiving what I desire

^a At this point does the lady disrobe ?

^b Cf. Plato, *Laws* 644 E. ^c Zeus in a shower of gold.

^d Zeus disguised as a swan.

^e Zeus disguised as a bull.

^f Zeus disguised as a satyr.

^g Poseidon, who had rescued her from a satyr

^h *Sensu amatorio* ; see the last clause of the letter.

PHILOSTRATUS

36 [67]

[Γυναικί¹]

Μὴ ὑποδήσῃ ποτέ, μηδὲ κρύψῃς τὰ σφυρὰ ἐψευ-
σμένοις καὶ δολεροῖς δέρμασιν, ὧν ἀπατηλὸν τὸ
κάλλος ἐν τῇ βαφῇ. εἰ μὲν γε² λευκὸν φοροίης,³
συγχεῖς τὴν τῶν ποδῶν λευκότητα, τὸ γὰρ ὁμοιον
ἐν τῷ ὁμοίῳ οὐ φαίνεται, εἰ δὲ ὑακίνθινον,⁴ τῷ μέ-
λανι λυπεῖς, εἰ δὲ⁵ φοινικοβαφές,⁶ φοβεῖς,⁷ ὡς ῥέον-
τος ἐκεῖθεν ποθεν αἵματος. εἴθε⁸ σου καὶ τᾶλλα
πάντα ἐφαίνετο, καὶ πολὺ κρείττων ἂν ἦς, ἐμπί-
πτουσα ὅλη ταῖς τῶν ὀρώντων θήραις⁹ ἀλλὰ τῶν
μὲν ἄλλων μερῶν ποιοῦ τινα, εἰ θέλεις, φειδῶ καὶ μὴ
τῆς¹⁰ σκέπης αὐτοῖς φθόνει¹¹ μήτε περιβλημάτων¹²
τῶν ἀναγκαίων, τοὺς δὲ πόδας κατάλειπε¹³ γυμνοὺς
ὡς δειρήν, ὡς παρειάς, ὡς κόμας, ὡς καὶ ῥῖνα καὶ¹⁴
ὄμματα· ὅπου μὲν γάρ τι¹⁵ ἡμαρτήθη τῇ φύσει,
σοφισμάτων δεῖ πρὸς τὴν βλάβην, ἵνα κρύψῃ τὸ
ἐλλιπὲς ἢ τέχνη, ὅπου δὲ ἀρκεῖ τὸ κάλλος εἰς ἐπί-
δειξιν οἰκείαν,¹⁶ περιττὰ τὰ φάρμακα θάρσησον
σεαυτῇ καὶ πίστευσον τοῖς ποσὶ τούτων φέισεται
καὶ πῦρ, τούτων καὶ θάλαττα, καὶ ποταμὸν θελῆς¹⁷
περᾶσαι, στήσεται, καὶ κρημνοὺς ὑπερβῆναι, λει-

Eleven mss. of Family 1, five mss. of Family 2.

¹ γυναικί ἑτέρα some mss. of 1 Closely related to this letter are *Letters* 37 and 18.

² μὲν γε] μὲν γὰρ most mss. of 1

³ λευκοφοροίης or λευκὰ φοροίης some mss. of 1

⁴ ὑακίνθινον some mss. of 1

⁵ ὑακίνθινον—εἰ δὲ om. some mss. of 1

⁶ φοινικοβαφῇ 1 ⁷ φόβος 1

⁸ εἰ δέ 1

⁹ θήραις some mss. of 1, θύραις cet.

¹⁰ μὴ τῆς] μήτε some mss. of 1.

¹¹ φθονήσης 1

LOVE LETTERS, 36

Letter 36 [67]

To a Woman

Do not ever wear shoes,^a or conceal your ankles with false and deceptive skins, whose beauty, which consists in their dye, is illusory. For if you wear white, you obscure the whiteness of your feet (since like in the midst of like does not show); and if you wear the colour of larkspur, you offend the eye by the darkness of the shade, and if crimson, you cause fright, as if blood were flowing somewhere in the shoe. I wish that all the rest of you were visible; and you would actually be far more beautiful, exposing your whole body to the spectators' eager pursuit. Well, be a bit economical of other features, if you will, and do not begrudge them protection or such coverings as are indispensable. but leave your feet at least bare like your neck, your cheeks, your locks, like your nose and eyes. To be sure, wherever nature has erred, the damage requires clever treatment, in order that art may conceal the defect^b; but where beauty suffices for its own display, remedial measures are superfluous. Be self-reliant and trust to your feet! These even fire will spare, these even the sea, and if you wish to cross a river, the river will stay its course, and if you wish to scale crags, you

^a For foot-fetishism see H. Ellis, *Studies in the Psychology of Sex*, III, pt. 1, chap. 2. ^b Cf. above, *Letter 22*

¹² προβλημάτων 1.

¹³ κατάλιπε 1.

¹⁴ καὶ ῥίνα καὶ Kayser ἔρριμένα ¹⁵ τι om some mss of 1

¹⁶ εἰς ἐπιδείξιν οἰκείαν 2, ἐπιδείξιν οἰκεία one ms of 1, ἐπιδείξει οἰκεία cet. ¹⁷ θελήσῃς most mss. of 1.

PHILOSTRATUS

μῶνας δόξεις πατεῖν. οὕτως¹ καὶ τὴν Θέτιν ἀργυρόπεζαν εἶπεν ὁ πάσας ἀκριβῶς εἰδὼς τὰς κάλλους ὑπεροχάς, οὕτως² καὶ τὴν Ἀφροδίτην γράφουσιν οἱ ζωγράφοι τὴν ἀνασχούσαν ἐκ τῆς θαλάττης, οὕτω καὶ τὰς Λευκιππίδας. ἐτοίμους ἔχε τοὺς πόδας τοῖς βουλομένοις φιλεῖν καὶ μηδὲ χρυσοῦ δέου μισῶ τὰς πέδας ὧν ἡ πολυτέλεια τιμωρία διαφέρει δὲ τίς χρυσῶ τινα ἢ σιδήρῳ δεδέσθαι; πλὴν εἰ μὴ τούτου ἐκείνο καὶ κάλλιον ὅτι μετ' εὐφροσύνης ἀνιᾶ³ μὴ βασάνιζε, ὦ καλή, τὼ πόδε, μηδὲ κρύπτε οὐδὲν ἔχοντας τοῦ λαθεῖν ἄξιον, ἀλλὰ βάδιζε μαλακῶς καὶ κατὰλειπε⁵ σεαυτῆς ἵχνος, ὥς μέλλουσά τι καὶ τῇ γῇ χαρίζεσθαι.⁶

37 [21]

[Τῇ αὐτῇ]

Ὁ Μῶμος τῶν μὲν ἄλλων οὐδὲν ἔφη τῆς Ἀφροδίτης αἰτιάσασθαι, τί γὰρ ἂν καὶ ἐμέμψατο; ἐν δὲ

Eleven mss. of Family 1, five mss. of Family 2.

¹ οὕτω 1 ² οὕτω 1. ³ τί Fobes · ἦ.

⁴ οὕτω καὶ—ἀνιᾶ om 1. ⁵ κατὰλειπε 1

⁶ καὶ τῇ γῇ χαρίζεσθαι 2, χαρίζεσθαι καὶ τῇ γῇ 1

Eleven mss. of Family 1, five mss. of Family 2.

⁷ I.e. the woman of *Letter* 36, which in 2, as in 1, directly precedes *Letter* 37. Closely connected with this letter are *Letters* 36 and 18

^a Homer. See above, *Letter* 15.

^b Cf. Aristaenetus i. 7 (139. 24-25 Hercher).

^c For a similar mention of the daughters of Leucippus see Propertius i. 2. 15-16.

Non sic Leucippis succendit Castora Phoebe,
Pollucem cultu non Hilaira soror,

LOVE LETTERS, 36-37

will seem to yourself to be treading on meadows. Thus Thetis was called "silver-footed" by the poet ^a who had exact knowledge of all of beauty's highest forms; thus Aphrodité too, as she rises from the sea, is depicted by the painters ^b, thus too the daughters of Leucippus ^c. Keep your feet in readiness for those who fain would kiss them; and wear no bonds, even of gold. I hate fetters whose costliness is punitive. For what difference does it make whether one is bound with gold or bound with iron? Unless it be that the former is actually more honourable because it torments with an aspect of merriment ^a. Do not torture your feet, fair lady; and do not hide them, since there is nothing about them that deserves to be hidden; but walk softly and leave a print of your own foot behind you, as one who is destined to include even earth in her beauty.

Letter 37 [21]

To the Same

Momus ^e said that he found no other fault in Aphrodité (for what pray could he have censured?),

Their rape by Castor and Pollux was often depicted by artists; see E. Kuhnert in Roscher s.v. *Leukippiden*, Sp. 1993-1996.

^a The idea is that of a torture which makes a pretence of gaiety or honour, e.g. a crown of thorns.

^c The personification of fault-finding. In Aristeides Rhetor also (28 [49], p. 535) he made fun of Aphrodité's slipper (*βλαύτην*); above in *Letter* 18, which should follow the present letter, Philostratus uses the neuter plural *βλαυρία*.

PHILOSTRATUS

μόνον δυσχεραίνειν ἔφη, ὅτι τρύζοι αὐτῆς τὸ ὑπό-
 δημα καὶ λίαν εἶη λάλον¹ καὶ τῷ ψόφῳ ὀχληρόν· εἰ
 δὲ ἀνυπόδητος² ἐβάδιζεν, ὥσπερ ἀνέσχευεν ἐκ τῆς
 θαλάττης, οὐκ ἂν ποτε εὐπόρησε σκωμμάτων οὐδὲ
 κωμωδίας ὁ ἀλιτήριος,³ καὶ μοι δοκεῖ μηδὲ μοι-
 χευομένη⁴ διὰ τοῦτο μόνον λαθεῖν, ὅτι πάντα ὁ
 Ἡφαιστος ἔγνω τὰ κεκρυμμένα, τοῦ σανδαλίου
 διαβάλλοντος⁵ ταῦτα μὲν ἡμῖν ὁ μῦθος, σὺ δὲ καὶ
 τῆς Ἀφροδίτης ἔοικας βουλευέσθαι ἄμεινον χρω-
 μένη τοῖς ποσὶν ὡς ἐτάχθησαν⁶ καὶ φεύγουσα τοῦ
 Μώμου τὰ ἐγκλήματα. ὦ ἄδετοι πόδες, ὦ κάλλος
 ἐλευθέρων, ὦ τρισευδαίμων ἐγὼ καὶ μακάριος, ἐὰν
 πατήσῃ τέ' με.

38 [68]

[Γυναικὶ πόρνη⁸]

“Ὁ τοῖς ἄλλοις ἐπίρρητον⁹ δοκεῖ καὶ μέμψεως
 ἄξιον, ὅτι ἀναίσχυντος εἶ καὶ θρασεῖα καὶ εὐκολος,
 τοῦτο μάλιστα ἐγὼ σου φιλῶ. καὶ γὰρ τῶν ἱππων¹⁰
 θαυμάζομεν τοὺς αὐτῶν συνιέντας καὶ λεόντων
 τοὺς¹¹ φρονήματι χρωμένους καὶ ὀρνίθων¹² τοὺς μὴ

Eleven mss. of Family 1, five mss. of Family 2

¹ λίαν εἶη λάλον] λάον εἶη or λάλον εἶη or λάλον εἶη λίαν most
 mss. of 1 ² ἀνυπόδετος 1

³ ὁ ἀλιτήριος] ἀλλοτρίου or ἀλλοτρίας some mss. of 1

⁴ μοιχευομένην 1. ⁵ διαβαλόντος 1.

⁶ ἐτάχθης or ἐτάχης 1 ἐτέχθης Bentley.

⁷ πατή 1.

Eleven mss. of Family 1, five mss. of Family 2.

⁸ τῇ αὐτῇ (i.e. the addressee of *Letter* 37) or πόρνη 1 This
 letter is a companion piece to *Letter* 19,

LOVE LETTERS, 37-38

but at one thing only he said he was irritated—her shoe squeaked and was too loquacious and its noise gave offence. But if she had walked without her shoes, as she was when she rose from the sea, that rascal would never have had any occasion for his jeers or for his satire ; and I am inclined to think that the only reason why she failed to keep her adultery ^a hidden was that Hephaestus, thanks to her tell-tale sandal, learned all her secrets. This is what the story tells us ; but you no doubt plan better than Aphrodité, using your feet as they were intended to be used and avoiding the charges of Momus. O feet unfettered ! O unhampered beauty ! Thrice happy me and blessed, if on me ye tread !

Letter 38 [68]

To a Woman who is a Whore

That which seems to others infamous and deserving of reproach—the fact that you are shameless and bold and complaisant—is what I love about you most. Take the case of animals : the horses we admire are those that are conscious of their own powers ; and the lions we admire are those that show spirit ; and the cocks we admire are those that do not let their

^a With Ares, as described in *Odyssey* viii. 266 ff., where the betrayal is the work of Helios.

⁹ δ—ἐπίρρητον om some mss. of 1

¹⁰ τῶν ἵππων 2, ἵππους 1.

¹¹ αὐτῶν—τοὺς om. 1.

¹² ὄρνιθας most mss of 1

PHILOSTRATUS

νεύοντας κάτω. οὐδέν οὖν οὐδὲ σὺ καινὸν ποιεῖς, εἰ γυνὴ οὔσα πολλῶν ὥρα κρατοῦσα ὑψηλὸν τε ὄρας καὶ μετέωρος¹ βαδίσεις, εἴπερ τις ἐστὶ καὶ κάλλους ἀκρόπολις πολὺ κρείττων τῶν βασιλέων,² εἴ γε ὑμᾶς μὲν φιλοῦμεν ἐκείνους δὲ φοβούμεθα.³ μισθώματα λαμβάνεις· καὶ γὰρ ἡ Δανάη χρυσὸν καὶ στεφάνους δέχῃ· τοῦτο μὲν καὶ ἡ⁴ Ἀρτεμις ἡ παρθένος. καὶ γεωργοῖς παρέχεις ἑαυτήν⁵. ἡ δὲ Ἑλένη καὶ ποιμέσι. καὶ κιθαρωδοῖς χαρίζῃ οὐ μέλλεις πρὸς τὸν Ἀπόλλω βλέπουσα, σὺ δὲ μηδ' αὐλητῶν ἀπόσχου, καὶ γὰρ Μουσῶν ἡ τέχνη⁶· μηδὲ δούλων καταφρονήσης, ἵνα καὶ διὰ σέ δοκῶσιν ἐλεύθεροι. μηδὲ τῶν ἀμφὶ κυνηγέσια καὶ θήρας τὰς διαίτας⁷ ἐχόντων αἰσχύνεσθαι τὴν Ἀφροδίτην, ᾧ καλή⁸. μηδὲ ναυτῶν ταχέως μὲν ἀπίαςιν, ἀλλ' ὁ Ἰάσων οὐκ ἄτιμος ὁ πρῶτος κατατολμήσας θαλάττης. ἀλλὰ μηδὲ τῶν μισθοῦ στρατευομένων· ἀπόδουε δὲ τούτους τοὺς ὑπερηφάνους. πένησι μὲν γὰρ μηδὲ⁹ ἀντίπης ποτέ· ἀκούουσιν αὐτῶν οἱ θεοί. τὸν μὲν γέροντα τίμησον διὰ τὴν σεμνότητα, τὸν δὲ νέον δίδαξον, ὥς ἄρτι ἀρχόμενον τὸν ξένον, ἂν σπεύδῃ, κατὰσχῃ ταῦτα καὶ Τιμαγόρα¹⁰ καὶ Λαῖς

Eleven mss. of Family 1, five mss. of Family 2.

¹ μετέωρον some mss. of 1.

² βασιλείων most mss. of 1.

³ εἴ γε—φοβούμεθα om. 1.

⁴ ἡ om 1

⁵ σεαυτήν 1.

⁶ χαρίζῃ—τέχνη om 1.

⁷ τὰς διαίτας inserted by Fobes.

⁸ μηδὲ τῶν—καλή 2, ἀλλὰ 1.

⁹ μηδὲν Meineke.

¹⁰ Τιμάνδρα Boissonade.

^a See above, p. 487, note c.

LOVE LETTERS, 38

heads droop. So then, in your case also, you are doing nothing strange if, since you are a woman who surpasses many in beauty, you have a haughty glance and an imposing gait; surely there is a citadel of loveliness surpassing far the citadels of kings—[at least we love you and fear them.] You receive wages. so too Danaë received gold ^a And you accept garlands. the virgin Artemis did the same ^b And you give yourself to tillers of the soil: but Helen actually gave herself to shepherds. ^c And [you grant your favours,] to lyre-players [why hesitate—just look at Apollo?] ^d Do not hold yourself back from flute-players either, for theirs is the art of the Muses. And do not scorn slaves, but let them think that, thanks to you, they are freemen. [And do not feel shame, my fair one, of Aphroditë's] ^e rites with those who live by the hunt and by the chase; [nor [with] sailors:] 'tis true that they go off quickly, but Jason, the first to dare the sea, was not without honour; [nor yet of those who serve in arms for pay:] strip these vainglorious fellows bare. For you must never so much as gainsay the poor. to them the gods give ear ^f Esteem the aged man because of his dignity; instruct the young man, ^g regarding him as a tiro, hold back the stranger, if he is hastening on his way. That is what Timagora ^h

^b In Euripides, *Hippolytus* 73-74, Hippolytus brings a garland to Artemis

^c Allusive plural. the reference is probably to Paris only.

^d The god makes the profession honourable

^e Aphroditë loved Adonis.

^f Cf Menander, frag 310: "The poor are always held to be protégés of the gods." (Trans. F. G. Allinson, L.C.L.)

^g A. A. Day, *The Origins of Latin Love-Elegy* (Oxford, 1938), p. 90, compares the τέχνη ἐρωτική of New Comedy and of Latin elegy.

^h Unknown.

PHILOSTRATUS

καὶ Ἀρισταγόρα καὶ τὸ Μενάνδρου Γλυκέριον, ὧν κατ' ἔχνη καὶ σὺ βαίνεις. εἰδυῖα χρῆσθαι σεαυτὴν παρέχεις¹ καὶ τὴν σὴν σοφίαν ἐπὶ καιροῦ τῶν ἔργων ἔχουσα,² οὔτε γὰρ πῦρ θερμὸν οὕτως ὥς σου τὸ ἄσθμα, οὔτε αὐλὸς ἡδὺ ἄκουσμα οὕτως ὥς τὰ σὰ ῥήματα.

39 [70]

[Γυναικί³]

Μηδὲ γράφειν φυγάδα ἀνέξῃ, μηδ'⁴ ἐπίνευε φιλοῦσιν, οὐκοῦν οὐδὲ ἀναπνεῖν, οὐδὲ κλάειν, οὐδὲ ἄλλα ὅσα ἡ φύσις. μή με διώξῃς τῶν θυρῶν, ὥς τῆς πατρίδος ἡ τύχη, μηδὲ ὀνειδίσης πρᾶγμα αὐτόματον οὐ τὸ λαμπρὸν ἐν τῷ ἀλόγῳ⁵ τῆς δυνάμεως,⁶ ἔφευγε καὶ Ἀριστείδης, ἀλλ' ἐπανήρχετο· καὶ Ξενοφῶν, ἀλλ' οὐ δικαίως ἔφευγε καὶ Θεμιστοκλῆς, ἀλλ' ἐτιμᾶτο καὶ παρὰ βαρβάροις καὶ Ἀλκιβιάδης, ἀλλὰ παρετείχιζε καὶ τὰς Ἀθήνας· καὶ Δημοσθένης, ἀλλ' ὁ φθόνος αἴτιος φεύγει καὶ θάλαττα,

Eleven mss. of Family 1, five mss. of Family 2

¹ σεαυτὴν παρέχεις] παρέχεις Olearius, πᾶσι πᾶσι σεαυτὴν παρέχεις Kayser.

² ἀλλὰ μηδὲ—ἔχουσα om. 1.

Eleven mss. of Family 1, five mss. of Family 2

³ τῇ αὐτῇ or om. some mss. of 1.

⁴ ἀλλ' 1.

⁵ οὐ τὸ λαμπρὸν ἐν τῷ ἀλόγῳ Kayser · οὐ τὸ λαμπρὸν ἀλόγῳ

LOVE LETTERS, 38-39

did, and Laïs,^a and Aristagora,^b and Menander's Glycerium,^c and in their footsteps you also are treading. You place your charms at men's disposal with full knowledge, and you possess a skill that is nicely adjusted to produce its effect.^d For fire is not so hot as is your panting, nor flute so sweet to hear as are your words.

Letter 39 [70]

To a Woman

Won't you suffer an exile even to write? Then don't allow lovers to breathe either, or to weep, or to do anything else that is natural. Do not drive me from your door, as fate has driven me from my country, or reproach me with a fortuitous event distinguished only as dependent on the irrationality of superior force.^e Aristides too was an exile, but he returned to his native city; and Xenophon, but not justly so, Themistocles too was an exile, but he was held in honour even among non-Greeks; and Alcibiades, but he built a fortress^f by the side of Athens itself, and Demosthenes, but malice was the cause. The sea too is exiled from the land when,

^a See above, pp 341, 463

^b Courtesan, one of Hypereides' mistresses, see above, *Letter 22*

^c Glycera; see above, p. 252, note *a*

^d The text of this sentence appears to be corrupt.

^e It was at Alcibiades' suggestion that the Spartans occupied Deceleia in 413 B.C.

^f οὐκοῦν—δυνάμεως om 1.

⁷ παρετείχιζε καὶ 2, καὶ ἐτείχιζε or καὶ ἐτοίχιζε 1.

PHILOSTRATUS

ὅταν ὑφ' ἡλίῳ¹ ἐλαύνῃ². καὶ³ ἥλιος, ὅταν νύξ καταλαμβάνῃ. φεύγει καὶ μετόπωρον χειμῶνος προσελθόντος, καὶ χειμῶν ἄπεισιν ἔαρος διώκοντος, καὶ συνελόντι⁴ εἰπεῖν αἱ τῶν ὑστέρων⁵ καιρῶν ἐπιδημίαι τῶν προτέρων⁶ εἰσὶ καιρῶν φυγαί⁷ ἐδέξαντο καὶ Ἀθηναῖοι Δήμητραν φεύγουσαν καὶ Διόνυσον μετοικούντα καὶ τοὺς Ἡρακλέους παῖδας ἀλωμένους, ὅταν καὶ τὸν Ἑλέου ἐστήσαντο βωμόν, ὡς τρισκαιδεκάτου θεοῦ,⁸ οὐκ οἴνου σπένδοντες αὐτῷ καὶ γάλακτος ἀλλὰ δακρύων καὶ τῆς πρὸς τοὺς ἱκετεύοντας αἰδοῦς.⁹ ἀνάστησον καὶ σὺ τὸν βωμόν, καὶ κακῶς πράττοντα ἄνθρωπον ἐλέησον,¹⁰ μὴ δις¹¹ γένωμαι φυγὰς καὶ τῆς πατρίδος στερηθεῖς καὶ τοῦ πρὸς σέ ἔρωτος σφαλείς· ἐὰν γὰρ ἐλεήσης,¹² κατελήλυθα.

40 [2]

Βερενίκη¹³

Ἡ πυρσαίνουσα μίλτος τὰ χεῖλη καὶ τὴν παρειὰν ὑπογράφουσα¹⁴ κώλυμα φιλημάτων, κατηγορεῖ δέ

Eleven mss. of Family 1, five mss. of Family 2

¹ ὑφ' ἡλίῳ om. 1. ² ἐλαύνεται most mss. of 1

³ Two mss. of 1 insert ὁ ⁴ συνελόντα 1.

⁵ ὑστέρων Hercher: ὑστέρων νεωτέρων one ms of 1, πρεσβυτέρων or βρεσβυτέρων most mss of 1. Kayser does not report reading of 2. νεοτέρων Olearius. ⁶ νεωτέρων Kayser.

⁷ εἰσὶ καιρῶν φυγαί 2, καιρῶν φυγάδες εἰσὶν or καιρῶν εἰσι φυγάδες 1

⁸ τρισκαιδέκατον θεόν 1. ⁹ καὶ τῆς—αἰδοῦς om. 1.

¹⁰ ἄνθρωπον ἐλέησον] ἐλέησον ἄνθρωπον most mss of 1.

¹¹ δις 1. ¹² ἐλεήσης 1.

Seven mss of Family 1, one independent ms

LOVE LETTERS, 39-40

under the sun's compulsion, it sweeps upon its way^a, and the sun, when night overtakes; the autumn also is exiled when winter comes, and winter retires in the face of spring's pursuit; and, in a word, the coming of new seasons is the exile of the earlier. Furthermore the Athenians welcomed Demeter when she was in exile,^b and Dionysus when he was shifting his abode,^c and the sons^d of Heracles when they were wandering about; it was at that time that the Athenians also set up the altar of Compassion,^e as a thirteenth god,^f to whom they poured libations, not of wine and milk, but of tears and of respect for suppliants. Do you also erect this altar, and show pity on a man who is in distress, so that I may not be twice exiled, both deprived of my country and foiled of my love for you; for, if you take pity, I am forthwith restored.

Letter 40 [2]

To Berenice

The vermillion that gives a fiery red to the lips and taints the cheeks interferes with kissing, and further-

^a That the tides were occasioned by the sun was the doctrine of Aristotle and of Heraclitus, according to [Plutarch], *De Placitis Philosophorum* iii. 17 (897 B)

^b Cf. Apollodorus, *Library* i 5. 1

^c For the evidence as to the route by which Dionysus came to Athens see A. W. Pickard-Cambridge, *Dithyramb, Tragedy and Comedy* (Oxford, 1927), p. 174.

^d Persecuted by Eurystheus; see Euripides, *Heracleidae*.

^e See above, p. 441, note b.

^f See above, p. 319, note b.

¹³ Βερενίκη Ald · τῇ αὐτῇ (i.e. the γυνή of Letter 39).

¹⁴ γράφουσα one MS

PHILOSTRATUS

καὶ γῆρας τοῦ προσώπου, ὑφ' οὗ πελιδνὸν μὲν¹ τὸ στόμα, ῥυσσὴ δὲ ἢ παρειὰ καὶ ἔξωρος. ἴσχε δὲ χρωματοποιῖαν καὶ μηδὲν ἐπιποιεῖ τῷ κάλλει, μὴ καὶ γράψωμαί σε γήρως ἐπὶ τῇ τοῦ προσώπου γραφῇ.

41 [3]

Ἀθηνόδωρῳ

Οἱ ὀφθαλμοὶ ξύμβουλοι τοῦ ἐρᾶν, σὺ δ' ἀκοὴν σπάσας ἐρᾶς Ἰωνικοῦ μειρακίου οἰκῶν Κόρινθον· τουτὶ δὲ μαντικὸν² φαίνεται τοῖς οὐπὼ εἰδόσιν ὅτι νοὺς ὀρᾷ

42 [4]

Ἐπικτήτῳ³

Εἰ κρότῳ ἀνοήτῳ χαίρεις, καὶ τοὺς πελαργούς, ἐπειδὰν παριόντας⁴ ἡμᾶς κροτῶσιν, ἡγοῦ δῆμον τοσοῦτῳ σωφρονέστερον τοῦ Ἀθηναίων ὅσῳ μηδὲ αἰτοῦσι μηδὲν ὑπὲρ τοῦ κροτεῖν

Seven mss. of Family 1, one independent ms

¹ πελιδνὸν μὲν] μὲν πελιδνὸν one ms

Five mss. of Family 1, one independent ms

² μανικὸν Ald

Five mss. of Family 1, one independent ms.

³ Ἐπικτήτῳ Ald · τῷ αὐτῷ (1 e Athenodorus) or om.

⁴ παριόντες Ald

^a From Epicharmus, frag. 249 Kaibel (*CGF*, p 137)
νοὺς ὀρᾷ καὶ νοὺς ἀκούει τᾶλλα κωφὰ καὶ τυφλά

LOVE LETTERS, 40-42

more it makes people think that the face is old—with that old age which pales the lips to an ashen hue and wrinkles and withers the cheeks. So stop laying on the paint and don't try to add anything to your natural beauty, lest I attain you of old age because you taint your face.

Letter 41 [3]

To Athenodorus

It is the eyes that counsel love; but you have seized upon a rumour and, though you dwell in Corinth, are in love with a boy in Ionia; and this seems magic to those who know not yet that the mind has eyes.^a

Letter 42 [4]

To Epictetus^b

If you take pleasure in unintelligent clapping,^c then you must regard the storks—when they clap their mandibles at us as we pass upon our way^a—as a more reasonable people than the Athenians, since the storks do not even ask any return for their clapping.

^b Epictetus, the addressee of *Letters* 65 and 69 also, was probably a rival sophist, as Munscher, p. 535, suggests

^c By claqueurs.

^a There is a play upon a second meaning of *πάρεμι*, appropriate to the first meaning of *κρότος* (applause). "as we come forward" to speak

PHILOSTRATUS

43 [5]

Ἀριστοβούλῳ¹

Τὸ ἐρώντα καρτερεῖν σωφρονέστερον τοῦ μηδὲ ἐρασθῆναι, καὶ γὰρ δὴ καὶ τὰ πολεμικὰ ἄνδρες οὐχ οἱ μὴ τρωθέντες ἀλλ' οἱ νικῶντες ἐν τραύμασιν.

44 [6]

Ἀθηναῖδι

Τὸ μὲν μὴ ἐρώντι χαρίζεσθαι Λυσίου δόξα, τὸ δὲ ἐρώντι δοκεῖ Πλάτωνι· σοὶ² δὲ καὶ ἐρώντι καὶ μὴ ἐρώντι. τοῦτο δὲ σοφὸς μὲν οὐδεὶς, Λαῖς δέ, οἶμαι, ἐπῆγναι.

45 [10]

Διοδώρῳ³

Τὰς ἀπυρρήνους ῥοιάς Ἐρυθραὶ κηπεύουσιν οἰνοχοοῦσας νᾶμα πότιμον, ὥσπερ τῶν βοτρυῶν οἱ εὔπράττοντες. δέκα σοι τούτων τρυγήσας ἔπεμψα·

FIVE MSS. OF FAMILY 1, ONE INDEPENDENT MS.

¹ Ἀριστοβούλῳ Ald.: τῷ αὐτῷ (i.e. Athenodorus) or om.

FIVE MSS. OF FAMILY 1, ONE INDEPENDENT MS.

² σὺ Ald.

FIVE MSS. OF FAMILY 1, ONE INDEPENDENT MS.

³ This letter is a companion piece to *Letter* 49. Both appear to have accompanied gifts to boy-loves; see Munscher, p. 534, n. 126.

LOVE LETTERS, 43-45

Letter 43 [5]

To Aristobulus

To be in love and to resist love shows more self-control than not to fall in love at all. To illustrate : in wars also the heroes are not the men who have not been wounded but the men who conquer in spite of their wounds.

Letter 44 [6]

To Athenais

To gratify one who loves not is the philosophy of Lysias^a ; to gratify one who loves, the philosophy of Plato^b ; yours is to gratify both him who loves and him who loves not. This lacks the approval of any sage, but had, I think, the approval of Laïs.^c

Letter 45 [10]

To Diodorus

Erythrae^d cultivates seedless pomegranates, which provide an agreeable drink, like the liquor from good, juicy grapes. I have picked ten of these and am

^a In Plato, *Phaedrus* 227 c, 230 e—234 c.

^b *Ibid.*, 255-256.

^c Probably the elder Laïs (Laïs of Corinth), whose mercenariness is mentioned by Aelian, *Varia Historia* xiv. 35 ; for her lack of love for her lover Aristippus see Plutarch, *Amatorius* 5 (750 D-E). See above, pp 341, 463.

^d Ionian Erythrae, with which the family of the Philostrati had some connection ; see Munscher, p. 491.

PHILOSTRATUS

χρῶ δὲ αὐταῖς σιτούμενος μὲν ὡς οἴνω, μεθύων δὲ
ὡς σίτῳ

46 [31]

[Μειρακίῳ¹]

Εὖ πεποίηκας καὶ² στρωμνῇ χρησάμενος τοῖς
ῥόδοις ἢ γὰρ πρὸς τὰ πεμφθέντα ἡδονὴ σημείον
μέγα τῆς πρὸς τὸν πέμψαντα τιμῆς. ὥστε καὶ γὰρ
σου δι' αὐτῶν ἡψάμην, καὶ γὰρ ἔστιν ἐρωτικά καὶ
πανούργα καὶ κάλλει χρῆσθαι εἰδότα δέδοικα δὲ
μὴ οὐδ' ἡσυχίαν ἤγαγεν ἀλλ' ἠνώχλει σοι καθεύ-
δοντι, ὥσπερ τῇ Δανάῃ ὁ χρυσός εἰ δὲ βούλει τι
φίλῳ χαρίζεσθαι, τὰ λείψανα αὐτῶν ἀντίπεμψον
μηκέτι πνέοντα ῥόδων μόνον ἀλλὰ καὶ σοῦ.

47 [42]

[Γυναικί³]

Εἰ Λάκαινα ἦσθα, ὦ καλή, τῆς⁴ Ἑλένης ἂν ἐμνη-

Five mss. of Family 1, one independent ms

Nine mss. of Family 1, six mss. of Family 2

¹ This letter is a companion piece to *Letter* 20.

² καὶ om. most mss. of 1.

Nine mss. of Family 1 (through τῷ Ἐνιπέῳ ἐπενήξατο), seven
mss. of Family 1 (from καὶ ἀγριῶντι to the end), six mss. of
Family 2

³ ἐταίρῳ τινί or ἐτέρῳ τινί or πόρῳ some mss. of 1 This
letter is a companion piece to *Letter* 5. ⁴ τῆς om. 1.

^a Olearius is probably right in taking this to mean merely
that pomegranate juice (1) is as tasty as wine with a meal,
504

LOVE LETTERS, 45-47

sending them to you , use them as wine when you are eating, and as food when you are drinking.^a

Letter 46 [31]

To a Boy

You have done well to use the roses for a bed also ; for pleasure in gifts received is a clear indication of regard for the sender So through their agency I also touched you, for roses are amorous and artful and know how to make use of beauty. But I fear that they may actually have been restless and oppressed you in your sleep, even as the gold oppressed Danaë.^b If you wish to do a favour for a lover, send back what is left of them, since they now breathe a fragrance, not of roses only, but also of you ^c

Letter 47 [42]

To a Woman

If you were a Spartan, you lovely creature, I should and (2) can be drunk freely, since it has no more tendency to increase intoxication than food has.

^b Cf. above, p 462, note *a* , p. 487, note *c* , below, *Letter 54*

^c Cf Ben Jonson, " To Celia " .

" But thou thereon didst only breathe

And sent'st it back to me ;

Since when it grows, and smells, I swear,

Not of itself but thee ' "

See above, p. 417, note *b* , p 483, note *a* , p. 485, note *a* .

PHILOSTRATUS

μόνευσα¹ καὶ τῆς νεώς· εἰ Κορινθία, τῶν Λαῖδος
κώμων· εἰ Βοιωτία, τῶν² Ἀλκμήνης γάμων· εἰ
τῶν ἐξ Ἡλιδος,³ οὐκ ἤκουσας τὸν Πέλοπος δρόμον,
οὐκ ἐξήλωσας τὴν ἐκ θεάτρου γαμηθεῖσαν, οὐκ⁴
ἐθαύμασας τὸν Ἀλφειόν, οὐκ ἔπιες τοῦ νυμφίου;
ἡ δὲ Τυρῶ τῷ Ἐνιπεὶ ἐπενήξατο καὶ ἀγριῶντι⁵ ἐπὶ
θάλατταν συνήγαγεν,⁶ ἣν γὰρ ἀγαθὴ καὶ μεγάλων
ἐραστῶν ἀξία. δοκεῖς δέ μοι μηδὲ Θεσπιακὴ τις
εἶναι, πάντως γὰρ κἂν⁷ τῷ Ἑρωτι ἔθυες· μηδὲ
Ἀττικὴ, τὰς γὰρ παννυχίδας καὶ τὰς ἑορτὰς καὶ⁸
τὰ Μενάνδρου δράματα οὐκ ἂν ποτε ἡγνόησας.
ἄλλ' εἰ καὶ⁹ βάρβαρος εἶ καὶ μία τῶν ἀπὸ Θερμώ-
δοντος¹⁰ παρθένων, ἀλλ' οὖν¹¹ καὶ ταύτας λόγος
νεανίσκοις συμπλέκεσθαι καὶ τίκτειν ἐκ κλοπῆς.
ἀλλὰ μὴ Θρᾷττα καὶ Σιδωνία; καὶ μὴν καὶ τούτων
ἔρωσ ἦψατο, καὶ ἡ μὲν τῷ Νίνῳ¹² συνεπλάκη, ἡ δὲ

Nine mss of Family 1 (through τῷ Ἐνιπεὶ ἐπενήξατο), seven
mss of Family 1 (from καὶ ἀγριῶντι to the end), six mss of
Family 2

¹ ἐμνημόνευσας most mss. of 1

² τῶν om. many mss. of 1.

³ Ἰλίου some mss. of 1

⁴ ἐξήλωσας—οὐκ om some mss. of 1.

⁵ ἀγριῶντι three mss. of 1, ἀγρεύοντι one ms of 1, ἀγρι τι
cet. Αἰγαίῳ Kayser.

⁶ συνήγαγεν mss. ἐλθοῦσα συνεπλάκη Kayser, συνήγαγεν γάμον
L. A. Post.

⁷ ἂν three mss. of 1.

⁸ καὶ om Wesseling.

⁹ ἄλλ' εἰ καὶ om. three mss. of 1.

¹⁰ Three mss. of 1 insert ποταμοῦ

¹¹ ἀλλ' οὖν] ἀλλά two mss. of 1

¹² Νυσίῳ Unger.

LOVE LETTERS, 47

have mentioned Helen and the ship ^a ; if you were a Corinthian, I should have mentioned the revels of Laïs ^b ; if you were a Boeotian, the nuptials of Alcmenê ^c . If you are from Elis, haven't you heard of Pelops' chariot race ? Haven't you been struck with envy of the woman ^d who went from the spectacle straight to her wedding ? Haven't you been struck with admiration for Alpheus ? Haven't you drunk of the bridegroom ^e ? Tyro swam on the river Enipeus ^f and consorted with him as he swept fiercely to the sea, for she was goodly and was worthy of mighty lovers. Nor do I think that you are from Thespieae either, for, if you were, you would certainly have offered sacrifices to Eros ^g ; nor from Attica, for in that case you never would have failed to know the night festivals and the holidays and Menander's plays. But even if you are a barbarian and one of the maidens from the Thermodon, ^h still 'tis rumoured that even these allow young men's embraces and have children born from secret amours. You are not a Thracian or a Sidonian, are you ? Yet surely they too felt the touch of love ; and one allowed the embrace of Ninus, and the other the embrace of

^a The ship in which Paris had come to Greece (Ovid, *Heroides* xvi 113-114).

^b See above, pp 341, 463

^c Alcmenê bore Heracles to Zeus

^d Hippodameia, daughter of Oenomaus of Elis, married Pelops after Pelops had defeated Oenomaus in a chariot race.

^e The river Alpheus, bridegroom of Arethusa

^f Tyro loved Enipeus, Poseidon assumed Enipeus' form and lay with her. See Apollodorus, *Library* i 9. 8.

^g For the statue of Eros at Thespieae see Alciphron iv. 1.

^h The Amazons (Aeschylus, *Prometheus Bound* 723-725), whose intimacy with the men of Scythia is mentioned by Herodotus iv. 113.

PHILOSTRATUS

τῷ Βοιωτῷ.¹ ἔοικα εὐρηκέναι σε, εἰ μὴ κακός εἰμι
καὶ φαῦλος φυσιογνωμονεῖν· Δαναός σοι πατήρ καὶ
χεὶρ ἐκείνη καὶ λῆμα φονικόν· ἀλλὰ κάκείνων τις
τῶν ἀνδροφόνων παρθένων νεανίσκου φιλοῦντος
ἐφείσατο οὐχ ἱκετεύω σε οὐ δακρύω· πλήρωσον
τὸ δρᾶμα, ἵνα μου ψαύσης καὶ ξίφει.

48 [12]

[Ἐταίρω τινί²]

Καὶ σὺ πονηρὸς οὕτως ὥς μηδένα ἄλλον ἐλεεῖν,
καὶ γὰρ δυστυχῆς οὕτως ὥς μηδὲ παρ' ἄλλου λαβεῖν,
καὶ πάννυ χαίρω τῇ κακοπραγίᾳ βουλόμενος μηδὲ
παύσασθαι διαμαρτάνων, ἵνα παύσῃ μηδὲ σὺ τῆς
ἐπὶ τῷ μιᾶρῷ τοῦ τρόπου κακοδοξίας, τὸ μὲν γὰρ
ἐμὸν μιᾶς ἔργον ἡδονῆς, τὸ δὲ σὸν κοινὸν ἐς δια-
βολὴν τῆς παρὰ πάντων αἰτίας

49 [9]

Νέστορι³

Ἐπεμψά σοι σῦκα ἡρινά, θαυμάζοις δ' ἂν αὐτῶν
ἢ τὸ ἥδη ἢ τὸ ἔτι

Nine mss. of Family 1 (through τῷ Ἐνιπεὶ ἐπενήξατο), seven
mss. of Family 1 (from καὶ ἀγριῶντι to the end), six mss. of
Family 2.

¹ Three mss. of 1 insert Διί.

Three mss. of Family 1, one ms. of Family 2.

² Ἐταίρω τινί mss. μειρακίῳ Ald

Three mss. of Family 1, one independent ms.

LOVE LETTERS, 47-49

Boeotus.^a I think I've found out who you are—unless I'm a bad and incompetent physiognomist Danaus was your father, and there's the hand and there the murderous will. Yet even of those husband slaying maidens one ^b spared her youthful lover I do not beseech you ; I do not shed tears ; bring the play to its conclusion, so that you may touch me, even though it be with a sword.

Letter 48 [12]

To a Certain Companion

You are so spiteful that you have no pity ^c for anybody except yourself, and I am so unfortunate that I will not accept pity from anybody except you ; and I am very happy in my misery—I don't want my rebuffs to end, for I don't want your evil reputation for bad character to end. In my case it's a matter of gratifying one desire : in your case it's a matter of the general discredit accruing from the charges of all the world.

Letter 49 [9]

To Nestor

I am sending you spring figs , you may wonder at their coming already or at their coming still.

^a These two references are obscure.

^b Hypermnestra ; see Pindar, *Nemean* x. 6.

^c *Sensu amatorio*, as in *Letter* 39 above.

³ Νέστορι Ald. τῷ ἀντὶ (1 e ἐταίρῳ τινί of *Letter* 48) or om. This letter is a companion piece to *Letter* 45.

PHILOSTRATUS

50 [49]

[Γυναικί¹]

Τί τὸ καινὸν ἀνδρολήψιον τοῦτο; τίς ἡ τυραννίς, ἔλκεις με ἀπὸ τῶν ὀμμάτων καὶ σύρεις μὴ θέλοντα, ὥσπερ τοὺς πλέοντας ἡ Χάρυβδις ἀνερρόφει.² ἦσαν ἄρα καὶ ἔρωτος πέτραι καὶ ὀφθαλμῶν πνεύματα, οἷς³ τις ἅπαξ ἐνσχεθεὶς καταδύεται. τοῦτο μὲν οὖν οὐχ εἶχεν οὐδ'⁴ ἡ Χάρυβδις· ἐμπρόθεσμον ἐκεῖνο τὸ ναυάγιον καὶ μικρόν τις ἀναμείνας σωτηρίας εὐπόρει⁵ δένδρον εὐρὼν ἐν πελάγει, ὃ δὲ ἐς ταύτην ἅπαξ τὴν θάλατταν καταρρυεὶς οὐκ ἔτι⁶ ἐξέρχεται.

51 [73]

Κλεονίδη⁷

Ἡ Σαπφὼ τοῦ ρόδου ἐρᾷ καὶ στεφανοῖ αὐτὸ αἰίνῃ ἐγκωμίῳ τὰς καλὰς τῶν παρθένων ἐκείνῳ ὁμοιοῦσα, ὁμοιοῖ δὲ αὐτὸ καὶ τοῖς⁸ τῶν Χαρίτων πῆχεσιν ἐπειδὰν ἀποδύσῃ⁹ σφῶν τὰς ὠλένας.

Seven mss. of Family 1, four mss. of Family 2

¹ τῷ αὐτῷ (i.e. ἐταίρῳ τινί of *Letter* 48) or om. some mss. of 1. Closely related to this letter are *Letters* 11, 10, 12, 56, 29 (Munscher, p. 529).

² ἀναρροφεί some mss. of 1 ἀνερρόφα Ald.

³ οἷς Boissonade. αἷς.

⁵ εὐπόρει Christian: εὐπορεῖ

⁶ ἔτι om. some mss. of 1.

Three or four mss. of Family 1 (Kayser gives variants of ms. p, but in his *Prooemium*, p. iii, he does not list *Letter* 51 among the contents of this ms.), one independent ms.

⁷ Κλεονίδη one ms., πόρνη one ms., om. *cet.* γυναικί 1606.

LOVE LETTERS, 50-51

Letter 50 [49]

To a Woman

What is this new form of the right of seizure ?
What this despotism ? With your eyes you draw me
and hale me off against my will, even as Charybdis
used to suck down those who sailed the sea. There
are love rocks, it seems, and eye whirlwinds ; and
when a man is once caught in them he sinks This
is a power that not even Charybdis possessed Her
shipwrecks were at regular intervals,^a and if one
waited a bit he could find a tree ^b in the flood of
waters and so save himself ; but whoso is once swal-
lowed up in this sea never again comes forth.

Letter 51 [73]

To Cleonidē

Sappho loves the rose and always crowns it with a
word of praise, likening lovely maidens to it ; and she
likens it also to the arms of the Graces when she bares
their arms to the elbow.^c Now the rose, though it is

^a " Thrice a day she belches it forth, and thrice she sucks
it down terribly " (*Odyssey* xii. 105-106 ; trans A. T.
Murray, L.C.L.)

^b As Odysseus found the fig tree (*Odyssey* xii. 432 and
103).

^c Sappho, frag. 68 (65 Bergk) . " Hither, pure rose-armed
Graces, daughters of Zeus." (Trans. J. M. Edmonds in
Lyra Graeca i, L.C.L.)

⁸ *ταῖς* one ms. (Kayser's report is incomplete)

⁹ *ἀποδύσῃ* J. M. Edmonds.

PHILOSTRATUS

ἐκεῖνο μὲν οὖν, εἰ καὶ¹ κάλλιστον ἀνθέων, βραχὺ
τὴν ὥραν, παρέπεται γὰρ τοῖς ἄλλοις² ἐννεάσαν³ τῷ
ἥρι. τὸ δὲ σὸν εἶδος⁴ αἰεὶ τέθηλεν ὅθεν ὀφθαλμοῖς
ἐμμειδιᾷ καὶ παρειαῖς οἶόν τι ἔαρ τὸ μετόπωρον τοῦ
κάλλους

52 [74]

Νικήτη⁵

Οὐ τὸ ἐρᾶν νόσος ἀλλὰ τὸ μὴ ἐρᾶν εἰ γὰρ ἀπὸ
τοῦ ὄρᾶν τὸ ἐρᾶν, τυφλοὶ οἱ μὴ ἐρῶντες.

53 [72]

[Γυναικί τι⁶]

Τὴν νεφέλην τῶν ὀφρύων ἀφαιρεῖν ἄμεινον, ὥς
μηδὲν κατηφὲς εἶη σοι περὶ τὴν ὥραν αὐτῶν τε γὰρ
τῶν ὥρων ἡδίους αἱ ἀνειμέναι καὶ γελῶσαι, καὶ τὸ
κάλλος ἡδονὴν ὥσπερ ἐκ κατόπτρου ἐμφαίνει⁷

Three or four mss of Family 1 (Kayser gives variants of
ms. p, but in his *Prooemium*, p. iii, he does not list *Letter* 51
among the contents of this ms.), one independent ms.

¹ καὶ inserted by Kayser

² ἄλλοις Kayser: ἀνοῖς mss. ἀνθεσι Olearius, ἀνθρώποις
Boissonade, αἰνοῖς Kayser, ἀνέμοις L. A. Post.

³ ἐννεάσαι Valckenaer.

⁴ ἄνθος Valckenaer.

Three mss. of Family 1, one independent ms

⁵ Νικήτη one ms., om *cet.*

Three mss. of Family 1.

⁶ Inscription om one ms γυναικί Olearius

⁷ ἐμφαίνει Fobes. ἐμφαίνει τὰ mss ἐμφαίνει τὸ L. A. Post.

LOVE LETTERS, 51-53

the most beautiful of flowers, has but a short period of youthful perfection,^a for with it, as with the others, blossom time is limited to spring. But your loveliness is in flower always; like a true spring, the autumn of your beauty^b continues to smile in your eyes and in your cheeks.

Letter 52 [74]

To Nicetes

It is not loving but loving not that is a disease. For if "loving" (*ἐρᾶν*) is derived from "seeing" (*ὁρᾶν*), those that love not are blind.^c

Letter 53 [72]

To a Certain Woman

It is better to remove the cloud from your brows, so that there may be nothing despondent about the spring-time of your loveliness, for of the seasons themselves the pleasanter are the relaxed and smiling; and beauty reflects pleasure, as from a mirror,

^a Cf. Achilles Tatius ii. 36 2: ". . . the rose is of all flowers the most beautiful, because its beauty is so fleeting" (Trans. S. Gaselee, L.C.L.)

^b Cf. the saying of Euripides, "Beauty's autumn, too, is beautiful" (Plutarch, *Alcibiades* i. 3 [192 A], trans. B. Perrin, L.C.L.)

^c Since *ἐρᾶν* in poetry may be almost equivalent to "living," as in *ζῶει καὶ ὁρᾷ φάος ἡέλιον* (*Iliad* xviii. 61), we may paraphrase thus: "For if 'loving' is derived from 'living,' those that love not are dead."

PHILOSTRATUS

τῆς περὶ τῷ προσώπῳ γαλήνης· ἦν εἴ μοι¹ θολώ-
σεις, “ ἄστρον ὑπέρτατον ἐν ἡμέρᾳ κλεπτόμενον² ”
δόξεις εἰ δὲ ἐκ Πινδάρου ταῦτα, καῖκενός που κατὰ
Πίνδαρον τὸ τὴν ἀκτῖνα τὴν ἀπὸ σοῦ πηδῶσαν
εἶναι “ τῶν ἐμῶν ὀφθαλμῶν μητέρα.³ ”

54 [28]

[Γυναικί⁴]

Εἰ καμὲ φεύγεις, ἀλλ’ ὑπόδεξαι καὶ τὰ ῥόδα ἀντ’
ἐμοῦ καὶ σου δέομαι μὴ στεφανοῦσθαι μόνον
ἀλλὰ καὶ κοιμηθῆναι ἐπ’ αὐτῶν καὶ γὰρ ἐστὶν
ιδεῖν μὲν καλὰ, οἷαν⁵ τὸ πῦρ ἔχει τὴν ἀκμὴν, αἴψα-
σθαι δὲ μαλακὰ καὶ πάσης στρωμνῆς ἀπαλώτερα⁶
ὑπὲρ τὸν Βαβυλώνιον κόκκον καὶ τὴν Τυρίαν
πορφύραν καὶ γὰρ εἰ σπουδαῖα ἐκεῖνα, ἀλλ’ οὐ
πνεῖ καλόν ἐνετειλάμην αὐτοῖς καὶ τὴν δειρὴν σου
φιλῆσαι καὶ τοῖς μαστοῖς ἐπελθεῖν⁷ καὶ ἀνδρίσασθαι,
ἂν ἀφῆς, καὶ οἶδα ὅτι ἀκούσεται.⁸ ὦ μακάρια, οἷαν
γυναῖκα περιβάλλειν μέλλετε⁹ ἀλλὰ δεήθητε αὐτῆς

Three mss. of Family 1

¹ εἴ μοι Hermann · εἰ μὴ mss εἴ πη L A Post.

² κλεπτόμενον Hermann : βλεπόμενον

³ μέτρα Olearius

Seven mss. of Family 1, five or six mss of Family 2 (Kayser gives a variant of ms. ψ; but in his *Prooemium*, p. iii, he does not list *Letter* 54 among the contents of this ms.)

⁴ μειρακίῳ two mss of 1, om one ms. of 1. This letter is a companion piece to *Letter* 3. ⁵ οἷον three mss. of 1.

⁶ μαλακώτερα some mss of 1.

⁷ ἐπελθεῖν three mss. of 1, one ms. of 2.

⁸ ὅτι ἀκούσεται Ald . ἀκούσεται three mss. of 1, ἀκούσεται ὅτι cet (if Kayser’s report is correct)

LOVE LETTERS, 53-54

from the serenity of the countenance If you dim my vision of this, you will seem "the peerless star of the firmament, robbed of light in day-time" Since these are Pindar's words, I take it that the following also is in Pindar's style · The beam of light that leaps from you "engenders sight in me." ^a

Letter 54 [28]

To a Woman

Though you shun me, yet do at least accept the roses in my place. And I pray you not only to garland yourself with them but also to sleep on them. For indeed they are both beautiful to behold, possessing splendour as of fire, and delicate to touch and softer than any bed, surpassing the Babylonian scarlet and the Tyrian purple; for, although these are magnificent, yet they have no beautiful fragrance. I have told the roses to kiss your throat and to cling to your breasts and to play the part of a man, if you will permit; and I know that they will obey. O happy roses! What a woman you are going to embrace!

^a Pindar, *Paeon* ix. 1-3 (text and translation of L. R Farnell):

ἀκτὶς ἀελίου, τί πολὺσκοπ' ἐμήσαι
ὦ μήτηρ ὀμμάτων, ἄστρον ὑπέρτατον
ἐν ἡμέρᾳ
κλεπτόμενον,

"Oh, Sunbeam, searcher of the world, thou that engenderest sight in men,
What purpose hadst thou, that the peerless star of the firmament should be robbed of light in day-time?"

^a Three MSS of 1 insert ἀνθη

LOVE LETTERS, 54-55

Pray beseech her in my behalf and serve as my ambassadors and prevail upon her : and if she will not listen, consume her

Letter 55 [34]

To a Woman

Truly roses are Love's flowers, for they are young like him, and lithe ^a like Love himself, and both have golden locks, and they resemble one another in their other traits as well : roses have thorns for shafts, red blushes for torches, and they have petals for feathers, and neither Love nor yet roses know length of time, for this god [Time] is hostile both to beauty's autumn and to roses' lingering stay. I saw at Rome the flower-bearers running and by their speed indicating how precarious is beauty's prime, for their running signifies that that prime should be enjoyed ^b If you hesitate, it is gone.^c A woman too withers with the roses, if she loiters. Do not delay, my fair one ; let us join in sport We will crown ourselves with roses ; let us speed upon our way together

^a So Plato, *Symposium* 196 A, says that Eros is ὑπὸς τὸ εἶδος

^b Cf Ovid, *Fasti* v 353 · (Flora) monet aetatis specie, dum floreat, uti. For the Floralia in general (to which Philostratus apparently refers) and the licence there enjoyed see *Fasti* v. 331-354. Apparently nothing is known of a race by ἀνθοφόροι

^c Cf Herrick, *To the Virgins, to Make Much of Time*

“Gather ye Rose-buds while ye may,
Old Time is still a flying :
And this same flower that smiles to day,
To morrow will be dying.”

[Μειρακίω¹]

Ἀπέκλειόν σοι τὰ ὄμματα. πῶς σοι, εἶπω² ὥς οἱ πολιορκούμενοι τὰς πύλας. καὶ σὺ τὴν φρουρὰν λαθῶν ἔνδον εἶ. λέγε, τίς σε ἐσήγαγεν, εἰ μή τι³ τὰ ὄμματα⁴ ἐρωτικὸν καὶ κατὰ τῆς ψυχῆς γενόμενον, ἧ γε πάλαι μὲν μόνα ἐνεθυμεῖτο ἃ ἤθελε καὶ περὶ τὰ κάλλιστα ἐσπουδάκει φιλοσοφοῦσα, καὶ ἦν αὐτῆς ὁ ἔρως τὰ οὐρανοῦ νῶτα ὄρᾶν καὶ περὶ τῆς κατὰ ταῦτα ὄντως⁵ οὐσίας πολυπραγμονεῖν καὶ τίνες αἱ τοῦ παντὸς περίοδοι καὶ τίς ἡ ταῦτα ἄγουσα Ἀνάγκη, καὶ⁶ τὸ σκέμμα ἐδόκει χαριέστατον ἡλίω συνδραμεῖν καὶ σελήνῃ συγκινδυνεύσαι μὲν ἀπιούσῃ⁷ συνησθῆναι δὲ πληρουμένη⁸ τῷ τε ἄλλῳ χορῷ τῶν ἀστέρων συμπλανηθῆναι καὶ μηδὲν ἄβατον μηδὲ ἀθέατον καταλιπεῖν τῶν ὑπὲρ⁹ γῆν μυστηρίων, ἀφ' οὗ δὲ ἀνθρωπίνῳ πλησιάσασα ἔρωτι ἐάλω κάλλους ὄμμασι, πάντων ἀμελήσασα ἐκείνων περὶ ἐν τοῦτο ἐσπούδακε, καὶ ὅσον ἂν τῆς

Seven mss. of Family 1, four mss. of Family 2.

¹ Two mss. of 1 begin this letter with ἦν ἄρα πάθος ἐρωτικὸν καὶ κατὰ τῆς ψυχῆς γενόμενον (see below, note 4) and inscribe it ἐταίρῳ τινί. As to what these mss. do with ἀπέκλειόν σοι —τὰ ὄμματα, Kayser's report makes only two points plain: (a) they insert ἐρωμένῳ τινί before πῶς σοι; (b) they read τοι for τι (see below, note 3). Closely related to this letter are Letters 11, 50, 10, 12, 29 (Munscher, p. 529).

² εἶπω om. 1606.

³ τοι three mss. of 1 (including the two mentioned in note 1, above).

⁴ Some mss. of 1 (including the two mentioned in note 1, above) insert ἦν ἄρα πάθος

⁵ οὐσης three mss. of 1.

LOVE LETTERS, 56

Letter 56 [52]

To a Boy

I closed my eyes against you. How against you? I will explain: like men besieged, who close their gates And you have slipped past the guard and are inside Tell me who brought you in—unless it be that the eyes are a sort of erotic force which has descended upon the soul; and that formerly the soul pondered only such subjects as it wished, and it was engrossed in the most sublime speculations, and its desire was to behold the broad expanses of heaven and to pry into the genuine existence there and to inquire what were the revolutions of the universe^a and what was the Necessity that drove all this,^b and it seemed to be a most agreeable inquiry—to follow the course of the sun, to share the moon's danger when it waned and its joy when it waxed,^c to wander in company with the rest of the troop of stars, and not to leave untrodden or unviewed any of the mysteries above the earth; whereas ever since it began to consort with human love and was caught by the eyes of beauty it has ceased to trouble itself about all these other things^d and has studied just this one thing, and all

^a See Plato, *Phaedrus* 247 B-C. ἐπὶ τῷ τοῦ οὐρανοῦ νότῳ . ἡ περιφορά οὐσία ὄντως οὐσα.

^b See Plato, *Republic* x 616 c, where the revolving spheres are said to be turned by the spindle of Necessity.

^c For the influence of the waning and the waxing moon see J. G. Frazer, *Adonis, Attis, Osiris* II (1914), 129-150.

^d Cf. above, *Letter* 29.

⁶ καὶ om. 2.

⁷ ἀπιοῦσι three mss. of 1

⁸ πληρουμένοις three mss. of 1

⁹ τῷ τε—ὑπὲρ] ἡ τῷ τε ὑπὲρ τῇν three mss. of 1.

PHILOSTRATUS

ἔξω μορφῆς σπάσῃ,¹ τοσοῦτον ἔνδον συντίθησι καὶ μνήμη ταμιεύεται, τὸ δὲ ἔσω παρελθὼν φῶς μὲν ἔστιν ἐν ἡμέρᾳ, νύκτωρ δὲ ὄναρ γίγνεται.

57 [56]

[Μειρακίῳ²]

Πέπεισαι μὲν, ὡς εἰκάζω,³ τοῦ δὲ ἔργου τὴν αἰσχύνην ὀκνεῖς. εἶτα⁴ πρᾶγμα⁵ ἀποδιδράσκεῖς ἀφ' οὗ τις φίλος γίγνεται; οὐκ ἐντεῦθεν ἐπληρώθη καλῶν τὰ Ὀμήρου ἔπη τὸν Νιρέα, τὸν Ἀχιλλέα ἐς Τροίαν ἄγοντος, οὐκ ἐντεῦθεν Ἀρμόδιοι καὶ Ἀριστογείτονες⁶ ὅσοι⁷ φίλοι καὶ μέχρι τῶν ξιφῶν, ὁ δὲ Ἀπόλλων οὐκ Ἀδμήτῳ καὶ Βράγχῳ ἐθήτευσεν, ὁ δὲ Ζεὺς οὐ τὸν Γανυμήδην⁸ ἥρπασεν, ᾧ χαίρει καὶ πρὸ τοῦ νέκταρος; μόνοι γὰρ ὑμεῖς οἱ καλοὶ καὶ τὸν οὐρανὸν οἰκεῖτε ὡς πόλιν μὴ φθονήσης ἑραστοῦ σεαυτῷ⁹ δοῦναι μὲν ἀθανασίαν οὐκ ἔχοντος, τὴν δὲ αὐτοῦ ψυχὴν ἔχοντος¹⁰ εἰ δὲ ἀπιστεῖς, ἔτοιμος

Seven mss. of Family 1, four mss. of Family 2

¹ ἀρπάσῃ three mss. of 1.

Three mss. of Family 1 (through ὡς πόλιν μὴ), two mss. of Family 1 (from φθονήσης to the end), four mss. of Family 2

² πρὸς φιλοῦντα or om. 1. This letter is a companion piece to Letter 26. ³ εἰκάζω] εἰκάζειν ἔχω 1.

⁴ εἶτα Westermann : εἰς ᾧ

⁵ πρᾶγμα Kayser : πράγματα mss. τὸ πρᾶγμα Capps

⁶ Ἀρμόδιοι καὶ Ἀριστογείτονες Kayser : Ἀρμοδίου καὶ Ἀριστογείτονος

⁷ οἱ γε 1.

⁸ Γανυμήδην 2.

LOVE LETTERS, 56-57

that it has taken to itself from the outward form it stores within and treasures in its memory, and whatsoever gains entrance is a light by day, and by night becomes a dream

Letter 57 [56]

To a Boy

You are persuaded, I fancy, but you hesitate for fear the deed might bring disgrace. Are you, then, shirking an act that makes a friend? Was it not because of this that the poems of Homer were filled with beautiful lads when he brought Nireus^a and Achilles to Troy? Was it not because of this that all Harmodiuses and Aristogeitons were friends even to the point of death by the sword? And was it not because of this that Apollo fell into subjection to Admetus and to Branchus?^b And did not Zeus carry off Ganymede, in whom he delights even more than in his nectar? For you handsome lads, and you alone, inhabit even heaven as your city. Do not begrudge yourself a lover who cannot indeed give you immortality but can give you his own life. If you do

^a "Nireus the comeliest man that came beneath Ilios of all the Danaans after the peerless son of Peleus." (*Iliad* 11 673-674; trans A. T. Murray, L.C.L.)

^b Apollo was a serf to Admetus in the literal sense; Euripides, *Alceste* 6, uses the same word *θητεύειν*. In the amatory sense (cf. above, *Letter* 29) Apollo was a serf both to Admetus (see Callimachus, *Hymn to Apollo* 47-49) and to Branchus (see above, p. 423, note *d*).

⁹ σεαυτῷ om 1

¹⁰ ἔχοντος Ald · οὐκ ἔχοντος 2, προτείνοντος 1.

PHILOSTRATUS

ἀποθνήσκειν, ἂν ἐπιτάτῃς τοῦτο, νυνί. εἰ δὲ πλέκω
τὸν βρόχον, ἀπάνθρωπε, οὐκ ἀφαιρήσεις;

58 [61]

[Μειρακίῳ¹]

Ἐπαινῶ σε ἀντισοφίζόμενον τῷ χρόνῳ καὶ περι-
κόπτοντα τὰ γένεια, ὃ γὰρ ἀπῆλθε φύσει, τοῦτο
μένει τέχνη, ἡδίστη δὲ ἡ τῶν ἀπολλυμένων ἀνά-
κτησις, ὥστε, εἰ ἐμοὶ συμβουλευόντι πείθοιο, τῇ
μὲν κεφαλῇ κόμα καὶ μελέτῳ σοι τῶν βοστρύχων,
ὥς τοὺς μὲν ταῖς παρειαῖς συγκαταβαίνειν ἡρέμα
(καὶ ταῦτά σου τὰ γένειά τις ἀφαιρήσεται ῥαδίως
ὅτε βούλεται)² τοὺς δὲ τοῖς ὤμοις ἐπικαθῆσθαι,
καθάπερ φησὶν Ὅμηρος τοὺς Εὐβοεῖς ὀπισθεν
κομᾶν—κεφαλῇ γὰρ ἀνθοῦσα ἡδίων³ πολὺ τοῦ τῆς
Ἀθηνᾶς φυτοῦ, εἵπερ γε δεῖ καὶ ταύτην τὴν ἀκρό-
πολιν μὴ ψιλὴν ὁρᾶσθαι μηδὲ ἀκόσμητον—τὰ δὲ
γένειά σοι ψιλὰ ἔστω καὶ μηδὲν⁴ ἐνοχλείτω τῷ
φωτὶ τούτῳ, μήτε νεφέλῃ μήτε ἀχλὺς. ὥς γὰρ οὐχ
ἡδὺ θέαμα κεκλεισμένα ὄμματα, οὕτως οὐδὲ γένεια
καλοῦ κομῶντα. εἴτε οὖν φαρμάκοις εἴτε μαχαί-
ραις λεπταῖς εἴτε ἄκροις δακτύλοις εἴτε ῥύμμασι
καὶ πόαις εἴτε ἄλλῃ τινὶ μηχανῇ, πρᾶττε σεαυτῷ τὸ

Three mss. of Family 1 (through ὡς πόλιν μὴ), two mss. of
Family 1 (from φθονήσης to the end), four mss. of Family 2

Six mss. of Family 1, four mss. of Family 2.

¹ εἰς ἐρώμενον one ms. of 1, om one ms. of 1 Closely related
to this letter are *Letters* 30, 13, 31, 59, 15

² καὶ ταῦτά σου—βούλεται om two mss. of 1

³ Two mss. of 1 insert παρὰ

⁴ μηδεὶς Ald.

LOVE LETTERS, 57-58

not believe me, I am ready to die, if that is your command, at this very moment. If I plait the noose, you inhuman boy, will you not take it from me ?

Letter 58 [61]

To a Boy

I commend you for cheating time and shaving your cheeks. That smooth skin which left you by nature's law is now restored by art ; and recovery of what is lost is most agreeable. So, if you take my advice, you will let your hair grow long on your head and will take care of your locks in such a way that some come down over your cheeks a little (and anyone can readily remove this hair from your cheeks at will) and some rest on your shoulders, even as Homer says that the Euboeans ^a wear their hair long behind—for a good head of hair is far lovelier than the tree ^b of Athena, since in fact this acropolis also ^c must not be seen bare or unadorned—but let your cheeks be bare and let nothing bedim their brightness, neither cloud nor mist. As eyes that are shut are not a pleasant sight, so is it with a handsome fellow's cheeks if they are hairy. So then, with drugs or with keen razors or with finger tips or with detergents and herbs or by any other means whatsoever, make your beauty

^a Homer calls the Abantes, who dwelt in Euboea, *ἐπιθεν κομόωντες* (*Iliad* II 542).

^b The olive.

^c The Acropolis at Athens. (The "acropolis" of the boy's head must not be seen bare either.)

PHILOSTRATUS

κάλλος μακρότερον οὕτως¹ γὰρ ἔση μιμούμενος
τοὺς ἀγήρως θεοὺς² -

59 [62]

[Γυναικί³]

Ἐχθὲς συγκλείσας τὰ βλέφαρα ὅσον ἡσυχῇ σκαρ-
δαμύξαι πολὺν ἡγούμην τὸν χρόνον ἀμέλει τοῖς
ὀφθαλμοῖς ὡς ἀνεράστοις ἐνεκάλουν “ τί δὴ αὐτῆς
ἐπελάθεσθε; τί δὲ τὴν φρουρὰν ἐξελίπετε, ποῦ
δὲ ἐστι καὶ τί γέγονε; κὰν τοῦτο αὐτὸ μηνύσατε.”
νομίσας δὲ ἀκούειν ἀπῆλθον ἔνθα σε ὄψεσθαι ὥοιμην
καὶ τοῦτο ἐκείνο ἐζήτουν ὡς ἡρπαγμένην. τί οὖν
μέλλω ποιεῖν ἐὰν ἐξελάσῃς ἐς ἀγρόν, ὡς πέρυσι,⁴
καὶ πολλῶν ἡμερῶν τὰς ἐν ἄστει διατριβὰς κατα-
λίπῃς; ἡγοῦμαι ἀναγκαῖον σαφῶς ἀπολωλέναι
μηδὲν ἔχοντα ἡδὺ μήτε ἀκούειν⁵ μήτε ὄραν. ἐγὼ
μὲν γὰρ ἔψεσθαι⁶ σοι νομίζω καὶ τὴν πόλιν ἐξιούσῃ
καὶ αὐτοὺς τοὺς ἐν ἄστει θεοὺς ἐλκομένους ὑπὸ τῆς
θέας τί γὰρ ἐνταῦθα μόνοι ποιοῦσιν, εἰ δὲ κἀ-
κεῖνοι κατὰ χώραν μενοῦσιν,⁸ ἀλλ’ ἔγωγε οὐκ ἀπο-
λειφθῆσομαι τοῦ Ἑρωτος ἐφόλκιον. εἰ δὲ καὶ
σκάπτειν δέοι, λήψομαι τὴν δίκηλλαν· εἴτε κλᾶν,
θεραπεύσω τὰς ἀμπέλους εἴτε ἐπάγειν λαχάνους

Six mss. of Family 1, four mss. of Family 2

¹ οὕτω some mss. of 1.

² τοὺς ἀγήρως θεοὺς Olearius: om two mss. of 1, τοὺς ἀγήρω
θεοὺς cet.

Five mss. of Family 1, four mss. of Family 2

³ Closely related to this letter are *Letters* 30, 13, 31, 58, 15

⁴ ὡς πέρυσι ὥσπερ εἰς με (followed by space of four letters)
2 and most mss. of 1. ⁵ Ald inserts ἔτι.

LOVE LETTERS, 58-59

longer-lasting. If you do this, you will be imitating the always youthful gods.

Letter 59 [62]

To a Woman

Yesterday I closed my eyes just long enough to get a wink of quiet sleep, yet the time seemed too long to me. Of course I scolded my eyes for their insensibility to love. "How could you forget her? How could you desert your post as guard? Where is she and what has happened to her? Tell me that, at least." Believing that I heard the answer, I went to a place where I thought I should see you, and I actually hunted for you just as if you had been carried off. What then am I going to do if you go out into the country, as you did last year, and abandon your haunts in the city for many days? It seems to me inevitably that I am definitely a lost soul if I have nothing pleasant either to hear or to see; I really believe that, when you leave, not only the people of the city will follow you but also the city gods themselves, drawn by the sight of you. For what could they do here, all by themselves? But even if they remain where they are, I at any rate shall not stay behind, being "Love's trailer." If I must actually dig ditches, I'll put my hands to the mattock, if I must prune, I'll tend the vines; if I must water a

⁶ ἔψευσθαί Ald. . εἰ μὴ ψεύσεσθαί MSS ἢ μὴν ἔψευσθαί L. A. Post

⁷ καὶ om. Kayser

⁸ μενοῦσιν Ald. : μένουσιν.

PHILOSTRATUS

ὔδωρ, ὁδοποιήσω τὸν δρόμον. τίς γὰρ οὕτω τυ-
φλὸς ποταμὸς ὡς σὴν γῆν¹ μὴ γεωργεῖν, ἐν ἐξ-
όμνυμαι τῶν ἐν ἀγροῖς εἰθισμένων, ἀμέλγειν γάλα-
μόνων ἡδέως τῶν σῶν μαστῶν ἄπτομαι

60 [23]

[Γυναικὶ καπηλίδι²]

Πάντα με αἰρεῖ³ τὰ σά, καὶ ὁ λινοῦς χιτῶν, ὡς ὁ⁴
τῆς Ἰσιδος, καὶ τὸ καπηλεῖον, ὡς Ἀφροδίσιον, καὶ
τὰ ἐκπώματα, ὡς Ἡρας ὄμματα, καὶ ὁ οἶνος, ὡς
ἄνθος, καὶ τῶν τριῶν δακτύλων αἱ συνθέσεις, ἐφ'
ᾧ ὀχεῖται τὸ ποτήριον, ὥσπερ αἱ τῶν φύλλων τῶν
ἐν τοῖς ῥόδοις ἐκβολαί· καὶ γὰρ μὲν φοβοῦμαι μὴ
πέσῃ, τὸ δὲ ἔστηκεν ὀχυρῶς, ὡς γνώμη⁵ ἐρηρυσμέ-
νον, καὶ τοῖς δακτύλοις συμπέφυκεν. εἰ δὲ καὶ
ἀποπίους ποτέ, πᾶν τὸ καταλειπόμενον γίγνεται
θερμότερον τῷ ἄσθματι, ἥδιον δὲ⁶ τοῦ νέκταρος.
κάτεισι γοῦν ἐπὶ τὴν φάρυγγα ἀκωλύτοις ὁδοῖς,
ὥσπερ οὐκ οἶνω κεκραμένον ἀλλὰ φιλήμασιν

Five mss. of Family 1, four mss. of Family 2.

¹ σὴν γῆν] τὴν σὴν Headlam.

Five mss. of Family 1, four mss. of Family 2.

² Closely related to this letter are *Letters* 33 and 32.

LOVE LETTERS, 59-60

vegetable garden, I'll run the irrigation trench.^a What stream could be so blind as not to fertilize land that belonged to you? Only one of the regular country chores I swear I will not do—I will not do milking. Your breasts alone I touch with pleasure.

Letter 60 [23]

To the Hostess of an Inn

Everything about you captivates me: your linen tunic, like the tunic of Isis^b; and your inn, like a temple of Aphroditê, and your wine-cups, like Hera's eyes; and your wine, like a flower; and that tripod of your three fingers^c on which the wine-cup rides, as on rose-sepals. And I am afraid that the cup will fall, but it rests firmly, as if supported by its own resolve, and has grown to be a part of the fingers. And if ever you sip from the cup, all that is left becomes warmer with your breath and sweeter than nectar. At all events it slips by a clear passage down to the throat, as if it were mingled not with wine but with kisses.^d

^a Cf. Tibullus II 3. 79. Ducite. ad imperium dominae sulcabitur agros.

^b Cf. *Palatine Anthology* vi. 231 Dubner, where Isis is called *λινόπεπλος*.

^c Cf. Xenophon's description of the Persian cupbearers offering wine to the king *διδόασιν τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην* (*Cyropaedea* I 3. 8).

^d Cf. above, *Letters* 33 and 32.

³ αἶρετ Wyttenbach αἶρει

⁵ γνώμων Ald.

⁴ ὁ added in Ald.

⁶ Ald inserts καὶ

PHILOSTRATUS

61 [64]

[Γυναικί¹]

Τίς σε, ὦ καλή, περιέκειρεν; ὡς ἀνόητος καὶ
βάρβαρος ὁ μὴ φεισάμενος τῶν Ἀφροδίτης δώρων
οὐδὲ γὰρ γῆ κομῶσα ἡδὺ οὕτω θέαμα ὡς γυνή
κατάκομος. φεῦ ἀναιδοῦς παλάμης ὄντως πάντα
τὰ ἐκ πολεμίων πέπονθας ἐγὼ δὲ οὐκ ἂν οὐδὲ
αἰχμάλωτον περιέκειρα τιμῶν τὸ κάλλος ὡς οὐχ
ἡδέως² ἀμελούμενον. ἀλλ' ἐπεὶ τετέλεσται τὰ
δεινά, κἂν μῆνυσον τὰς κόμας ποῦ κεῖνται, ποῦ
τέτμηνται,³ πῶς αὐτὰς ὑποσπόνδους λάβω, πῶς
φιλήσω χαμαὶ κειμένας. ὦ πτερά Ἑρωτος, ὦ
κεφαλῆς ἀκροθίνια, ὦ κάλλους λείψανα

62 [66]

[Τῇ αὐτῇ⁴]

Ὅτε δὲ ἔκρινε τὰς θεὰς ὁ Ἀλέξανδρος, οὕτω
παρῆν ἡ ἐκ Λακεδαιμόνου εἰ δ' οὖν, μόνην ἂν

Five mss. of Family 1, four mss. of Family 2.

¹ This letter is a companion piece to *Letter* 16.

² οὐκ ἡδέως Boissonade

³ ποῦ τέτμηνται om. some mss. of 1.

Five mss. of Family 1, four mss. of Family 2.

⁴ τῇ αὐτῇ (i.e. the addressee of *Letter* 34; see above, pp. 396, 399)] γυναικί one ms. of 1. Closely related to this letter is *Letter* 34.

^a Cf. Ovid, *Amores* 1.7.19: Quis mihi non "demens" quis non mihi "barbare" dixit?

LOVE LETTERS, 61-62

Letter 61 [64]

To a Woman

Who polled you, my pretty one ? How senseless and barbarous ^a the person who spared not the gifts ^b of Aphroditê ! For not even the earth with its foliage is so delightful a sight as a woman with long hair. Ah, what a shameless hand ! In very truth you have suffered all that people suffer from their foes in war I for my part would not have polled even a captive—out of reverence for her beauty as something that one could not enjoy mistreating. But since the dreadful deed is done, tell at least where your locks are laid, where they were cut off, how I may recover them under truce, how kiss them as they lie upon the ground. O wings of Love ! O first offering of the head ! O relics of beauty !

Letter 62 [66]

To the Same

But ^c when Alexander was sitting in judgement on the goddesses, the woman from Lacedaemon was not

^b Cf. *Iliad* III 54-55 .

οὐκ ἂν τοι χραίσμῃ κίθαρις τὰ τε δῶρ' Ἀφροδίτης,
ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μυγείης

“ Then will thy lyre help thee not, neither the gifts of Aphrodite, thy locks and thy comeliness, when thou shalt lie low in the dust ” (Trans. A. T. Murray, L C.L.)

^c δὲ refers to *Letter* 34, which in the mss. of Family 2 immediately precedes.

PHILOSTRATUS

καλὴν ἀπεφώνηατο ἣν αὐτὸς ἐβούλετο. ὅπερ οὖν ἐκείνῳ τότε πρὸς τὴν κρίσιν ἐλλιπῶς¹ ἔσχευεν, ἐμοὶ νῦν ἐπανορθωθήσεται. μὴ κάμνετε, ὦ θεαί, μηδὲ ἐρίζετε· ἔχω γάρ, ἰδοὺ, τὸ μῆλον λάβε, ὦ καλή, καὶ νικά² τὰς θεάς, καὶ ἀνάγνωθι τὰ γράμματα. τά τε ἄλλα καὶ ἐπιστολῇ τῷ μῆλῳ κέχρημαι ἐκείνο "Εριδος, τοῦτο "Ερωτος ἐκείνο ἐσιώπα, τοῦτο φθέγγεται. μὴ ῥύψης, μὴ φάγης· οὐδὲ ἐν πολέμῳ πρεσβευτῆς παρανομεῖται. τί οὖν ἐπέσταλκα, αὐτὸ ἐρεῖ "Εὐίππη, φιλῶ σε" ὑπόγραφον ἀναγνοῦσα "Κἀγὼ σέ"³ δέχεται⁴ τὸ μῆλον καὶ⁵ ταῦτα τὰ γράμματα.

63 [36]

[Γυναικί⁶]

Ἐπυθόμην ὥς τὰ ῥόδα ἐλθόντα παρὰ σέ ὅσα χρέος ἀπέλαυν'. ἐγὼ τε γὰρ ἐνετειλάμην αὐτοῖς,

Five mss. of Family 1, four mss. of Family 2.

¹ ἐλλιπῶς Cobet: ἄλλη πως

² καὶ νικά Boissonade: καὶ νικᾷς mss. ἐπεὶ νικᾷς Westermann, ἢ καὶ νικᾷς Kayser.

³ κἀγὼ σέ Cobet: καὶ ὥς followed by lacuna mss. ὥς καὶ σὺ φιλεῖς ἐμέ Kayser

⁴ δέχεται Olearius δέχεται καὶ (if Kayser 1844 is right).

⁵ καὶ om. Olearius.

Five mss. of Family 1, five mss. of Family 2.

⁶ This letter is a companion piece to *Letter 9*.

LOVE-LETTERS, 62-63

yet present, if she had been, he would have given the award for beauty to her, and to her alone, whom he himself desired. So, then, the defect in his judgment shall now be set right by me. Do not strive, ye goddesses, nor vie with one another; for lo! I hold the apple. Do you take it, my fair one, and be the vanquisher of the goddesses, and read the inscription. I have used the apple as a letter too.^a That former apple was an apple of Discord (Eris), this is an apple of Love (Eros). The former was silent; this one speaks. Don't throw it away, don't eat it: not even in war is an ambassador ill-used. What, then, is my message? The apple itself will tell you: "Evippê, I love you." Read it and write underneath, "And I, you." There is room on the apple for these letters also

Letter 63 [36]

To a Woman

I have learned that the roses, when they reached you, received all the welcome due; for I had given

^a τὰ τε ἄλλα suggests (a) the traditional inscription, "For the fairest", (b) the conventional use of the apple as a love gift, as in Plato, *Palatine Anthology* v. 79 Dubner:

Τῷ μήλῳ βάλλω σε σὺ δ' εἰ μὲν ἐκοῦσα φιλεῖς με,
δεξαμένη τῆς σῆς παρθενίης μετὰδος
εἰ δ' ἄρ' ὃ μὴ γίγνοιτο νοεῖς, τοῦτ' αὐτὸ λαβοῦσα
σκέψαι τὴν ὥρην ὡς ὀλιγοχρόνιος.

⁷ ἀπέλαυεν Kayser. ἀπέθανεν one MS of 2, ἀπέβαλεν cet. ἀπέλαβεν Boissonade.

PHILOSTRATUS

καὶ ὡς ἐκπιόντα ἀκηράτου χρωτὸς τῆς σῆς δρόσου κατέσχον τὴν ψυχὴν ἐξιοῦσαν καὶ δυσανασχετοῦσαν καλῶς ἐποιήσατε, ὦ ῥόδα, ἀναβιώσαντα. καὶ δέομαι, μείνατε ἔστ' ἂν ἔλθω μαθεῖν γὰρ ἔγνωκα εἴ τι παρ' ἀλλήλων εἰλήφατε ἐς εὐωδίαν αὐτῇ καὶ ὑμεῖς ἐς χρόνον.

64 [71]

[Μειρακίῳ¹]

Τὴν σωφροσύνην ἐφ' ἣ μέγα δὴ² φρονεῖς οὐκ οἶδα τί εἴπω, πότερον ἀγριότητα ἀντίπαλον τῶν φύσεως ἐπιταγμάτων ἢ φιλοσοφίαν ἀγροικία³ πεπυργωμένην ἢ αὐθάδη πρὸς ἡδονὰς δειλίαν ἢ σεμνὴν ὀλιγωρίαν τῶν τοῦ βίου τερπνῶν. ὅ τι δ' ἂν ἦ καὶ δοκῇ τοῖς σοφισταῖς, δόξῃ μὲν ἐστὶ καλόν, ἔργῳ δὲ ἀπανθρωπότερον τί γὰρ δὴ μέγα, πρὶν ἀπελθεῖν τοῦ βίου, νεκρὸν εἶναι σῶφρονα, στεφάνωσαι πρὶν ὅλως ἀπανθεῖν, καὶ χρίσαι πρὶν σαπῆναι, καὶ κτῆσαι φίλους πρὶν ἔρημον γενέσθαι. καλὸν νυκτὶ προλαβεῖν τὴν νύκτα ἐκείνην· πρὶν διψῆν, πιεῖν· πρὶν πεινῆν, φαγεῖν. ποίαν δοκεῖς ἡμέραν σεαυτοῦ; τῇν

Five mss. of Family 1, five mss. of Family 2.

Five mss. of Family 1, four mss. of Family 2.

¹ γυναικί one ms. of 1.

² δέῃ some mss. of 1

³ ἀγρίαν some mss. of 1.

LOVE LETTERS, 63-64

them instructions,^a and when they had, as it were, quaffed the pure dew of your skin, they arrested the flight of their expiring and sorely labouring life. You did well, my roses, to revive And I beg you, stay until I come, for I have determined to find out whether you and she have acquired anything from each other, she in sweet fragrance and you in length of life.

Letter 64 [71]

To a Boy

The virtue of which you are so proud I know not what to call, whether savage opposition to the dictates of nature or philosophy fortified by boorishness or stubborn timidity towards pleasures or disdainful contempt of life's delights. But whatever it is and whatever the professors may think it, yet, while in repute it is noble, in practice it is rather inhuman. Pray, what greatness is there in being, before you depart from life, a chaste corpse? Garland yourself with flowers before you wither quite away; anoint yourself with sweet oil before corruption has set in, and make friends before you find yourself solitary 'Tis well to anticipate at night that other night^b; to drink before thirsting; to eat before hungering. What day think you is yours? Yester-

^a Cf *Letters* 46 and 54, in the latter the same word, ἐνετειλάμην, is used

^b Cf Catullus 5 5-6:

Nobis cum semel occidit brevis lux,
nox est perpetua una dormienda.

PHILOSTRATUS

χθές; τέθνηκε¹ τὴν τήμερον; οὐκ ἔστι. τὴν
ἐπιούσαν; οὐκ οἶδα εἰ παρέσται σοι. καὶ σὺ
κάκεινα τῆς τύχης.

65 [7]

Ἐπικτήτῳ

Φοβοῦ δῆμον παρ' ᾧ πολλὰ δύνασαι

66 [8]

Χαρίτωνι

Μεμνήσεσθαι² τῶν σῶν λόγων οἷε τοὺς Ἕλληνας
ἐπειδὰν τελευτήσης· οἱ δὲ μηδὲν ὄντες ὁπότε εἰσίν,
τίνες ἂν εἶεν ὁπότε οὐκ εἰσίν,

67 [11]

Φιλήμονι³

Τὸν τραγωδὸν Διοκλέα, εἰ μὲν ἤδη γιγνώσκεις,
ἐπαινείς δῆπου· εἰ δὲ ἀγνοεῖς, ἐν τοῖς καλῶς⁴ ἐπαι-

Five mss. of Family 1, four mss. of Family 2

¹ τέθνηκας some mss. of 1.

One ms.

One ms.

² μεμνήσεσθαι Ald · μεμνήσθαι

One ms.

³ This letter is a companion piece to *Letter 71*.

⁴ καλῶς om. Ald

LOVE LETTERS, 64-67

day ? 'Tis dead To-day ? It is not yours.^a Tomorrow ? I know not whether you will live to see it. Both you and your days are playthings of fate.^b

Letter 65 [7]

To Epictetus^c

Fear a people with whom you have much power.

Letter 66 [8]

To Chariton

You think that the Greeks will remember your words when you are dead ; but those who are nobodies while they exist, what will they be when they exist not ?

Letter 67 [11]

To Philemon^d

Diocles, the tragic actor, you doubtless approve of, if you already know him ; if you do not know him,

^a Because you do not take advantage of it

^b Cf Euripides, *Alcestis* 788-789:

τὸν καθ' ἡμέραν
βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης

^c Cf *Letters* 42 and 69.

^d Very likely the great Philemon, see J. B. O'Connor, *Chapters in the History of Actors and Acting in Ancient Greece* (Princeton diss : Chicago, 1908), #143

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νουμένοις γράφε, καὶ γενοῦ περὶ αὐτὸν οἶον εἰκὸς
ἢ τὸν πεπεισμένον ἢ τὸν μὴ ἀπιστοῦντα.

68 [14]

Κτησιδῆμω¹

Οἱ ἐρωτικοὶ τῶν ποιητῶν ἀγαθὴ ἀκρόασις καὶ
ἐξώροις, ἄγουσι γὰρ αὐτοὺς εἰς ἔννοιαν τοῦ ἐρᾶν
ὥσπερ ἀνηβηκότας μὴ δὴ νόμιζε σαυτὸν ὑπερήμε-
ρον τῆς τούτων ἀκροάσεως· ἢ γὰρ ξυνουσία τῶν
τοιῶνδε ποιητῶν ἢ οὐκ ἐπιλήσει σε ἀφροδισίων ἢ
ἀναμνήσει.

69 [15]

Ἐπικτήτῳ

Οἱ τελούμενοι τῇ Ῥέᾳ μαίνονται πληγέντες τὰ
ᾧτα κτύποις ὀργάνων. ἀλλ' ἐκεῖνα μὲν κυμβάλων
καὶ αὐλῶν² ἔργα, σὲ δὲ οὕτως ἐκπλήττουσιν Ἀθη-
ναῖοι κροτοῦντες ὡς ἐκλανθάνεσθαι τίς εἴ καὶ τίνων
γέγονας.

One ms.

One ms.

¹ μειρακίῳ Ald.

One ms

² αὐλοῦ Ald

^a Possibly the same man as the Ctesidemus mentioned by
Philostratus, *Lives of the Sophists* II 1 (552)

LOVE LETTERS, 67-69

write his name in the list of men deservedly approved, and behave towards him as behooves a person who is convinced or a person who does not disbelieve.

Letter 68 [14]

To Ctesidemus^a

The erotic poets are pleasant hearing even for men beyond the age of gallantry ; for they lead them on to thoughts of love and, as it were, make them renew their youth. So do not think yourself too old to hear them , communion with such poets will either keep you from forgetting sexual pleasures or recall them to you

Letter 69 [15]

To Epictetus^b

Those who are initiated in the rites of Rhea are driven mad,^c deafened by the din of instruments That uproar, indeed, is the product of cymbals and flutes, whereas in your case the Athenians by their applause^d drive you so frantic that you forget who you are and of whom born.

^b Cf *Letters* 42 and 65.

^c Cf. Lucian, *Nigrinus* 37 . " Not everyone who hears the Phrygian flute goes frantic, but only those who are possessed of Rhea and are put in mind of their condition by the music." (Trans. A M Harmon, L C L.)

^d Cf *Letters* 42 and 65

PHILOSTRATUS

70 [16]

Κλεοφῶντι καὶ Γαίῳ

Ἵπὲρ ὧν ἐπεστείλατε,¹ τὰ μὲν ἤδη γέγονε, τὰ δὲ αὐτίκα ἔσται ἐγὼ γὰρ Λήμνιος ὧν² πατρίδα ἔμαυτοῦ καὶ τὴν Ἴμβρον ἡγοῦμαι,³ συνάπτων εὐνοία καὶ τὰς νήσους ἀλλήλαις καὶ ἔμαυτὸν ἀμφοτέραις.

71 [17]

Πλεισταιρετιανῶ⁴

Τὸ ποιητικὸν ἔθνος πολλοὶ⁵ καὶ πλείους ἢ οἱ τῶν μελιττῶν ἔσμοί, βόσκουσι δὲ τὰς μὲν λειμῶνες, τοὺς δὲ οἰκίαι καὶ πόλεις· ἀνθεστιῶσί τε οἱ⁶ μὲν κηρίοις, οἱ δὲ ὀψοποιία λαμπρᾷ. εἰσὶ δὲ τῶν ποιητῶν οἱ καὶ τραγήμασιν ἐστιῶντες τούτους δὲ ἡγώμεθα⁷ τοὺς τῶν ἑρωτικῶν ποιητάς, ὧν εἷς καὶ Κέλσος οὗτος ᾧδαῖς παραδεδωκὼς τὸν ἑαυτοῦ βίον,

One ms.

¹ ἐπέσταλται Ald.

² Λήμνιος ὧν Ald : Λήμνον μὲν.

³ νομίζω Ald.

One ms.

⁴ Αἰρετιανῶ Ald This letter is a companion piece to Letter 67.

⁵ πολλοὶ Ald. · πολὺ

LOVE LETTERS, 70-71

Letter 70 [16]

To Cleophon and Gaius

The business you wrote about has already been attended to in part, and the remainder shall be attended to presently ; for I, Lemnian ^a that I am, count Imbros ^b also as my fatherland, and with good will I am binding the islands to one another and myself to both

Letter 71 [17]

To Pleistaeretianus

The poet-folk are numerous, even more numerous than the swarms of bees ; but whereas the bees find their food in meadows, the poets find theirs in houses and cities ; and in requiting hospitality some poets serve honey and some serve magnificent and costly viands. Then too there are some poets who serve sweetmeats ; let us consider that the poets of erotic verse are such. Among their number is Celsus, the bearer of this note, who has devoted his life to song,

^a The use of this adjective does not indicate that the author was "Philostratus the Lemnian." See above, p. 391; Munscher, p. 470.

^b For the close relationship of Lemnos and Imbros see Friedrich in *RE* s.v. *Lemnos*.

⁶ *ai* Kayser.

⁷ *ἡγούμεθα* Ald. · *ἡγούμεθα*.

PHILOSTRATUS

ὥσπερ οἱ χρηστοὶ τέττιγες. ὥς δ' ἂν μὴ δρόσω
ἀλλὰ σιτίοις ἀληθινοῖς¹ τραφείῃ, πεπίστευκά σοι
μελήσειν

72 [18]

Ἀντωνίνῳ

Οἱ πελαργοὶ τὰς πεπορθημένας πόλεις οὐκ ἐσ-
πέτονται, κακῶν πεπαυμένων ἡχῶ φεύγοντες· σὺ
δὲ οἰκίαν οἰκεῖς ἣν αὐτὸς ἐπόρθησας, καὶ θεοῖς τοῖς
ἐν αὐτῇ θύεις ὥσπερ οὐκ οὔσιν,² ἢ οὔσι μὲν ἐκ-
λελησμένοις δὲ ὅτι καὶ τὰ ἐκείνων ἔχεις.

73 [13]

Ἰουλίᾳ Σεβαστῇ

Οὐδὲ ὁ θεσπέσιος Πλάτων τοῖς σοφισταῖς ἐβά-
σκηεν, εἰ καὶ³ σφόδρα ἐνίοις δοκεῖ⁴ τοῦτο, ἀλλὰ

One ms

¹ ἀληθινοῖς om Ald.

One ms.

² οὐκ οὔσιν] οἰκοῦσιν Ald.

Two mss. (See above, p 397.)

³ εἰ καὶ Jacobs. κἂν mss. καὶ Ald ⁴ δοκεῖ Ald. : δοκῇ

^a The popular belief, mentioned by Aristotle (*Historia Animalium* v 30 [556 b 16]), that cicadas feed on dew can be traced back to Hesiod, *Scutum* 395. Classical literature, from Homer (*Iliad* iii. 151) on, attests the ancients' love of the cicada's song. Aelian, *De Natura Animalium* i 20, seems almost to include the cicadas among the songbirds, so, in the *Greek Anthology*, Appendix iii 225, a poem addressed to Philostratus Lemnius (text of E. Cougny, Paris, 1890):

LOVE LETTERS, 71-73

as the good cicadas do. I am sure you will see to it that he is fed, not on dew,^a but on substantial food

Letter 72 [18]

To Antoninus^b

Storks do not fly into cities that have been sacked, for they flee from the echo of past ills. But you dwell in a house that you yourself sacked ; and you sacrifice to the gods that inhabit it as if they were non-existent, or as if they existed but had forgotten that you had seized even their property.

Letter 73 [13]

To Julia Augusta^c

No, the divine Plato had no envy of the sophists, though some people believe firmly that he had ; but

τέττιξ, ἀηδὼν καὶ χελιδὼν καὶ κύκνος
μικρὰ βροτοῦς τέρπουσιν ὥδαις ἐμφύτοις
ὥς πρὶν, τὰ καινὰ καὶ τετεχνιτευμένα,
ῥήτορ, μέλη σὰ τοῦ μέλιτος ἡδίω

For modern comment on this aspect of ancient taste see Lafcadio Hearn, "Insects and Greek Poetry," *Atlantic Monthly* 111 (1913), 618-624, *Interpretations of Literature* 11 (New York, 1929), 256-258, Norman Douglas, *Birds and Beasts of the Greek Anthology* (New York [1929]), pp. 192-198.

^b Very likely M. Aurelius Antoninus (Caracalla), who in 212 put out of the way his brother Geta and some 20,000 of Geta's adherents.

^c Julia Domna (wife of the Emperor Septimius Severus), an early Beatrice d'Este.

PHILOSTRATUS

φιλοτίμως¹ πρὸς αὐτοὺς εἶχεν, ἐπειδὴ διεφοίτων
 θέλγοντες μικράς τε καὶ μείζους πόλεις τὸν Ὀρφέως
 καὶ Θαμύρου τρόπον, τοῦ δὲ βασκαίνειν ἀπείχε²
 τοσοῦτον ὅσον φιλοτιμία φθόνου· φθόνος μὲν γὰρ
 τρέφει τὰς μοχθηρὰς φύσεις, φιλοτιμία δὲ τὰς
 λαμπρὰς ἐγείρει, καὶ βασκαίνει μὲν τις τὰ μὴ
 ἑαυτῷ ἐφικτά, ἃ δὲ ἄμεινον ἢ μὴ χεῖρον διαθήσεται,
 φιλοτιμεῖται πρὸς ταῦτα. ὁ γοῦν Πλάτων καὶ ἐς
 τὰς ἰδέας τῶν σοφιστῶν ἵεται καὶ οὔτε τῷ Γοργία
 παρήσει τὸ ἑαυτοῦ ἄμεινον γοργιάζειν πολλά τε
 κατὰ τὴν Ἰππίου καὶ Πρωταγόρου ἡχῶ φθέγγεται.
 ζηλωταὶ δὲ ἐγένοντο ἄλλοι μὲν ἄλλων, καὶ γὰρ δὴ
 καὶ ὁ τοῦ Γρύλλου φιλοτιμεῖται πρὸς τὸν τοῦ
 Προδίκου Ἡρακλέα, ὁπότε ὁ Πρόδικος τὴν Κακίαν
 καὶ τὴν Ἀρετὴν ἄγει παρὰ τὸν Ἡρακλέα καλούσας
 αὐτὸν ἐς βίον αἴρουν, Γοργίου δὲ θαυμασταὶ ἦσαν
 ἄριστοί τε καὶ πλείστοι· πρῶτον μὲν οἱ κατὰ Θετ-
 ταλίαν Ἕλληνες, παρ' οἷς τὸ ῥητορεύειν γοργιάζειν
 ἐπωνυμίαν ἔσχεν, εἶτα τὸ ξύμπαν Ἑλληνικόν, ἐν
 οἷς Ὀλυμπίᾳσι διελέχθη κατὰ τῶν βαρβάρων ἀπὸ
 τῆς τοῦ νεῶ βαλβίδος λέγεται δὲ καὶ Ἀσπασία ἢ
 Μιλησία τὴν τοῦ Περικλέους γλῶτταν κατὰ³ Γορ-

Two mss (Cf. above, p. 397)

¹ Ald. inserts μὲν.

² ἀπέσχε one ms

³ One ms. inserts τὸν

^a Cf. the phrase τὸν Ὀρφέως τε καὶ Θαμύρου τρόπον in *Lives of the Sophists* 1 (483)

^b E. Norden, *Antike Kunstprosa* 1 (1909), pp. 106-112, believes that Plato uses sophistic figures (a) in parody, (b) to show his opponents that he can use the figures perfectly well if he wants to, (c) for humorous effect. Philostratus's statement of the case against Plato shows a sense of humour that Dionysius of Halicarnassus and some other ancient critics lacked.

he was emulous of them, since they travelled around, charming cities small and large after the manner of Orpheus and Thamyras ^a; no, he was as far removed from envy as emulation is from jealousy. For jealousy nourishes mean natures, but emulation arouses brilliant ones; and a man is envious of what he himself is unable to attain, but he is emulous of such actions as he is going to be able to perform as well or better. Now Plato eagerly adopts the literary forms of the sophists, he does not let himself be beaten by Gorgias at Gorgias' own tricks, and he words many a phrase in the sonorous manner of Hippias and Protagoras ^b. Some writers have emulated one sophist, others another. For example, the son ^c of Gryllus is emulous of the *Heracles* of Prodicus, in the passage where Prodicus introduces Vice and Virtue to Heracles and they summon him to a choice of life ^d. The admirers of Gorgias were excellent men and very numerous; in the first place there were the Greeks of Thessaly, among whom the practice of oratory got the name "Gorgizing" ^e; in the next place his admirers embraced the entire Greek people, among whom, at Olympia, from the threshold of the temple, he delivered an oration ^f against the barbarians. Aspasia the Milesian too is said to have whetted ^g

^a Xenophon, who had attended Prodicus's lectures, see *Lives of the Sophists* i. 12 (496).

^b Xenophon, *Memorabilia* ii. 1. 21-34

^c Cf. *Lives of the Sophists* i. 16 (501-502) "However, not even the Thessalians neglected learning, but all the cities great and small in Thessaly tried to write like Gorgias and looked to Gorgias of Leontini" (Trans. W. C. Wright, L C L) ^f See *Lives of the Sophists* i. 9 (493).

^g This metaphor, called *frigid* by Aristotle (*Rhetoric* iii. 3 [1406 a 10]), occurs twice in Xenophon, see Norden, p. 103, n 2

PHILOSTRATUS

γίαν θῆξαι, Κριτίας δὲ καὶ Θουκυδίδης οὐκ ἀγνοοῦνται τὸ μεγαλόγνωμον καὶ τὴν ὀφρὺν παρ' αὐτοῦ κεκτημένοι, μεταποιοῦντες δὲ αὐτὸ ἐς τὸ οἰκεῖον ὃ μὲν ὑπ' εὐγλωττίας ὃ δὲ ὑπὸ ῥώμης. καὶ Αἰσχίνης δὲ ὁ ἀπὸ τοῦ Σωκράτους, ὑπὲρ οὗ πρώην ἐσπούδαζες ὥς οὐκ ἀφανῶς τοὺς διαλόγους κολάζοντος, οὐκ ὥκνει γοργιάζειν ἐν τῷ περὶ τῆς Θαρρηλίας λόγῳ, φησὶ γάρ που ὧδε· “Θαρρηλία Μιλησία² ἐλθοῦσα εἰς Θετταλίαν ξυνῆν Ἀντιόχῳ Θετταλῷ βασιλεύοντι πάντων Θετταλῶν.” αἱ δὲ ἀποστάσεις αἱ τε³ προσβολαὶ τῶν λόγων Γοργίου ἐπεχωρίαζον πολλαχοῦ μὲν, μάλιστα δὲ ἐν τῷ τῶν ἐποποιῶν κύκλῳ. πείθε δὴ καὶ σύ, ὦ βασιλεια, τὸν θαρσαλεώτερον τοῦ Ἑλληνικοῦ Πλούταρχον μὴ ἄχθεσθαι τοῖς σοφισταῖς μηδὲ ἐς διαβολὰς καθίστασθαι τοῦ Γοργίου. εἰ δὲ οὐ πείθεις, σὺ μὲν, οἶα σου⁴ σοφία καὶ μῆτις, οἶσθα τί χρὴ ὄνομα θέσθαι τῷ τοιῷδε ἐγὼ δὲ εἰπεῖν ἔχων οὐκ ἔχω.⁵

Two mss (Cf above, p. 397)

¹ δὲ] δ' αὖ Ald.

² Μιλησία om. Ald.

³ αἱ τε Jacobs · εἵτε

⁴ οἶα σου Jacobs : οἶά σου.

⁵ οὐκ ἔχω one ms., οὐ λέγω the other ms.

^a For Aspasia as a teacher cf. Alciphron iv 7. 7. Her λόγος ἐπιτάφιος as reported by the Platonic Socrates (*Meneaeus* 236-249) abounds in Gorgianic figures

^b For further criticism of the style of Critias see *Lives of the Sophists* i 16 (502-503).

^c For the Gorgianic element in Thucydides' style see Norden, pp 96-100.

^d Norden, p 103, points out that the four cola of which this sentence is composed have eight, eight, nine, and ten syllables.

the tongue of Pericles to imitate Gorgias ^a, and it is a well-known fact that Critias ^b and Thucydides ^c acquired their grandeur and sternness of style from him, remodelling the style according to their own genius, the one through fluency, the other through power. And Aeschines too, the Socratic, whom you recently discussed as writing his dialogues in a notably severe style, did not hesitate to write like Gorgias in his discourse about Thargelia. For in one passage he says, "Thargelia of Miletus came to Thessaly and was associated with Antiochus the Thessalian, king of all the Thessalians." ^d And Gorgias' figures of "emphatic break" and "sudden transition" ^e had wide currency, especially in the corpus of the epic poets. ^f Then do you too, O Queen, please urge Plutarch, boldest of the Greeks, not to take offence at the sophists ^g and not to fall foul of Gorgias. If you do not succeed in persuading him, at least you know, such is your wisdom and cleverness, what name ^h to apply to a man of that sort; I could tell you, but I can't.

^a These figures are mentioned also in *Lives of the Sophists* 1. 9 (492). For various theories about ἀπόστασις see J. Frei in *RhM* 7 (1850), 542-554, Frei concludes that it is "asyn-detische Einführung eines direkten, unabhängigen Satzes."

^f Norden, p. 380, n. 1, comments, "Was das heisst, weiss ich nicht."

^g For Plutarch's opposition to the sophists see Norden, pp. 377, 380, 384, n. 1. "Das πείθε Πλούταρχον κτλ," says Norden, p. 381, n. 1, "obgleich er längst tot war, ist echt manieriert gesagt, wie es diesem Skribenten und seinesgleichen eignet."

^h Norden (p. 381, n. 2) suggests ἀβέλτερος; Munscher (p. 537), κακοήθης. L. A. Post, συκοφάντης or βάσκανος

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